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FOR THE YEAR 1822.

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AND BY ALL OTHER BOOKSELLERS, AND BY THE NEWSMEN, THROUGHOUT THE KINGDOM.

1823.

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PREFACE.

IN the Preface to our twentieth volume*, we took a retrospective glance of the general character and events of the fifth part of a century which had then rolled away since we commenced our humble labours. We were enabled to present to our readers, if not a scene glowing with unmingled radiance, yet, upon the whole, such a brightening prospect, in respect to the progress of light and liberty, of humanity and public happiness, of Christian principles and Christian zeal, as served to relieve the many darker shades in the sketch, and to give the assurance of the approach of a more perfect day. No devout reader, we are persuaded, can look back upon the establishment and rapid advance of those benign institutions to which we then adverted, or can contemplate their continued and accelerated progress as recorded even in the succinct digests of our present volume, without feelings of delight and admiration; without lively gratitude to the Author of every good gift, for his manifold mercies to a guilty and perishing world; without fervent prayer that his ways may be speedily known upon earth, his saving health unto all nations; and, in addition to all, without invigorated zeal, and renewed exertions, and warmer love, and more expanded liberality in forwarding this glorious consummation. If during the last year, we have had the melancholy task of recording wars and rumours of wars; if we have had to lament instances of political selfishness, or crooked policy, or unjust encroachment, or the sacrifice of Christian sympathy and duty at the shrine of a doubtful and short-sighted expediency; if in any instances we have seen power overstrained or popular liberty abused; if we have witnessed the opposition between the kingdom of light and the kingdom of darkness becoming more fearfully conspicuous, and the latter on any occasion triumphing for a moment over the former; if amidst our domestic events we have had to regret the continuance of distress in some agricultural districts, or the afflictions of the sister kingdom of Ireland, or the awful end of a distinguished statesman, or the removal of many faithful servants of God from their labours on earth to their reward in heaven; if many of our poor are still uneducated, and left destitute of Christian instruction; if our Sabbaths are still polluted; if many blots still remain in our legislation; if vice, irreligion, and blasphemy still continue to distil their venom; and if some of those who should be most anxious to repress them are wasting their energies, and afflicting their country, in arresting the great march of improvement, in denouncing whatever is projected or achieved, except by themselves, to train the uninstructed, to reform the prisoner, to disenthral the slave, to reclaim the vicious, to civilize the barbarian, to christianize the heathen, and to enlighten and bless mankind; and if even in the Christian church itself where far the largest share of disinterested zeal and virtue ought to be expected, and where we are happy to believe a large share really exists, not a few of the above evils are to be found;—if the consideration of subjects like these has too often forced itself upon us in the course of our periodical labours during another year; still while we reflect on the many facts of an opposite tendency which we have had the privilege of recording, and on the powerful influences which, under the Divine favour, are at work for the lasting benefit of the world, we are disposed to "thank God and take courage." It is certainly a blessing of no inconsiderable magnitude to have had another year of peace; to have witnessed an increase of national prosperity; to have seen our poor eating cheap bread and clothed with cheap clothing, and all ranks, with the exception before mentioned,

* Our readers are apprized, that, for the convenience of making the numeral of the year and of our volumes correspond in future with each other, the General Index to the first twenty volumes (which is in a considerable state of forwardness, and may be expected in a very few months) is to be entitled Vol. XXI. The present volume is accordingly numbered XXII.

enjoying a large share of the comforts of life;—but what to our minds is still more delightful, because it is as it were the seed-bed of far wider and more numerous blessings to future generations, is the growth of that religious and moral zeal, of that spirit of disinterested philanthropy, of that desire for universal peace and happiness, and of that disposition to conciliation and concord, which are now evidently in powerful operation, both in our own island and in many other parts of the world. Seldom, we are happy to state, has a year gone by within the period of our labours less marked by acrimonious religious controversies among good men than the present; and we would sincerely hope that this abatement of hostility (would that there had not been some exceptions!) does not arise from mere accident, but that it is a consequence of the growing prevalence of scriptural principles of love, piety, and candour. It is refreshing to behold Christians mustering with united strength "to the battle of the Lord against the mighty;" and that not only *in* Great Britain, or, among those who speak a common language with us on the western side of the Atlantic, (towards whom a valued correspondent in our pages has endeavoured, in an interesting series of papers, to awaken just feelings of regard and co-operation,) but that, even in less free and less religious countries, Christian principles are widely extending; that even South America is spurning ignorance and slavery from her soil; that Africa is opening her bosom to civilization and the Gospel of Peace; that Asia is rising to new life, under the beams of the Sun of Righteousness; and above all, that Europe is almost every where enlisting Christians of every name under the common banner of their Lord and Saviour for the distribution of his divine word, and the extension of his peaceful triumphs, wherever man and misery are to be found.

What may be the results of these opening scenes of universal peace and holiness, or when we may witness their development, we dare not trust ourselves to predict; nor will we at present check the glow of feeling which must arise, in every Christian mind, at the anticipation of these blessings, by an enumeration of the many formidable obstacles which still lie in the way of their attainment, and which require the constant prayers and exertions of the Christian world to remove. We will rather conclude our remarks with at once congratulating and exhorting the younger part of our readers, who are, we trust, destined not only to behold but largely to share in these triumphs of mercy and religion. Many to whom our earlier volumes were introduced in childhood and youth, perhaps by pious and affectionate parents who have since "ceased from their labours," and "whose works follow them," are now among the active members of another generation, and are witnessing a new succession growing up around them to supply the places which they also must soon relinquish. On this interesting class of persons much depends. What their fathers laboured, through good report and evil report, to begin, it is their happier lot to follow up with brighter and more animating prospects. These sons and daughters "of sainted sires" constitute a large and important body of persons whose conduct will be measured, not by the world merely, but by the Searcher of hearts, according to the instructions they have received, and the privileges they have enjoyed; and double will be their guilt and shame, if they recede from the Scriptural principles in which they were educated, or neglect the duties to which they were so anxiously trained. Let them then resolve first "to give themselves to the Lord;" and then let them come forward prepared to tread in the steps of those who taught them how to walk and to please God, and resolved to carry towards perfection what the brevity of human life, and the feebleness of individual effort enabled those who have gone before only to plan and to commence.

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THE

CHRISTIAN OBSERVER

No. 241.] JANUARY, 1822. [No. 1. Vol. XXII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

YOUR readers cannot be ignorant, that among the various modes of attack levelled against the authority of the sacred Scriptures, in the late campaign of infidelity and blasphemy, great success was augured by the anti-Christian party from the republication of certain uncanonical books, under the title of the Apocryphal, or I would rather call it the *counterfeit*, New Testament. The proverbially polluted press from which the work issued—for the publisher is no other than the parodist Hone—it might have been hoped would have checked its circulation, and I trust has done so in a great measure: it is however certain that a very considerable number of copies have been disposed of, and their poison is no doubt actively at work. The Quarterly Reviewers have thought the publication of sufficient importance to devote to it a considerable article in one of their late Numbers (No. 50, for Oct. 1821), in which they express a wish that some person competent to the task would draw up a small supplement to Lardner and Paley, "containing distinct evidence of the spuriousness of these compositions, and stating the principles by which their spuriousness is proved." This, they add, "would answer every objection." Scholars may indeed find ample information on the subject in Lardner, Paley, Jones on the Canon, and other accredited works: but as this apocryphal book is now thrown on the world in a cheap and portable form, and in the vernacular tongue, the refutation ought to be equally accessible; and it occurs to me that a few pages of your miscellany cannot be better employed than in such a service.

The task proposed by the Quarterly Reviewer had, it appears, been anticipated* by the Rev. T. H. Horne, in the second edition of his valuable "Introduction to the critical Study of the Holy Scriptures" just published; and it has been so ably performed by him that I could earnestly wish to see the greater part of his paper reprinted in the Christian Observer, where it would meet with immediate and extensive circulation, and be more accessible to general readers, than in Mr. Horne's voluminous publication. The disquisition would be very curious and entertaining, were it not for the extreme pain which must accompany its perusal, by every person who has a reverence for the genuine oracles of God, and who reflects upon the awful woe denounced upon all who shall add to, or diminish from, the book of Divine inspiration. I have only to add, that the author has courteously permitted me to transcribe his paper for the present purpose. Earnestly

* I say *anticipated*; because, though Mr. Horne's work did not appear till two months after the publication of No. 50. of the Quarterly Review, his chapter on the Apocryphal New Testament, which occurs in the first volume of his work, was, I understand, printed off (indeed it must necessarily have been so) many months before that Number of the Quarterly Review appeared. It seems but just to Mr. Horne to mention this circumstance.

do I wish that this brief refutation were bound up with every copy of the Apocryphal New Testament; but as the publisher of that work is not likely to do this measure of justice, it only remains for every individual to supply the antidote where he finds the poison, and in this view, if your readers will excuse the *paronomasia*—Anglicé, pun—

VICE FUNGAR COTIS.

ON THE WRITINGS USUALLY CALLED THE APOCRYPHAL BOOKS OF THE NEW TESTAMENT.

I. *Enumeration of these apocryphal writings.*—II. *External evidence, to shew that they were never considered as inspired or canonical.*—III. *Internal Evidence.*—IV. *These apocryphal books are so far from affecting the credibility of the genuine books of the New Testament, that the latter are confirmed by them.*

I. The spurious and apocryphal books composed in the early days of Christianity, which were published under the names of Jesus Christ and his Apostles, their companions, &c., and which are mentioned by the writers of the first four centuries under the names of Gospels, Epistles, Acts, Revelations, &c., are very numerous. Most of these have long since perished; though some few are still extant, which have been collected (together with notices of the lost pieces), and published by John Albert Fabricius, in his *Codex Apocryphus Novi Testamenti*, the best edition of which appeared at Hamburgh, in 1719—1743, in three parts, forming two volumes 8vo. Of this work the Rev. and Learned Mr. Jones made great use, and in fact translated the greater part of it, in his "New and Full Method of settling the Canonical Authority of the New Testament." The apocryphal books extant are, An *Epistle from Jesus Christ to Abgarus;* his Epistle, which (it is pretended) fell down from heaven at Jerusalem, directed to a priest named Leopas, in the city of Eris; the Constitutions of the Apostles; *the Apostles' Creed; the Apostolical Epistles of Barnabas, Clemens or Clement, Ignatius and Polycarp; the Gospel of the Infancy of our Saviour; the Gospel of the Birth of Mary; the Prot-evangelion of James; the Gospel of Nicodemus; the Martyrdom of Thecla,* or *Acts of Paul;* Abdias's History of the Twelve Apostles; *the Epistle of Paul to the Laodiceans; the Six Epistles of Paul to Seneca,* &c. Of these various productions, those of which the titles are printed in *Italics* are comprised in a late publication entitled, "*The Apocryphal New Testament, being all* the Gospels, Epistles, and other Pieces now extant, attributed in the first four Centuries to Jesus Christ, his Apostles, and their Companions, and not included in the New Testament by its Compilers. Translated and now collected into one Volume, with Prefaces and Tables and various Notes and References.* London, 1820."—Second edition, 1821, 8vo. The writings ascribed to Barnabas, Ignatius (at least his *genuine* epistles), Polycarp, and Hermas, ought not in strictness to be considered as apocryphal, since their authors, who are usually designated the *Apostolical Fathers,* from their having been contemporary for a longer or shorter time with the Apostles of Jesus Christ, were not divinely inspired apostles. The first epistle of Clement to the Corinthians indeed was for a short time received as canonical in some few Christian churches, but was soon dismissed as an uninspired production; the fragment of what is called the Second Epistle of Clement to the Corinthians, Dr. Lardner has proved not to have been written by him. These productions of the

* This is a misnomer; for *all* the apocryphal writings are not included in the publication in question.

apostolical fathers, therefore, have no claim to be considered as apocryphal writings.

As the external form of the Apocryphal New Testament* harmonises with that of the larger octavo editions of the Authorised English Version of the New Testament, the advocates of infidelity have availed themselves of it, to attempt to undermine the credibility of the genuine books of the New Testament. The preface to the compilation entitled "*The Apocryphal New Testament*," is, certainly, so drawn up as *apparently* to favour the views of the opposers of Divine Revelation; but as its editor has DISCLAIMED any sinister design in publishing it, the writer of these pages will not impute any such motives to him.

II. In order, however, that the reader may see how little the sacred writings of the New Testament can suffer from this publication†, a brief statement shall be given, of the very satisfactory reasons for which the apocryphal (or rather spurious) writings, ascribed to the Apostles, have been deservedly rejected from the canon of Scripture.

1. *In the first place, they were* NOT *acknowledged as authentic, nor were they much used by the primitive Christians.*—There are *no* quotations of these apocryphal books in the genuine writings of the apostolical fathers: that is, of Clement of Rome, Ignatius, Polycarp, and Hermas, whose writings reach from about the year of Christ 70 to 108; nor are they found in any antient catalogues of the sacred books. Some of them indeed are mentioned, but not cited by Ire-

* The title-page is surrounded with a broad black rule, similar to that found in many of the large 8vo. editions of the New Testament, printed in the last century: and the different books are divided into chapters and verses, with a table of contents, drawn up in imitation of those which are found in all editions of the English Bible.

† In 1698 Mr. Toland published his *Amyntor*, in which he professed to give a catalogue of books, attributed in the primitive times to Jesus Christ, his Apostles, and other eminent persons, "together with remarks and observations relating to the canon of Scripture." He there raked together whatever he could find relating to the spurious gospels, and pretended sacred books, which appeared in the early ages of the Christian church. These he produced with great pomp, to the number of eighty and upwards; and though they were most of them evidently false and ridiculous, and carried the plainest marks of forgery and imposture, of which, no doubt, he was very sensible, yet he did what he could to represent them as of equal authority with the four Gospels, and other sacred books of the New Testament, now received among Christians. To this end, he took advantage of the unwary and ill-grounded hypotheses of some learned men, and endeavoured to prove that the books of the present canon lay concealed in the coffers of private persons, till the latter times of Trajan or Adrian, and were not known to the clergy or churches of those times, nor distinguished from the spurious works of heretics; and that the Scriptures, which we now receive as canonical, and others which we now reject, were indifferently and promiscuously cited and appealed to by the most ancient Christian writers. His design in all this, manifestly was to shew, that the Gospels and other sacred writings of the New Testament, now acknowledged as canonical, really deserve no greater credit, and are no more to be depended upon, than those books which are rejected and exploded as forgeries. And yet he had the confidence to pretend, in a book he afterwards published, that his intention in his Amyntor, was not to invalidate, but to illustrate and confirm, the canon of the New Testament. This may serve as one instance out of many that might be produced of the insincerity of this opposer of revelation, whose assertions have been adopted by infidels of the present day. Many good and satisfactory refutations of Toland were published at that time by Dr. Samuel Clarke, Mr. Nye, and others; and especially by the learned Mr. Jeremiah Jones, in his "New and Full Method of settling the Canonical Authority of the New Testament," in 2 vols. 8vo. reprinted at Oxford in 1798, in 3 vols. 8vo.

næus and Tertullian, who lived in the second century. Indeed the apocryphal books above mentioned are expressly, and in so many words, rejected by those who have mentioned them, as the forgeries of heretics, and consequently as spurious and heretical.

2. *Few or none of these productions, which (it is pretended) were written in the apostolic age, were composed before the second century, and* several *of them were forged so late as the third century, and were rejected as spurious at the time they were attempted to be imposed upon the heathen world.*—A brief statement of the dates of the pieces contained in the *Apocryphal New Testament* (with the exception of the writings of the apostolic fathers which are omitted for the reason already stated) will demonstrate this fact.

Thus, the pseudo-*Epistles of Abgarus* Prince of Edessa, and *of Jesus Christ*, which were never heard of, until published by Eusebius in the *fourth* century. Though an *Epistle of Paul to the Laodiceans* was extant in the second century, and was received by Marcion the heretic, who was notorious for his mutilations and interpolations of the New Testament, yet that now extant is not the same with the antient one under that title in Marcion's Apostolicon, or collection of apostolical epistles. It never was extant in Greek, and is a production of uncertain, but unquestionably very late, date. Mr. Jones conjectures it to have been forged by some monk not long before the Reformation; and, as will be shewn in a subsequent page, it was compiled from several passages of St. Paul's Epistles. The *six Epistles of Paul to Seneca*, and eight of the philosopher to him, were never heard of, until they were mentioned by Jerome and Augustine, two writers who lived at the close of the *fourth* century; and who do not appear to have considered them as genuine. In the third, or perhaps in the second, century, a *Gospel of the Birth of Mary* was extant, and received by several of the antient heretics; but it underwent many alterations, and the antient copies varied greatly from that now printed in the apocryphal New Testament, which was translated by Mr. Jones from Jerome's Latin version, first made at the close of the fourth century. This Gospel of the Birth of Mary is for the most part the same with the *Prot-evangelion or Gospel of James* (which nevertheless it contradicts in many places); and both are the production of some Hellenistic Jew. Both also were rejected by the antient writers. The two Gospels of the Infancy (the second of which bears the name of Thomas) seem to have been originally the same; but the antient Gospel of Thomas was different from those of the Infancy of Christ. They were received as genuine only by the Marcosians, a branch of the sect of Gnostics, in the beginning of the *second* century; and were known to Mohammed or the compilers of the Koran, who took from them several idle traditions concerning Christ's infancy. The *Gospel of Nicodemus*, also called *the Acts of Pilate*, was *forged* by Leucius Charinus, at the latter end of the third or in the beginning of the *fourth* century, who was a noted forger of the Acts of Peter, Paul, Andrew, and others of the Apostles. The *Apostles' Creed* derives its name, not from the fact of its having been composed, clause by clause, by the Twelve Apostles (of which we have no evidence); but because it contains a brief summary of the doctrines which they taught. It is nearly the same with the creed of Jerusalem, which appears to be the most antient summary of the Christian faith that is extant; and the articles of which have been collected from the catechetical discourses of Cyril, who was bishop of Jerusalem in the fourth century.

The *Acts of Paul and Theela*, though ranked among the apocryphal Scriptures by the primitive Christians (by whom several things therein related were credited) were in part the forgery of an Asiatic Presbyter, at the close of the first or at the beginning of the *second* century, who confessed that he had committed the fraud out of love to Paul, and was degraded from his office; and have subsequently been interpolated.

3. *When any book is cited, or seems to be appealed to, by any Christian writer, which is not expressly and in so many words rejected by him, there are other sufficient arguments to prove that he did not esteem it to be canonical.* For instance, though Origen in one or two places takes a passage out of the Gospel according to the Hebrews, yet in another place *he rejects it*, under the name of the Gospel of the Twelve Apostles, as a book of the heretics, and declares that the *church received only* FOUR GOSPELS. Further, though several of these apocryphal books are mentioned by Clement of Alexandria, as well as by Origen, yet Clement never does it as attributing any authority to them, and sometimes he notices them with expressions of disapprobation. In like manner, though Eusebius mentions some of them, he says that they were of little or no value, and that they were never received by the sounder part of Christians. Athanasius, without naming any of them, passes a severe censure upon them in general; and Jerome speaks of them with dislike and censure.

4. Sometimes the fathers made use of the apocryphal books to shew their learning, or that the heretics might not charge them with partiality and ignorance, as being acquainted only with their own books. Remarkable to this purpose are those words of Origen: The church receives only four Gospels; the heretics have many, such as that of the Egyptians, Thomas, &c. These we read, that we may not be esteemed ignorant, and by reason of those who imagine they know something extraordinary, if they know the things contained in these books. To the same purpose says Ambrose; having mentioned several of the apocryphal books, he adds, We read these, that they may not be read (by others); we read them, that we may not seem ignorant; we read them, not that we may receive them, but reject them, and may know what those things are of which they (heretics) make such boasting.

5. Sometimes perhaps these books may be cited by the fathers, because the persons against whom they were writing received them, being willing to dispute with them upon principles out of their own books.

6. It may perhaps be true, that one or two writers have cited a few passages out of these books, because the fact they cited was not to be found in any other. St. John tells us (xxi. 25), that *our Lord did many other things, besides those which he had recorded; the which*, says he, *if they should be written every one, I suppose the world itself could not contain the books which should be written.* Some accounts of these actions and discourses of Christ were unquestionably preserved, and handed down to the second century, or farther by tradition; which, though inserted afterwards into the books of the heretics, may be easily supposed to have been cited by some later writers, though at the same time they esteemed the books which contained them uninspired, and not of the canon. This was the case with respect to Jerome's citing the Hebrew Gospel, which he certainly looked upon as spurious and apocryphal.

(To be continued.)

FAMILY SERMONS.—No. CLVII.

2 Cor. v. 1.—*For we know, that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*

IN the preceding chapter St. Paul had been giving an affecting account of the afflictions which had befallen himself and his brethren for the sake of the Gospel. Nevertheless, he adds, "we faint not; for though our outward man perish, our inward man is renewed day by day; for our light affliction, which is but for a moment, worketh out for us an exceeding and eternal weight of glory." As though he had said, True our sufferings are great; so great indeed that, if we had no hope beyond this life, we should be of all men the most miserable: but we are not disheartened; for "we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." The trial will soon be over, but not so the glory that is to follow: death that ends the one, will be but the gate of admission to the other. Suppose, then, the worst; suppose that these pains and perils which we endure for the cause of Christ, should end in death itself; suppose, that in addition to the lingering torture of a life of sorrow, and vicissitude, and reproach, we should be called to sustain even the pains of martyrdom, still is our faith unshaken, still is our hope undaunted, still is our rejoicing unsubdued: "for we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

In these words, the Apostle presents us, first, with an affecting representation of our present frail and mortal condition; which he contrasts, secondly, with that building of God, that house not made with hands, which is eternal in the heavens. We shall endeavour to illustrate these two descriptions, and then, in the third place, point out on what grounds the Apostle rested that certainty of which he speaks in the text.

First, We have in the words before us an affecting representation of our present frail and mortal condition.—The body is called a "house" or "tabernacle:" it is the dwelling-place of the soul, and is furnished with various organs and senses for its accommodation. But it is at best but an "earthly" house, and shall soon be "dissolved." Our origin was humble: "the Lord God formed man out of the dust of the ground:" in this respect we stand on a level with the beasts that perish; our bodies are only erected as a temporary dwelling, and, when the purpose for which they were formed is accomplished, they will mix again with their native dust, till the morning of the resurrection, when they shall be reunited to the soul, and remain for ever either in heaven or in hell.

The Apostle's description of our mortal frame as an earthly house, shews us, by a lively image, how frail we are. We cannot long endure the shock of accidents, or the wasting hand of time; we are inevitably hastening to dust: in vain do we lavish much care, and toil, and expense on this outward tenement: in vain do the young boast of their youth, or the strong of their strength, or the vigorous of their health. These bodies which are now their pride must soon decay, and turn to loathsome deformity. All earthly distinctions and possessions are likewise fast hasting away: the world is full of change: uncertainty is inscribed on all earthly things even while we enjoy them, and death is rapidly approaching to put an end to our short-lived possession.

The text further speaks of this earthly house as being but a "tabernacle;" that is, a tent pitched for

a season, or for occasional shelter, but not intended to abide for ages. Thus our bodies are but slightly compacted: they are subject to pain and sickness, and from our very infancy are silently hastening to decay. The image in the text is also calculated to impress on our minds that we are strangers upon earth; for a tabernacle denotes a state of pilgrimage, and such is our condition in the present world: we have no abiding city; we are exposed to the inconveniencies and dangers of a waste and howling wilderness, and as Christians we profess to be looking forward to a better, even a heavenly, country. We pitch our tent here only as soldiers on their march: earth is not our rest; it is an enemy's land; and we need ever to live in it with watchfulness and prayer, as faithful servants of Jesus Christ; taking unto us the whole armour of God, and fighting the good fight of faith, that we may lay hold of eternal life.

Secondly, We are to contrast the frail and mortal condition which has been described with that building of God, that house not made with hands, which is eternal in the heavens.

The Apostle, in these words, may refer to that glorious and incorruptible body with which the saints shall be clothed at the resurrection of the just; and the bearing of the text would seem naturally to lead us to conclude, that he had in view the contrast between the vile bodies which we now inhabit, and those celestial bodies which shall be fashioned like unto Christ's glorious body, according to the mighty working whereby he is able to subdue all things to himself. Or he may intend to refer generally to the heavenly state, which is often called in Scripture a house, a mansion, a city, in distinction to the perishing tabernacles which we now inhabit. When these feeble bodies shall be dissolved, the soul of the believer shall be housed in a brighter clime: it shall inhabit those blessed abodes of which our Lord said, "In my Father's house are many mansions: I go to prepare a place for you." "While at home in the body we are absent from the Lord;" "but," continues the Apostle, "we desire to be absent from the body, and to be present with the Lord." Here we have no certain dwelling place; but there we trust to enter a city that hath immoveable foundations, and to be fixed as pillars in the temple of God, to go no more out.

This heavenly building is further described by the Apostle as eternal: it is not exposed to the violence of storms or accidents, but is situated in a pure and peaceful region, far beyond the reach of whatever can molest or endanger its blissful inhabitants. It is an inheritance incorruptible, undefiled, and that fadeth not away; purchased by the inestimable price of the blood of Jesus Christ, who, by his meritorious obedience unto death, hath opened the gate of heaven to all believers. It is a building "of God:" his hands formed it, and his glory enlightens it; it is the land in which he resides in his unveiled presence; where he hath fixed the throne of his glory; where "the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and he will be with them and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, for the former things are passed away."

Thirdly, We are to inquire into the grounds on which the Apostle rested the certainty of which he speaks in the text. He says, "We know." His was no vain suggestion of the imagination, but a settled conclusion of his mind and understanding. We may consider him either as expressing generally his assured belief in a future state of happiness to the faithful in Christ Jesus, or as referring in a particu-

lar manner to his own hopes and those of individual Christians.

1. We may understand the Apostle, as expressing generally an assurance that there is a state of happiness in reserve for true believers.—He might indulge a hope to this effect, from a consideration of the afflictions which he had been describing in the last chapter, For he might reasonably argue, that the moral Governor of all things would make a distinction between the righteous and the wicked; between those who serve him and those who rebel against him; and since this is not always done in the present world, he might justly conclude that there would be a future state of rewards and punishments. He might also further gather some hope of such a state from that desire after immortality which is common to all men, and which he proceeds to describe, in the verses that follow the text, as operating with such peculiar strength upon sincere Christians. "We know," he says, "that we have a building of God;" "for in this tabernacle we groan earnestly, desiring to be clothed upon with our house which is from heaven." And he adds; "He that hath wrought us to this self-same thing is God," who would not have put such a desire into our minds, and have prepared us for its accomplishment, if he had intended to frustrate our hopes. "The earnest expectation of the creature waiteth for the manifestation of the sons of God. The whole creation travaileth in pain together until now; and not they only, but ourselves also, who have the first fruits of the Spirit; even we ourselves groan within ourselves, waiting for the adoption, even the redemption, of the body."

But besides these natural arguments for the resurrection, at which the Apostle may seem indirectly to glance, he brings forward a scriptural and convincing proof from the resurrection of Jesus Christ. "We believe," he says, "knowing that He which raised up the Lord Jesus shall raise up us also by Jesus." Or, as he remarks elsewhere; "Now is Christ risen from the dead, and become the first fruits of them that slept;"—"If we believe that Jesus died and rose again, even so them who sleep in Jesus will God bring with him." Thus, what reason rendered credible, the resurrection of Jesus Christ has verified; in addition to which, we have the frequent promises of God in his word to the same effect; so that the Apostle had the strongest possible ground for expressing his firm belief in the fundamental doctrine of the resurrection of the dead.

2. But he seems also, in the words under consideration, to express a strong persuasion not only of the resurrection generally, but of his own interest and that of the faithful to whom he was writing, in the happiness of a future life. His confidence rested on the promises of God, united to a humble hope that he had a scriptural warrant to apply to them his own case, and that of his fellow-converts. And how is such a hope to be attained? Doubtless, by examining ourselves whether our character is such as is pourtrayed in the descriptions which accompany those promises. Thus, "Blessed are the pure in heart; for they," and they only, "shall see God." "God hath given us exceeding great and precious promises, that by them we might be *partakers of a divine nature, having escaped the pollutions that are in the world through lust.*" Again; "Having these promises, let us," both in devout gratitude for them, and as the test of our interest in them, "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." The more we abound in the fruits of righteousness, the more justly may we cherish a scriptural confidence of our own final happiness. If our characters are not such as become the Gospel of

Christ, instead of presumptuously taking to ourselves the assurance in the text, let us rather lay to heart the exhortation of the Apostle, to "fear, lest a promise being left us of entering into rest, we should come short of it." The sure and certain hope of a resurrection to eternal life which the Scriptures teach, and which our church expresses so strongly in the Burial Service, will not profit us, unless we are ourselves heirs of everlasting blessedness. We must examine then the ground of our hopes: we must beware of self-deception: we must inquire, whether our souls are prepared for the enjoyments of the future world; whether we have already begun to maintain spiritual communion with God; whether we love his word and his worship; whether we conform to the mind that was in Christ Jesus; and whether we are living in a spirit of affection to our fellow-Christians, and of justice and benevolence to all mankind.

The confidence expressed by the Apostle, is not to be viewed as of sudden growth; or to be expected by means of any miraculous revelation, or fanciful impression on the mind. No; it must be the product of much prayer, and vigilance, and self-examination. We must not suppose, the moment we feel some hopeful symptom of repentance and turning to God, that the work is at once completed; we must bring forth fruits meet for repentance; we must be fully proved; we must give much diligence to make our calling and election sure, before we may venture on strong expressions of confidence: and even then, our confidence must be not in ourselves, not in our supposed attainments, but in our Saviour alone, and in his willingness to receive and pardon all who repent and turn to him, however evil may have been their past characters. The most advanced Christian will still feel so much remaining imperfection, such frequent deadness to God, such indolence in duty, such inward temptations, such attachment to self and the world, as often to awaken painful fears in his mind, lest after all he should prove a cast-away. How suspicious then must be the self-confidence of those who take up their assurance of final salvation lightly and hastily; and who build their hopes on their supposed conversion, while they are destitute of that best evidence of its reality, a humble and long-continued course of prayer and inward scrutiny, and devout obedience to the commands of God! Our Heavenly Parent is indeed willing to receive his prodigal child the very moment he returns; but to judge of our own sincerity in returning, requires a longer experience of our hearts. The work of repentance must be deep and continued; our faith must be put to the test; and our conversion must shew itself in an habitual temper of soul, devoted to the love and the service of God. The only safe evidence of our interest in the blessedness which has been described is, that qualification for admission into the glorious presence of God which arises from an assimilation to his character; that holiness without which no man shall see the Lord. We must have renounced all known sin; we must be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and be bringing forth the fruits of a Christian life, before we can scripturally adopt the personal confidence which the Apostle seems to express in the text. The right way to maintain the hope of the Christian is to exemplify the Christian's temper. While we remain careless in our frame of mind, any hope which we may profess is but a delusion; we are building not on a rock but on the sand. Even should some show of religion mix itself with our vain confidence, the case is not at all altered for the better; for the religion that ren-

ders men presumptuous or self-righteous, or careless of sin or negligent of duty, is a false religion, and worse even than none.

For the Christian Observer.

ON THE TEXT OF THE VATICAN AND ALEXANDRINE MANUSCRIPTS, WITH REMARKS ON THE COMPLUTENSIAN, ALDINE, AND ALEXANDRINE EDITIONS OF THE LXX. (FROM DR. HOLMES'S PREFACE.)

IN the second and third chapters of the preface to the Pentateuch, Dr. Holmes has given an account of the several manuscripts which were collated for his edition of the Septuagint; describing, in the *first* of these chapters, such only as are written in the Uncial character. The most important by far among this class are unquestionably the celebrated Vatican and Alexandrine manuscripts; and a brief description of these, so far as to ascertain what *text* they respectively exhibit, may perhaps not be unacceptable to your readers.

Codex Vaticanus.—"This manuscript," Dr. Holmes remarks, "belongs to the Vatican Library, and is there numbered 1209. It is of the quarto size, and is written on the finest vellum. Through the Pentateuch and other historical books, the pages are divided into three columns; in the remaining books only into two. It has accents; but they have been added by a later hand. (Professor Birch says they had been affixed *a prima manu*.)

"An opinion prevails very generally, and indeed, as it seems to me, not without reason, so far as concerns the Pentateuch, that the text of the κοινη is preserved in this manuscript, free, perhaps, from many of the faults which have pervaded certain manuscripts made use of by Origen. However this may be, one thing I deemed of great importance to be pointed out; namely, whether there were any *differences* between the Codex Vaticanus, and the Vatican *edition*. Accordingly I have noted all the variations which exist between them in the Pentateuch."

Codex Alexandrinus.—"This manuscript is preserved in the British Museum. It was written, as it appears to me, in Egypt, not long before the close of the fifth century. Grabe, in his letter to Mills, gives it the preference over the Vatican manuscript, but without producing any examples from the Mosaic Books. This manuscript omits, in the Pentateuch, a great many things which Grabe has supplied in *his* edition. Of these, some are found in the Vatican text: but a great many more he borrowed from a genuine Hexaplar manuscript, in which they were preserved under the asterisk. He seems to have done this, with the view of defining the *peculiar* character of the Alexandrine manuscript; but if it were really a Hexaplar copy in the Pentateuch, how happens it to have been necessary to supply so many Hexaplar readings? Should any person, therefore, be of opinion that the text of the Alexandrine manuscript in the Pentateuch is Tetraplar rather than *Hexaplar*, (and even *that* not the most excellent of its kind,) I should not hesitate to concur with him."

The *fourth* chapter of the preface is devoted to a specification of the *editions*, *fathers*, and *versions*, from which assistance had been derived, and applied to the use of Dr. Holmes's edition.

With respect to the *texts* of the *Complutensian* and *Aldine* editions, as Dr. Holmes has advanced an opinion concerning them materially differing from that which is generally entertained by the learned, no apology, I trust, is requisite for submitting it in this place, especially as that opinion, notwithstanding its novelty, seems to me to be extremely reasonable.

I may here observe, that Dr. Holmes has adopted, for his *own* edition, the text of the *Vatican* edition of 1587, which was formed *principally* from the Codex Vaticanus; but as *some* readings were introduced into the Vatican edition from *other* manuscripts, Dr Holmes has been careful every where to notice the variations existing between the manuscript and the edition.

Editio Complutensis, 1514.—"It has been said that the manuscripts made use of by the Complutensian editors have perished; but that *all* have not been lost, may now be considered as certain. Of the manuscripts collated for this work, there seem to be *three* *, which, unless I am deceived, contain the *very text* of the Complutensian edition, in the Pentateuch. Consequently *this* edition, equally with the rest, may lay claim to the authority of a manuscript in the Mosaic text.

"But if the editors *thus* discharged their duty with respect to the *Old*, how is it to be presumed that they treated the *New* Testament?"

Editio Aldina, 1518.—"Of this edition let us attend to the editor's own words: 'Ego multis vetustissimis exemplaribus collatis, adhibita etiam quorundam eruditissimorum hominum cura, Biblia, ut vulgo appellant, Græca cuncta descripsi, atque in unum volumen reponenda curari.'"

These words, however, are not to be so understood as though the Aldine text had been composed of readings selected from a great many manuscripts; for Dr. Holmes's collation embraces some manuscripts † which exhibit almost the very text of the Aldine edition.

Editio Alexandrina, 1706.—"The whole of the text of this edition was transcribed from the Codex Alexandrinus, and carefully collated with it by Grabe, who himself left it ready for the press. I shall only remark, concerning the Alexandrine edition, that, in the Pentateuch, it was sometimes supplied out of the text of the *Vatican* edition, but more frequently from the *Complutensian*. Thus the editor seems to have mixed with the text of *one* family the texts of *two other recensions*; but this has not been attended with any ill consequence, since he has introduced no supplementary matter except in a *smaller character*."

But what greatly enhances the value of this chapter of Dr. Holmes's preface, is, the very clear and interesting account which is there given, of the several VERSIONS derived from the Septuagint text; namely, 1. The old Italic; 2 Coptic; 3 Sahidic; 4 Syriac (*Philoxenian*); 5 Arabic; 6 Slavonic; 7 Armenian; 8 Georgian.

The account of the *three* last mentioned, from the pen of Professor Atter of Vienna, is doubtless a masterly performance, and is delivered nearly in the Professor's own words. It enters deeply into the subject, and offers a rich treat to the Biblical student.

Having finished his narrative of the versions, the editor thus concludes his preface with a recapitulation of his labours.

"I have now mentioned every thing concerning the MANUSCRIPT EDITIONS, FATHERS, and VERSIONS, which have been applied to the service of this work: it remains for me only to apprize the reader, that the whole of the collations which, for these fifteen years past, have been collecting for this edition, are deposited in the Bodleian Library; and will be published, either by myself, if life is spared me, or, if it should happen otherwise, by some other editor, under the auspices of the Curators of the Clarendon Press at Oxford."

Dr. Holmes died in 1806. At that time only the Pentateuch and

* (19.) Codex Chigianus circa. § x.
(108.) Codex Vaticanus 330. § xiv.
(118.) Codex Paris. Reg. vi. § xiii.

† (29) Codex Venetus II. § x. vel xi.

the Book of Daniel had been published. It is much to be lamented that his valuable life was not spared to have edited the remainder of the *prophetical* books himself; a task which it appears he was extremely anxious to accomplish. The work has however been continued to the present time, and is *still* in a course of publication, under the direction of the learned Dr. James Parsons; but the nature of this laborious undertaking precludes all hope of its speedy completion. The Book of Job (part 3d of vol. 3.) was published in the summer of 1820. When the work is finished, it will remain a lasting monument of the attention of the learned and higher orders in this country to the cause of sacred learning; and cannot but reflect great honour on the memory of the learned editor who originally projected these collations, as well as on the public who, for such a number of years, have so munificently upheld it with their patronage.

Φτῶν ὁ.

To the Editor of the Christian Observer.

I TRUST I shall not misemploy the time of your readers, by calling their attention for a moment to a subject which is in some measure connected with practical Christianity, and on which I am constrained to differ from some valuable Christian friends. I refer to the practice of *drawing lots;* and the question I would submit to your readers is, Whether it is consistent with the spirit of Christianity for persons in the present day to *draw lots,* in any case, in order to settle a doubtful or disputed point. The practice has at different times been employed, among various bodies of Christians, on solemn occasions; particularly among the Wesleyan Methodists, at the earlier periods of their history, to determine questions in which the members of their society were divided in opinion.

To begin with the arguments employed in favour of the practice: It is affirmed by some religious persons, that it rests on the authority of Scripture; since the Jews, under the Mosaic dispensation, resorted to this method of deciding very important questions relating to their temporal interest. It is moreover urged, that even in the time of the Apostles lots were drawn on a memorable occasion; namely, the election of Matthias, as successor to the traitor Judas. On these two distinct grounds, it is inferred, that there can be nothing *criminal* in the practice, though it is not directly sanctioned in the writings of the New Testament.

Yet, notwithstanding this appeal to Scripture in vindication of the practice, its advocates would confine it within strict and defined limits. They would shudder, for instance, at the thought of countenancing *public lotteries,* or of drawing lots with a view to obtain any considerable sum of money; and they would strongly reprobate the practice, whenever it might appear to sanction the destructive principle of *gambling.* Yet it is somewhat inconsistently maintained, that there are certain cases of a minute and indifferent nature, in which the most holy follower of Jesus Christ may innocently draw lots; namely, such, for example, as where it is wished to decide, without jealousy or offence, to which of several apparently equal claimants some slight article of property shall belong, or which individual of a party present shall take the lead in some benevolent or useful undertaking. In these and similar cases, it is pretended, that without such a device it would be nearly impossible to come to a satisfactory decision; and that at all events the practice is too indifferent to be the subject of either serious censure or approbation.

Now it appears to me, that the ground thus confidently taken by the advocates of the practice is

far less firm than they imagine. As to the warrant for drawing lots which they profess to derive from Scripture, it will, I presume, be found, upon fair consideration, that the inference is quite untenable. For it was only under the *peculiar* circumstances of the Mosaic dispensation, and even by the express command of God himself, that the Jews cast lots to determine what shares of the promised land should be respectively apportioned to their tribes. And in this case the casting of lots was confessedly an appeal to God for the determination of an important point, which could not else have been satisfactorily adjusted. With respect to the instance of *Matthias*, the casting of lots was unquestionably *a religious act;* since it was accompanied by a solemn prayer to the Supreme Searcher of all hearts, for the purpose of forming that decision which might be most agreeable to His divine will. That either of these very singular and insulated cases can form any kind of precedent for Christians in modern days, I am unable to conceive. As well might we look to *dreams*, to determine in any difficult case what may be the will of God, because such a mode of decision was divinely permitted to the Jews.

Next, as to the alleged *indifference* of the practice, the assumption, I think, is contrary to fact. For, if we cast lots only to determine (as in the instance supposed above) which of the contending claimants shall be entitled to some little article of property, do we not, in such a case, appeal either to the Supreme Ruler of the universe, or else to *mere chance;* since by one or the other arbiter the point in dispute must be decided? If to the former, what warrant can we shew for so solemn an appeal in a matter so light and insignificant? And with respect to the latter, its very existence would be denied by every Christian.

In another point of view also, the practice will appear not to be a matter of indifference: for may it not be supposed to lend some countenance, however small, to *raffles* and *lotteries*, if not to games of *hazard?* Or to set the matter in a stronger light, I would ask, what answer could be made by the persons to whom I am referring, to such questions as the following?

"If you, who are so decidedly religious, consider it innocent to cast lots in indifferent or trifling cases, what harm can there be in my raffling for a valuable article which I really want; as in so doing I hazard but a small sum? Or why may I not purchase a *part* of a lottery ticket, in the hope of obtaining relief for the immediate distresses of my family?"

I do not wish, Mr. Editor, to overstrain my inferences on the foregoing subject, and shall therefore conclude by entreating the Christian readers of your miscellany, to rectify them as far as they may appear to want a scriptural foundation.

Πιστις.

To the Editor of the Christian Observer.

It has been often observed, that there are two books in which God has been pleased to display his character to mankind; the book of Nature and the book of Grace. The knowledge of the former, when rightly employed, should ever lead to the study of the latter; while an acquaintance with the latter ought no less to induce the devout philosopher to avail himself of the many intimations contained in the glowing pages of the former. Religious persons might derive great benefit from thus habitually making nature the handmaid to religion; and in order to do so, it seems desirable that they should cultivate a taste for the beauties of creation, and an aptitude to catch the impressive moral displayed by every part of the works of the Almighty. So far

however, from this being always the case, instances, I conceive, are not rare in which persons appear not merely to have acquired no new relish for the beauties of nature, in consequence of becoming devoted to the service of nature's God, but even to have lost something of the enthusiasm which they once possessed. Nor is such a result difficult of solution; for when a person is put upon his guard against the undue influence either of philosophical pursuits or animal gratifications, he may very probably become somewhat indifferent to the study of nature, unless supplied with new motives, and impelled by new feelings, to prosecute his intimacy with her. And such new motives and feelings we might at first sight imagine, would be supplied by religion alike in every case; but I will illustrate by two examples my position, that this is not the fact.

The mind of Lysander, having been moulded by the varying circumstances of his growing years, was fixed as to its general character at the time when his attention was first turned to religion. From the very commencement of his spiritual career, he was chiefly impressed by the terrors of the Divine law; and being greatly harassed by the ever recurring consciousness of his deficiencies in duty, his mind was but little disposed to cultivate those meditative virtues so congenial with the contemplation of the works of creation. Thus in this stage of his religious progress, there was nothing which left in his mind any link of association between his spiritual hopes and best interests, and the forms or the vicissitudes of the scenery of nature. He could not look upon the setting sun as an object which, under the Divine blessing, had often powerfully fixed his thoughts upon eternity; nor could he, while listening to the ocean's roar, call to mind any consecrated moment, when, gazing on its threatening waves, his soul had sunk in conscious helplessness and guilt before that Almighty Ruler, whose arm impelled, or whose word restrained, its gigantic energies. He became therefore increasingly disposed to overlook such assistances and intimations of nature; and thus was that refinement of the moral sense, by which the still small voice of the works of creation is heard and their silent pointings discovered, gradually impaired; so that even to the present moment, though released from his terrors, and contemplating God as a reconciled Father in Christ Jesus, there is still wanting that affectionate veneration for his natural works which has formed so prominent a feature in the minds of many eminently pious characters, and which Cowper has so beautifully described in those well-known lines:

" He looks abroad into the varied field
Of Nature; and though poor perhaps, compar'd
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers; his t'enjoy
With a propriety that none can feel,
But who, with filial confidence inspir'd,
Can lift to Heaven an unpresumptuous eye,
And smiling say, 'My Father made them all!'
Are they not His by a peculiar right,
And by an emphasis of interest His,
Whose eye they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind,
With worthy thoughts of that unwearied love
That planned, and built, and still upholds, a world
So clothed with beauty for rebellious man?"

On the other hand, Crito from his earliest years was the nursling of Nature. Innumerable are the instances with which his memory is stored, in which religious feelings were strongly excited in him by the scenes of the natural creation.

Often have even the sufferings of an animal impressed on his thoughts the evil of sin, or the silent monition of fields and groves raised his mind to brighter worlds, where

"Heaven's immortal spring shall yet arrive,
And man's majestic beauty bloom again,
Bright through the year of love's triumphant reign."

When harassed by the disorders and inconsistencies of the moral world, often has he been soothed by the characters of Divine love impressed on so many of the scenes around him; and often, too, has he been awed into humility by equally evident marks of vindictive justice; and this even before he began to perceive that Nature could only display, and not reconcile, these apparently conflicting attributes. Thus Nature, under the Divine blessing, became to him a lesser light, which ruled his anxious night of spiritual ignorance, and ushered in the dawn of Divine illumination. And now, though rejoicing in the greater light, he is still open to the influence of these tributary rays, and feels gratefully disposed to be reminded of his Almighty Benefactor and Preserver, through the medium of his works. The close and affecting analogy which exists between the processes of nature and the process which has been carried on in his own soul, is another circumstance which serves still more to rivet his regard; since he can scarcely go abroad among her productions without being reminded of that delicate arrangement by which the spiritual blade has been fostered and the full ear developed.

The difference between these two characters is the result, neither of wilful neglect in the one, nor of meritorious effort in the other. It has arisen from the temper of their minds, the habits of their education, and in some measure, perhaps, from the peculiarities of their spiritual noviciate. Hence the devout admirer of nature should learn to regard the indifference of his Christian brother, not merely with forbearance, but respect; and should keep in mind, that his own aptitude to improve the influence of natural objects is, as much as any other means of grace, the gift of God, and must therefore be considered as a talent for which a strict account will be required. He will feel how much less frequently his taste for the works of creation has been made the auxiliary of devotion than it might have been; how often the solemn appeals of animate or inanimate nature have been made in vain; how often, under the effects of a ruffled temper, or a perverse inclination, he has resisted those influences which were so well calculated to win him back to calm and profitable meditation. Thus, if ever he is disposed to indulge self-complaisance in the consciousness of a gift so flattering to human pride as that of mental susceptibility and taste, these reflections will temper his satisfaction, and make him feel how, even in trifles, the heart is prone to any destination rather than that which constitutes its truest privilege and best enjoyment.

On the other hand, let the opposite character, who is disposed to treat as airy nothings the imaginative musings of his neighbour, and to pride himself upon the strength and sterling qualities of a mind that disdains them, remember that this difference of opinion *may* originate rather in the bluntness of his own perceptions than in the diseased or puerile state of his neighbour's understanding; and that no talent is to be despised which has the power of leading the mind to sacred meditations, or the heart to devout affections.

C. D.

To the Editor of the Christian Observer.

A CORRESPONDENT in your Number for last September has proposed the following query: Is it the duty

of religious persons to attend the service of God in their *parish church*, in cases where the minister is notoriously deficient in exhibiting the peculiar doctrines of the Gospel, and where, in truth, they go in expectation of nothing beyond merely moral discourses?

In addition to the excellent reply of Philiturgus, in your Number for November, I would remark, that if your querist live in London, he must know that many religious persons, and sound churchmen, do not regularly attend their parish church: nor does such regularity, I think, appear binding upon them; chiefly because their example is not so prominent as to be detrimental to the interests of religious order; nor can the churches contain all the parishioners.

If he reside in the country, he must be sensible that, when he ceases to attend his parish church, he must, in nine instances out of ten, frequent either a Dissenting Meeting-house or remain at home. But it is presumed, that no religious churchman would do either, unless forcibly driven from his church by the *heterodoxy*, rather than by the *morality*, of the minister's preaching.

"Itching ears" and irregularity are sedulously to be avoided; but it also may be further observed, that no religious person seems bound to shew an *approval* of such merely moral and defective preaching, by uninterrupted attendance. He may conscientiously avail himself of the ministry of a neighbouring clergyman; but, I think, he ought, if opportunity serve, candidly to acquaint his minister with the cause of his occasional absence, and to state his continued preference for the established order of religion. At the same time, let him not forget that he may read eminent divines and devotional writers at home. He has Moses and the Prophets; he can hear Christ and his Apostles; and with these helps, if he be persevering in prayer for the blessed influences of the Holy Spirit, he will not retrograde very much, although he should not always have the privilege of hearing such preaching as he most approves.

A. B.

MISCELLANEOUS.

To the Editor of the Christian Observer.

In the course of the year 1820, and the spring of 1821, I made an extensive tour through Upper and Lower Canada and the United States of America, traversing the latter through Maine and Louisiana, through Alabama, and back again through the States of Mississippi and Tennessee.

Although I had no intention of remaining in the country, the subject of emigration had become so interesting before I left England, that it was natural that in a journey of nearly 8000 miles in the New World, about 1800 of which I performed on horseback, that subject should engage much of my attention.

I was by no means qualified, either by previous habits or information, to avail myself fully of the valuable opportunities of observation which I enjoyed: but I made a few general remarks on the subject, in my correspondence with my brother; and having found on my arrival at home that he had preserved my letters, it has occurred to me, that, superficial as my knowledge was on many parts of the subject, I might possibly add something to the general stock of information on a question so pe-

culiarly interesting at a time in which so many persons have been under the painful necessity of deciding on the eligibility of expatriating themselves, in order to find in the New World a freedom from those cares under which they were sinking in the Old.

If on perusing the letters I send you—which are copied, I believe, without any alteration except where there are personal allusions —it should be compatible with your plans to insert them in the Christian Observer, they are quite at your service.

At a future time I may perhaps trouble you with some remarks on the religion and morals of the United States, if I persuade myself they will be of any interest.

Although I most decidedly prefer my own country, I feel that very great injustice has been done to America by most of our travellers and journalists; and I was gratified to perceive, that the Christian Observer, in the true spirit which becomes its character, was the first to endeavour to establish a more correct as well as a more candid and liberal appreciation of that interesting and powerful, though in some respects rival, nation.

H.

Philadelphia, Nov. 6, 1820.

——Neither am I able to write to you as fully as I could desire on the subject of emigration to the *United States*, upon which you say you should wish to hear what occurs to me. On this difficult and interesting topic, I will enter more particularly shortly; and, in the mean time, will send you the result of my observations on the inducements which *Canada* appeared to me to offer to English labourers and other persons of little or no property. Those observations were necessarily both rapid and superficial; and my information is proportionably scanty, although I endeavoured to seize every opportunity of obtaining intelligence.

The lands which the Government is at present distributing in Upper Canada lie parallel to the St. Lawrence and the Lakes, and constitute a range of townships in the rear of those already granted. They are said to be no where above ten or fifteen miles distant from the old settlements. Land officers are established in ten different districts, in order to save the emigrants the trouble of going up to York; but their power is restricted to grants of a hundred acres. When an emigrant has chosen the township in which he wishes to settle, and has complied with the necessary formalities, he receives, by lot, a location-ticket for a particular hundred acres, with a condition that he is not to dispose of them for three years. The title is not given till he has performed his settling duties; which are, to clear five acres in each hundred, and the half of the road in front. Now these certainly appear to be very easy conditions on which to obtain the fee-simple of a hundred acres: and the proposal to emigrate must therefore be a tempting one to a starving labourer or mechanic.

The real inducements, however, are so much less than the apparent ones, that although many would wisely emigrate even with a full conviction of the difficulties they had to encounter, I believe that, at present, there is not one emigrant in five hundred who does not feel bitterly disappointed on his arrival at Quebec. Instead of finding himself, as his confused ideas of geography had led him to expect, on the very borders of his little estate, he learns with astonishment that he is still five hundred miles from his transatlantic acres; and, if he has no money in his pocket, he may probably have to encounter, in reaching them, more severe distress than he ever felt at home. There is indeed much benevolent feeling towards emigrants both at Quebec and Montreal; and societies have

been formed in each of these places, to afford them information and relief; but the inhabitants are beginning to complain that the requisitions for this purpose are becoming more burdensome than even the English poor-rates. The steam-boat companies are also liberal (indeed almost every man of property feels a personal interest in the encouragement of emigration); but an emigrant must be unusually fortunate who reaches the Land Office in Upper Canada, without expending at least 5*l.* after landing at Quebec. The emigrants who accompanied us in the steam-boat in which I ascended the St. Lawrence, were some of those lately sent out free of expense by our Government; but there was one, a smart shoemaker, not of that number, who had been detained some weeks at Quebec earning money to carry him up the river.

When the emigrant arrives at the Land Office of the district where he proposes to settle, determined perhaps in his choice by the hope that his lot will place him in the vicinity of an old acquaintance, he may probably have to wait some weeks before the next distribution takes place; during which he must be supporting himself at an expense increased by his ignorance of the manners of the country. He then learns, perhaps for the first time, that there are certain fees to be paid at the different offices through which his papers must pass. I have a list of these before me, in which they are stated to be,

For 100 Acres	-	*L.* 5	14	1
200 do.	-	16	17	6
500 do.	-	39	19	9
1000 do.	-	78	10	2

I was however informed, by several persons from York with whom I crossed Lake Ontario, one of whom said he was in the habit of transacting this business for the emigrants, that, for a hundred acres, the fees were 13*l.* 10s. This I mentioned to the Sheriff and several of the principal merchants at Montreal, who did not dispute it; one of them observing only that he believed there had been cases in which grants of 50 acres were made without fees*. It is much to be regretted that where land is said to be gratuitously bestowed, *any* fees should be deemed necessary; as the boon, when accompanied with this demand, is calculated to produce discontent rather than gratitude, especially where the emigrant finds that his fees amount to one half the sum at which he could select and buy the same quantity of land, without the delay attending the grant, and unshackled with any conditions or clearing dues. The surveyors receive their compensation in land, and generally secure the most valuable portions. When I was in Canada, they would sell their best lots at one dollar per acre; while 13*l.* 10s., the fees on a hundred acres, amount to more than half a dollar per acre. I never met with any one person among all those with whom I conversed on the subject, who did not agree that, if a settler had but a very little money it would be much more to his advantage to *buy* land, than to *receive* it from government.

Supposing the emigrant to be able to pay his fees, he may still have the misfortune to find that his allotment (for he can only choose his township, not his estate,) is not worth cultivating. In this case he has to pay two respectable persons for surveying and certifying it to be irreclaimable; and he is then permitted to take his chance in the next distribution. Generally speaking, I believe he may expect to find himself in his own forest from three to six weeks after his arrival at the Land Office in Upper Canada.

Even then his situation is most dreary, especially if he has no neighbour within a reasonable distance, and has to purchase and

* I believe grants of 50 acres are generally, or always, to be obtained without fees.

carry his provisions from a remote settlement. But if he has no money to procure food; if he has a wife and family to provide for, without the forlorn hope of parish assistance; if he is a weaver or a spinner, accustomed to warm rooms, and to employments little calculated to impart either the mental or physical qualifications essential to his very support; if he is, in fact, of a class to which a large proportion of the poor emigrants from Great Britain belong, I can hardly conceive any thing more distressing than his sensations, when, arriving on his new estate, with an axe in his hand and all his worldly goods in his wallet, he finds himself in the midst of a thick forest, whose lofty trees are to be displaced by a labour almost Herculean, before he can erect the most humble shelter, or cultivate the smallest patch. And if at such a time he has further to anticipate the rigours of a long Canadian winter, his situation must be deplorable in the extreme.

Under such circumstances, which I should imagine are the ordinary circumstances of the *poorest* emigrants to Canada, I can conceive of no resource, nor could I hear of any, except that of hiring themselves to some older settler, in the hope of saving a trifle in order to be able, in the course of time, to pay for clearing an acre or two of their forest farm, or to buy provisions while they attempt a task for which they are little qualified. Sometimes a few will join, and one half hire themselves out to obtain provisions for the other half while felling the trees. If they surmount the difficulties of the first year, they may expect at its termination to be in possession of an adequate supply of food for their families; and with the prospect, if they are industrious, of being independent and progressively prosperous during the remainder of their lives.

Those, however, who have money enough to provide for their immediate wants, and to pay the expense of clearing a moderate proportion of their land, (possessing 100*l.* to 200*l.* or 500*l.* for instance,) may, in a single year, be very comfortably settled in a decent log-house with out-buildings, and with every prospect of a liberal supply of all the substantial comforts of a farm. Every year would add largely to their abundance, and to their facilities for improving and extending their estate; but they would accumulate money but slowly, unless they had, as they probably would have, an occasional foreign market for their grain besides the West Indies. They may also derive some little profit from pot and pearl ashes, which Mr. G—— of Montreal told me he received on consignment from Ohio; a distance of 800 miles, by way of Lake Erie and Ontario. The situation of the Upper Canadians is further said to be favourable to the culture of hemp, notwithstanding the failure hitherto of the most promising experiments.

Grain, however, will be their staple commodity; and although the large body of settlers who arrive annually may afford a temporary market, they will soon produce far more than they consume, and under ordinary circumstances will depress the prices very nearly to a level with the cost of production. Indeed I heard the farmers of Lower Canada complaining that their markets were glutted with the produce of the Upper Province.

For several years the average price of wheat in Upper Canada has been about five shillings for sixty pounds; but on the American shores of the Lake we found it at twenty-five to thirty-three cents; and although its introduction into Upper Canada is either prohibited or shackled with heavy duties, it of course will find its way into the province whenever the price there is *materially* higher than at home. In the Lower Province, when our ports are open, they consume American grain, and export their own; as it is necessary their ship-

ments should be accompanied with certificates of Canadian origin.

Any interruption to the timber trade would diminish the market for grain; since a very large body of consumers are found in the raftsmen, who collect and convey the timber from the lakes and rivers to Quebec, and in the crews of five or six hundred vessels who replenish some part at least of their stores at that port. The raftsmen are in a great measure the link of communication between the Montreal and Quebec merchants on the one hand, and the emigrants and back-woodsmen on the other—the channels through which British manufactures flow into the interior, and country produce to the coast.

Although, therefore, I have a list before me of fourteen heads of families, with eighty-six children, who, beginning the world with nothing but their industry, have, in the course of fifteen or twenty years in Canada, accumulated an aggregate amount of property of 35,500*l.*, about 2,500*l.* each, I conceive that a farmer removing thither from Europe, for the purpose of making money rapidly, would certainly be disappointed. On the other hand, if his object were to prevent the diminution of what little property he actually possessed, and to secure independence for himself and a career of prosperous industry for his children—to purchase, by the sacrifice of the many comforts of an old settled country, the advantages of a less crowded population and a cheaper soil—to withdraw from the burdens, without retiring from the protection, of his native land, and without assuming those obligations to another Government which *might* make him the enemy of his own—to settle, though in a distant colony, among his countrymen and fellow-subjects, within means of instruction for his children and opportunities of public worship for his family;—if these were his objects, and he could bring with him health, temperance, and industry, and one or two hundred pounds, I am persuaded that in the ordinary course of things, he would be remunerated a thousand fold for his privations.

And, notwithstanding all I have said of the difficulties of the early settler without money, a young man of industry, enterprize, and agricultural habits, without family, or with the means of leaving them for a year or two with his own or his wife's friends, who should come out to Canada, and hire his services till he could have a log-house built, and two or three acres cleared, would probably find himself in the prime of life an independent farmer on his own estate, with abundance of the necessaries of existence, and with prospects brightening as he advanced towards the evening of his days. But the sickly, the shiftless, the idle, the timid, and the destitute, with large families, will, I have no doubt, suffer far less in living from hand to mouth in England, than in encountering the difficulties of emigration to Canada.

The soil of Upper Canada is generally extremely good, and the climate, with the exception of a long and severe winter, unobjectionable. To persons on the spot, possessed of accurate local information, opportunities, I have no doubt, occur of making advantageous investments of capital in land on speculation; but the inducements to such projects will probably be limited, and to a certain degree accidental, while Government continues to grant lands either gratuitously or as a reward for military services.

Philadelphia, Nov. 21, 1820.

My last letter conveyed to you pretty fully the ideas which occurred to me, in my visit to Canada, on the subject of emigration thither. I think I did not overstate the privations which emigrants must undergo; but I am persuaded that, in spite of them all, while it conti-

nues under the British Crown, it will be a happy asylum for thousands, who will gradually arrive, through various degrees of suffering and disappointment, at comfort and independence.

The facilities and intrinsic value of Canada—the fertility of its soil —the beauty of its scenery, and the salubrity of its climate, greatly surpassed my previous ideas, and, as far as I had an opportunity of judging, the ideas generally entertained in England. Americans also appear to me universally to return from Canada with far higher ideas of its importance than they had before conceived; though I am strongly of opinion, that, as an acquisition to the United States, neither the American Government nor people regard it as particularly desirable. How far Great Britain is interested in retaining it, has often been doubted; but, without expressing any opinion on this subject—rendered more difficult and complicated by its connexion with considerations of much importance to Newfoundland, Nova Scotia, and the West Indies, and its relation to the just claims and expectations of the inhabitants—*my feelings*, I confess, would now lead me to protest strongly against the relinquishment of so fair a portion of the globe; a beautiful romantic country, watered by a river which discharges, according to the estimate of American geographers and surveyors, one half more water than the Mississipi, into which the tide flows more than four hundred miles, and which is navigable for five hundred and eighty miles for ships of five hundred tons. After being frequently induced to cast an envious eye on the fine unoccupied land of the south-western part of the United States, I was delighted to find that *we* too had a spacious territory, and a virgin soil, where millions may, with common industry, attain ease and competence.

The present situation of England had rendered the subject of emigration so interesting when I left home, that it has secured my attention during every part of my route through the United States; but I was perhaps led to endeavour to qualify myself to form more clear and decided views of the various advantages which different sections of the country respectively offer, by finding, soon after we commenced our journey, that my servant James was beginning to wonder how he and his wife would look on this side of the Atlantic. I did not at all check the idea, but offered to assist him in getting all the information in our power; observing only, that I would recommend him to decide on nothing till he had been in Canada, as I should think much better of *him*, if he preferred, with the *same* inducements, to settle in a British colony than under a foreign government,—that if the United States, however, presented greater inducements, I would give *him* every assistance in settling there. I also advised him to make his inquiries as extensive and minute as possible, in order that if, as I thought probable enough, after a few months' familiarity with solitary log-huts and frontier settlements, and the exertions and privations attendant on clearing forests and subduing a wilderness, he should be satisfied that England, after all, was the best place for *him*, there might be classes of his countrymen to whom his information would be important.

With these views we proceeded through the new settling districts in Georgia, Alabama, Louisiana, Mississippi, Tennessee, and Virginia; living almost entirely among very recent emigrants, sleeping with them in their log-huts, erected in many cases the week before, and through the sides and roofs of which the stars twinkled upon us as we lay on the floor, with a brilliancy quite unknown in our little island.

My conversation with these hardy pioneers turned naturally on the peculiarities of their situation, their

past sacrifices, or present difficulties, and their prospective compensation; and as I made it a rule, from which I deviated only in one instance, to get rid before night of any companions whom I might happen to have picked up in the course of the day, I was usually enabled to make myself one of the family, and by sitting down with them at their meals, or over their fire, to draw them out, and render them very communicative. By this plan I not only escaped the effects of the possible ill-temper, or want of suavity, of a travelling companion, under the little trials of our novel accommodations, but, by creating less bustle in the family, I saw things more in their ordinary state.

In our course through the above-mentioned States, we met with only three or four cases in which the emigrants regretted the change; although the price which some of those in Alabama had been obliged to pay for their Indian corn the first year, (and which amounted in the case of one family to six dollars per bushel, and for one purchase eight,) had thrown them back three or four years in their calculations. All these, however, were *Slave*-States; and I was glad to find that my servant considered *that* a decided objection to settling in them. Indeed, as no title could be obtained but by purchase, there were no decided inducements to those, who, like him, have only from 80*l.* to 100*l.*

We found many families living very comfortably on land which they had taken possession of, and had cleared, on the presumption that some peculiarities in the situation would prevent its being brought to sale for many years, and that they should obtain something for their improvements, even if they should not have realized sufficient in the mean time to purchase a title to their occupation. It is very *unpopular* to bid against these "*Squatters*;" and for the improvements of a single year, and the produce of a single crop, it was common for them, till the late depression of prices, to obtain a fair remuneration for the labour employed.

The first night we lay out in the woods, in Alabama, one of the points discussed by some Carolinian Emigrants, who came to our fire to have a little chat before bed-time, was the eligibility of stopping on the road a year, to make and sell a crop from the public lands in their way, or of proceeding without delay to their ulterior destination in the State of Mississipi. They appeared pretty nearly decided on the former plan.

The Southern States presenting, as it appeared to me, no adequate inducement to indigent English Emigrants, I turned my especial attention to the advantages offered in the Western part of the State of New York, where it has been understood that many of those destined for Canada finally settle. I found it impossible to learn with any precision to what extent the tide of Canadian Emigration is still diverted to the State of New York; but I am disposed to believe, that fewer in proportion pass over into the American limits than formerly. Neither could I entirely satisfy myself as to the inducements to do so, especially as the soil is not superior in the state of New York; and it is not very uncommon for Americans to go over into Canada to settle. I believe, however, that the principal reasons are to be found in the extreme activity of the agents of the Holland Company and Sir William Pulteney's estate (who are very solicitous to promote the rapid settlement of their respective tracts), and in the aid which they afford the emigrant at his outset, in letting him settle on their lands free of rent for the first two or three years; assisting him, perhaps, in raising a little cabin, or lending him a little Indian corn.

These trifling services, especially to an emigrant who has no money

with which to pay his fees in Canada, are not only very seducing in prospect, but essentially contribute to lessen the first and severest difficulties of a new settler. Ultimately, however, I am disposed to think they are disadvantageous in the majority of instances; the New York settler having to begin to provide for rent and instalments (which, even under the alleviated pressure of his situation, it would require both self-denial and good management to save) at the very time when the Canadian settler is emerging from his greater difficulties, and deriving a liberal subsistence for his family from his own unburdened estate.—I have been told, that very few persons under the former system ultimately maintain possession of their lands; but that, after supporting themselves and their families in greater or less abundance, they are compelled to abandon their improvements for arrears in rent or instalments, and, joining the forlorn hope on the frontiers, to repeat their laborious and interminable efforts to convert the wilderness into a fruitful field. In passing through the State of New York, I heard a great deal of the distress which at present exists from inability on the part of the emigrants to pay their rents and instalments, and of the hard names which the agents had to bear for proceeding to extremities. Still, however, an active, prudent man, would, under ordinary circumstances, succeed under the system, and probably as rapidly at least as in Canada; but it would require greater self-denial to impose the necessary severities on himself in New York, than to submit to them when unavoidable in Canada. —The general observations which I made concerning the classes to whom emigration to Canada would prove a real benefit, are equally applicable to emigration to the United States; but in a future letter I will endeavour to give you some idea of what farmers, who bring with them a few thousand, instead of a few hundred, pounds, may expect to do in different parts of the United States. I will, at the same time, tell you all I can learn respecting Mr. Birkbeck's settlement.

I had not intended to confine this letter to such dry statistics; but it is too late to begin on any other subject.—James, I believe, is disposed to think, that he is better at home than in America; except in his present capacity, in a city where his wages might be ten pounds per annum higher than in England, and where his wife's services as a dress-maker, fine washer, &c. would be productive.

(To be continued.)

To the Editor of the Christian Observer:

It seems very desirable that the provision of an Act of Parliament, passed last session—to enable gentlemen who shall have taken a degree at Oxford, Cambridge, or Dublin, to be admitted as attorneys and solicitors, after a service of three instead of five years; with the grounds upon which it passed—should be made generally known; and particularly to the clergy, to whose children it may be of use. You will, perhaps, therefore have the kindness to state to your readers the outline and object of the Act.

The stat. 2 Geo. II. c. 23, prohibits any person from acting as an attorney or solicitor in any of our courts of law or equity, without a previous clerkship of five years. The object of the Act of last session is, to render any person eligible who shall have taken, or shall take, the degree of bachelor of arts in the university of Oxford, Cambridge, or Dublin, on serving a clerkship of three years instead of five; leaving the period of service in other cases the same as before.—It is not intended

by this Act to make a university education necessary for solicitors, but merely to open a just and long-wanted facility to those who have had the benefit of such an education, and to whom a service of five years must operate almost as a prohibition. The effect will be to render a respectable and important profession more accessible to men of academical education, who were deterred by the length of service before required from attempting to enter into it; and it is conceived that it will particularly benefit the sons of many clergymen and others, who put themselves to great inconvenience to give their sons a liberal education.

But besides those who think that a liberal education is both an ornament and a substantial advantage to a solicitor, and with that view wish to send a son, designed for the law, to the university, there are many young men educated at the universities with objects in which, from unforeseen events, they are disappointed, who might embrace the profession, and find in it a fit sphere for the exercise of their abilities and industry, with advantage to the public and profit to themselves. In general, the degree of A. B. is taken between the ages of twenty-one and twenty-two. A service of three years, commencing at these ages, may be borne without much inconvenience; and it would be rendered less irksome from the consideration, that a person cannot enter into the church till nearly the time at which such a clerkship would expire; but a service, which requires two years beyond the age of twenty-four or twenty-five, makes an inroad into a period of life which ought not to be spent, and which few are inclined to spend, in preparations for a profession. It is a season when men expect to be actually proceeding in that business of life for which their education has prepared them. Many persons, taking the degree of A. B., will now probably consider the profession of a solicitor advantageous, and as affording an appropriate field for the exercise of their talents, since they can enter it without the sacrifice of time which the law, as it before stood, required from all, without distinction of education or age.

The measure cannot deteriorate the legal profession, or introduce persons less fitted to perform its duties. For clerks to solicitors are generally articled at sixteen or seventeen years of age, for five years; but there can be no doubt that a person, with those habits of industry and application which, from the strictness of the examinations at our universities, are necessary to enable him to take a degree, is more likely to acquire a competent knowledge of the profession, and to become capable of conducting the business of a solicitor at twenty-four or twenty-five years of age, than a youth who, having served a clerkship of five years, commencing at sixteen or seventeen, begins business at the early age of twenty-one or twenty-two.

In the case of persons designed for the bar, the distinction between an academical and a common education had been long recognized. Before a law student can be called to the bar, it is necessary that his name shall have been five years on the books of one of the Inns of Court, unless he shall have taken the degree of A. M. or LL. B. in one of the universities; in which case three years are sufficient. Now, if three years, with an university education, be considered an adequate period to qualify a man for the bar, surely a clerkship of three years, with a similar education, must be sufficient for a solicitor.—It is almost superfluous to advert to the difference between the degrees of A. B. and A. M., as the former degree is the real criterion of academical proficiency.

A SOLICITOR.

REVIEW OF NEW PUBLICATIONS.

The Religion of Mankind. In a Series of Essays. By ROBERT BURNSIDE, A. M. London: Seeley. 1819. 2 Vols. 8vo.

THIS work has deserved, and, but for some circumstances beyond our controul, would have received from us an earlier notice. It is one of those religious labours in which our Dissenting brethren have vindicated their zeal in the cause of pure and undefiled practical religion; and have exerted a highly respectable share of industry and talent, for the promotion of the best interests of mankind. The work is indeed a high monument, both of the philanthropy and perseverance of the author; and contains, in two very thick and closely printed octavo volumes, the result of much thought, and even profound meditation, accumulated no doubt through many years of patient study and observant converse with his fellow-creatures. It is the rich out-pouring of a full mind: and if the exuberant tide occasionally overflows its banks, and bears down the reader rather by the mass, than the concentration of its waters, it may still be made to answer the most valuable purposes. The work, in fact, is a depository from which the learner and the teacher may equally derive important advantages; and it will be our object, before we conclude, to point out the use that may be made of the stores of Mr. Burnside, by those who are responsible, under God, for the improvement of the souls of others, as well as of their own.

A considerable accumulation of cogent practical remark, founded upon Christian principles, we consider as constituting the merit of "the Religion of Mankind." We are better pleased with it in this view than as a regular and digested work. It evidently bears the nature of a *levy en masse*, rather than of a well disciplined army, ranged in battle-array, under distinct and orderly commanders. We shall feel it necessary to allude to the frequent want of method and distinctness, not only in the general arrangement of the work, but also, what is more to be regarded, in the conduct of particular arguments contained in it. The title itself does not altogether coincide with our ideas of close definition; such as the title to a work, if it pretends to any thing at all, should exhibit. On our first taking up "the Religion of Mankind," unacquainted with the author or his intentions, we thought we had to wade through some general discussion of religious principles, such as the liberalism of modern times would attribute to all mankind, under every modification of religious faith, whether as Deist or Christian; as worshippers of Jehovah, Jove, or Lord. Those, however; who from Mr. Burnside's title expect any such false liberality, will be much mistaken. Neither does the author mean to express by it those incorrect or inadequate notions of religion, which, on account of their generality, might, with somewhat better reason, be denominated "the religion of mankind." The object of Mr. Burnside is, to shew the religion of mankind, not as it is, *but as it ought to be*, and according to the definition which he himself gives of it in his Introduction, where he makes it mean one, or both, of two rather different things; namely, either those general principles of religion, which, whether taught by reason and confirmed by revelation, or taught by revelation and confirmed by reason, *ought* to constitute the religion of mankind; or else simply Christianity itself, but, stripped of those points on which

pious men differ, and standing only in the nakedness of its *essential* principles, suited to the necessities of all mankind. This explanation of his title is at least as obscure and indefinite as the title itself. Nor can we think that the able work to which it is prefixed needed the adjunct of any paradoxical or ambiguous title to give it currency. Such technicalities in the outset could not, indeed, but be a detriment to a work embracing so very wide a range; being, in truth, a Series of Essays, illustrative of the entire grounds of Christian practice, and demonstrative of their agreement, when fully developed, with the dictates of plain reason and common sense. All the reasonings from daily experience, the analogies of human life, the arts of reproof, of tender expostulation or friendly counsel, are within the compass of such a work, and are embraced with no mean felicity and address, in the pages of Mr. Burnside. His language, in the development of his ideas, is for the most part clear, copious, and even nervous, though sometimes encumbered; and the author illustrates his multiform subjects with a variety of figures and allusions often very agreeable and well chosen.

The course of argument pursued by Mr. Burnside, required more explanation than he has given in his introduction; and perhaps, if he had simply denominated his work, with Mr. Locke, the Reasonableness of Christianity, and then thoroughly explained the grounds on which he intended to demonstrate its reasonableness, he might have helped the general effect better than by engaging his reader, at the outset, in an unnecessary discussion of a title. His object seems to be three-fold, in reference to three several classes of mankind; the unbeliever, or pagan—the nominal Christian—and the true one. He presents himself indiscriminately to all, clad in the panoply of the Christian faith. To the infidel he is not backward to prescribe the *belief* of the Scriptures; to the nominal Christian, their *practice*; and to the real believer, the *mode* by which *both* may be strengthened and improved. To the unbeliever he speaks of the various convictions of reason and conscience, which are to be found in the world, independently of revelation, and these he brings in confirmation of the doctrines of Scripture. To such persons he says, in substance, So many and strong are the opinions and feelings which you *must* admit, whether you admit the Scriptures or not, that you have no reason left for the rejection of revelation; more especially when an irrefragable body of external evidence is offered in its support. To the nominal recipient of the Scriptures, he advances a step by shewing the extent of the religion he embraces, when he embraces that of the Scriptures; a religion, indeed, far purer and more extensive than he could have been taught by the conjectures of reason or the dictates of natural conscience, but yet in itself highly reasonable, as a whole, and most reasonably demanding to be consistently pursued. Lastly, to the labouring and aspiring Christian he points out those methods by which his object may be most fully attained, and by which he may make those advances in religion which, by the use of proper methods, are alike within the reach of all mankind.

These several classes will find in the present useful volumes abundant matter for serious meditation. We can scarcely tell to which they more eminently apply; and if each class would attentively weigh the judicious observations, the forcible appeals, the warm invitations, and awful admonitions which they contain, none could rise from them otherwise than impressed at least, and we should hope convinced, converted, or improved, by the author's arguments.

That Mr. Burnside has, in fact, attempted something like an arrangement of his subject, with a

view to meet the several classes of persons above described, will appear from the following passage; in which also occurs something like a confession of the imperfection of his arrangement.

"This religion I wish to illustrate and apply in a Series of Essays, which, though apparently detached, are yet connected with each other. The first four are preliminary; for without the establishment of the positions which they contain, religion could have neither importance nor even existence. In a considerable number of those that follow, my object is to explode the false ideas of piety which are too prevalent in the world. The next class of them contains a reply to the many plausible excuses that are made for the want of personal religion. Afterwards, directions and encouragements are given to those who are solicitous concerning their eternal welfare. The concluding ones are addressed to the truly pious, according to the various relations and circumstances in which they may be placed.—Such are the general purposes of the arrangement, though it is possible that the Essays may not always follow each other in exact order." Vol. I. pp. vii, viii.

But it is time that we should turn from these too protracted remarks on the structure of the work to the work itself. The first four Essays exhibit a connected series on one subject, properly considered as fundamental to all religious practice; namely, the reality of a future state — the nature of that state—the danger of future misery — and the attainableness of future felicity. In placing the doctrine of a future life at the threshold of his work, Mr. Burnside follows the example of Bishop Butler, in his Analogy: and though it is true that the nature and attributes of God, and the duties of man, might have been revealed without a distinct reference to futurity, as Bishop Warburton and others have strongly contended was the case in the Jewish code; and though, on the other hand, a future life is by no means the *only* fundamental article in the "religion of mankind;" yet we cannot disagree with any arrangement that places this doctrine foremost; since an entire practical conviction of a future immortality, if rightly traced out into its consequences and applied to the heart and conscience, must carry with it many of those practical effects which it is the object of Christian moralists to produce.

In the first of these Essays, the evidence of the future state is collected both from the "almost universal sentiment of mankind," which cannot reasonably be accounted for by collusion or imposture; and from the sacred Scriptures (allowing them to be true), which place it in various lights, and prove it beyond all denial. An addition is there spoken of as made by the Scriptures to the doctrine of the resurrection, as surmised by natural reason—namely, that there shall be a resurrection of the body as well as of the soul; and this, again, is supported by an appeal to reason and the analogy of nature. The doctrine of a separate state is then hinted at, both as a doctrine of Scripture and quite agreeable to reason and feeling. And the Essay concludes with the various impressions produced on the minds of men by a partial, as well as those which *might* be produced by a full, contemplation of the subject.

We think there is a needless refinement in this Essay, in alluding to the Scriptures rather as a book deserving attention than as demanding belief. Surely the whole weight of their testimony to a future state depends upon their being inspired: or at least, if we strengthen the argument for their authority by extracting from them a doctrine which agrees with the common sense of mankind, we must not turn again and assert the agreeableness of the doctrine to common sense upon the authority of the Sacred Volume. This would be arguing in a circle, without coming nearer the truth.

The present and three following

Essays contain a number of most useful, and often striking, observations on the future state, its joys and sorrows, the attainableness of the one, and our liability to the other. After describing a future state as naturally the grandest, the most splendid, and the most delectable of all objects, and accounting for the result, in fact, of reflecting upon it being usually languor, indifference, or aversion; Mr. Burnside proceeds to account for a middle sort of feeling, a kind of spurious pleasure which some persons take in this vast contemplation.

"On this ground, it is more than questionable whether the serenity, courage, and even pleasure, with which some contemplate the life to come, and the expectation of quickly exchanging the present life for it, be not the effect rather of ignorance and presumption, than of reason and reflection. They see themselves advancing towards a foreign shore, without apprehension, perhaps with eager desire and even transport, particularly if their vessel, having been long violently tossed and dreadfully shattered, seems almost on the point of sinking. They think of the evils they shall escape, not of the evils as great, if not greater, which they may have to encounter on landing. They fancy they shall find a country as agreeable and advantageous as their own, if not far better, and that a kind reception from the Ruler awaits them; when in truth the manners and delights of the new region may prove hostile to their feelings, and, considering what has happened before between them and its Sovereign, they may possibly experience a dungeon and punishment." Vol. I. p. 15.

Two previous observations, on the reality of a separate and sentient state of the soul after death, might be well worthy the consideration of those who doubt the doctrine on the grounds of certain alleged impossibilities.

"Since all had been ignorant of a resurrection..the doctrine of the soul's surviving the body at death, of its continuing to exercise its power, and of its retaining its sensibility in a separate state, must, before the Christian era, have experienced a reception almost universal, since the existence of a future state was almost universally admitted. Besides the great mass of the public in different countries, by far the greater part, I believe, of the learned, the philosophical, and the virtuous, retain the old opinion; nor do I see any reason why they should depart from it. That a body is not necessary to the existence, the activity, or the capacity of a spirit, either for enjoyment or suffering, cannot be doubted, without doubting at the same time the existence not only of angels good or bad, but the being of a God." Vol. I. p. 9.

Again:

"However insensible the soul may be contended to be of the long interval elapsing between its falling asleep at death, and awaking at the last day, the survivor on earth is fully aware of the interval; and, if he be a man of piety, will feel both his consolation and his spiritual improvement much diminished, by the idea of pious relatives and friends being after their decease so long detained from the bliss that awaits them. The apprehension of such a delay is adapted to cast a gloom over the mind of the dying saint himself. As to the wicked, it may easily be conceived that the idea of having their punishment so long deferred, however incapable they may be of enjoying the interval from unconsciousness of it, will dispel a part of the horror of their situation, since they are glad to catch at the least twig for protection, and to fly to the merest shadow for comfort." Vol. I. pp. 10, 11.

The animated speculations on the joys of heaven, in the second Essay, we would gladly extract but for their expansion: we shall also omit their counterpart, in the description of the sufferings of the lost. Both are wound up with the following remarks.

"There may be, in fine, sources of misery, as well as of happiness, with which we are totally unacquainted, and which it is possible that the Deity may see it necessary hereafter to open for the punishment of sin. The 'joy of your Lord,' and, on the other hand, 'the wrath of God,' together with many other phrases used in the Bible, seem to indicate that this will actually be the case. But in speaking of the punishment of the wicked, I have chosen to confine the statement chiefly to the

withholdment of good on the part of the Deity, and the want of his interference to prevent or remove evil. The account, on this limited plan, is sufficiently alarming; and its reasonableness or credibility is less liable to be called in question by those who believe at all the existence of future misery. With regard to those who treat the idea itself as utterly improbable and even absurd, I must observe once more, that they oppose not only the Bible, but the general opinion of mankind both in civilized and in uncivilized countries. The antediluvians thought the idea of a deluge that should destroy nearly the whole human race, repugnant to the Divine mercy: yet it came to pass, notwithstanding their immense number. *It is probable, that the present sufferings of individuals and of nations, especially in some cases, would be treated as chimeras on the same account, if they existed only in prediction, and not in reality.*" Vol. I. pp. 44, 45.

This reasoning is abundantly confirmed in the Essay, which follows, on the danger of future misery; where, with a most successful appeal to the analogy of human proceedings, the various classes of mankind are fearfully pointed out, who, in spite of all arts of self-deception, may be considered as in danger of incurring banishment from the presence of God: and more particularly, the hopes, derived from the mild mercies of the Gospel of Christ, are strongly turned against those who use them as an encouragement to sin; and are made to appear their most alarming aggravation of guilt.

The fourth Essay exhibits more prominently the Christian system: and here Mr. Burnside seems to have forgotten all his argumentative scruples, in too soon making use of the infallibility of the Scriptures, when he comes to prove the attainableness of future felicity, and to find, that nothing *can* establish it except the hopes of an atoning sacrifice and propitiated Deity; a renewing Spirit, and salvation by grace. These points are drawn out, if not in the most logical, yet in a very edifying, manner. The author shews himself, on the above important topics, an orthodox Christian, holding that class of opinions which, we know not with what propriety, has been denominated moderate Calvinism; but, with a largeness of mind we should have expected as almost necessary to his plan, virtually placing all mankind within the reach of this salvation, as much as if no particular decree existed on the subject. The following passage will shew how exactly two sensible minds here meet at the same practical point, though setting out from opposite directions. Every person knows Bishop Butler to have been no Calvinist. His celebrated chapter on "Necessity, as influencing Practice," admitting, for the sake of argument, the doctrine of necessity, proves that it can properly have no influence on a man's actions; and Mr. Burnside, when he comes to enumerate the sources of fear lest we lose our endeavours after future felicity, has the following remarks.

"One ground of fear is, the fact contained in Scripture of some being chosen and predestinated to salvation, while others are represented as being no less peremptorily 'ordained of old to condemnation.' Hence the apprehension of some individuals is, that they may possibly be in the number of the 'reprobate,' in which case no exertion or self-denial on their part could avail them in the least. It is, however, as possible that they may not be of that awful number; and why should they, by neglecting to 'flee for refuge to the hope set before them,' furnish a proof which would not otherwise exist, of that hope not being intended for them? Where persons are really apprehensive of some great evil ready to burst upon them, it is usual for them promptly to improve to the utmost any measure of safety that may present itself, and not to waste their time in considering how many chances there are against their escape.

"Another ground of discouragement relative to the pursuit of eternal salvation and happiness is, that the existence of real piety originates in the power and good pleasure of the Deity; from which fact it is inferred, that all

human efforts necessarily become uncertain in their effect. This cause of fear is not unlike the former, which originates in our ignorance of the Divine purposes. Of course, the answer already made will apply here. There is as much reason at least to hope that God will 'work in them to will and to do,' as to fear he will not. Let them try. The worst than can happen is, that they may lose their labour; and to counterbalance that evil, they will have to recollect, that their ultimate ruin was not rendered certain by fatal neglect. The objection to exertion would certainly have no weight with them, were the suffering or the loss to be avoided of a temporal nature: why should it have force in a case where an infinitely higher interest is at stake? Let them recollect, that the same Being on whose operation the beginning, progress, and completion, of piety depend, has given them directions to follow, and injunctions to obey; that he has even 'promised to give the Holy Spirit to them that ask him.' Let them not omit doing what they have power to do without the possession of pious principle, merely because they do not know the limits of that power. Let them not, by their neglect, convert the want of Divine influence from a misfortune into a crime. Let them rather consider the knowledge with which they are favoured of these counsels and exhortations, as the sign of a merciful disposition in the Deity." Vol. I. pp. 85, 86.

To all this, most "moderate Calvinists" would add, that the desire and the effort to turn to God, was in itself an argument against supposing that the inquirer was not elected; since the very evidence of election is its fruit, displayed in repentance, conversion, and newness of life: and these beginning to exist, there could be no ground to despair of their recipient being included in the covenant of Divine mercy.

The next class of papers proceeds from Essay V. to Essay XIX. These, we presume, are referred to by the author, when speaking of "considerable numbers that follow," which are "to explode the false ideas of piety too prevalent in the world." Their titles are as follow:—

"Essay V. On abandoning the Concerns of Eternity to Chance—VI. On Virtue, unconnected with Piety—VII. On splendid Virtue, unconnected with Piety—VIII. On Benevolence, unconnected with Piety—IX. On Devotion merely external—X. On a mere Assent to the Articles of the Christian Faith—XI. On professing Repentance at the Close of Life—XII. On external Reformation—XIII. On occasional and transient Professions of Piety—XIV. On Artificial Substitutes for Piety—XV. On Pretensions to Piety, unconnected with Virtue—XVI. On the different Degrees of Wickedness—XVII. On Infidelity—XVIII. On the Culpability of Error in Religion—XIX. On the Nature of true Piety." Vol. I. pp. xiii, xiv.

We have no disposition to be brief in our remarks or our extracts, either here or in the other classes, but what arises from the impossibility of being diffusive. The first of this class we should select as affording a very fair specimen of Mr. Burnside's peculiar manner and cast of mind, and as yielding scope for that forcible appeal to common sense and the ordinary analogies of human life by which his work is so particularly marked. Amongst many passages equally good, we may extract one which, if not exhibiting all the terseness and simplicity of Paley, may yet bear a general comparison with his interesting and *home* style.

"Suppose a man, owing to an extraordinary circumstance, sailing on the ocean for some distant and unknown region;—will he quietly take his chance whether he shall be landed in a pleasant and fruitful country, among a civilized and humane people? whether he shall arrive in a dreary desert, or among cannibals? Will it satisfy him that there may be in reality no such country or people as the latter, notwithstanding strong rumours to that purpose; or that the ship on board of which he is, may possibly take him to the former, when there is at least as much likelihood of the one happening as the other? Will he, aware of the suspicions and contrary opinions existing on the subject, pursue his voyage with unconcern, and without any lasting emotion recollect that it will soon terminate, he knows not how soon! Will the same indifference continue, if

he has understood that on landing at the wrong place he will be unable to retrace his steps and to re-embark? Will he be deaf to the warning voice of other vessels, urging him to change his course, as they themselves had done from a strong conviction of their danger? or will he content himself with asserting doubts of the facts which he hears stated, but never takes the trouble to investigate? No such case as that which has been described was perhaps ever realized. We have heard of ships driven by stress of weather towards a rocky coast, and of shipwrecked seamen attempting to land in a country reported to be inhabited by merciless savages: but in both these cases, their conduct was the effect of necessity, and Providence interposed in their favour; the one finding themselves in a secure port, instead of being dashed to pieces, and the other, far from being devoured by their fellowmen, receiving from them every mark of hospitality and benevolence. Whether the Divine Being, however, would equally interpose in favour of persons who should voluntarily run similar hazards, will not unreasonably admit of a doubt." Vol. I. pp. 98, 99.

The same point is subsequently urged; and it is ably demonstrated, that "indifference, under such circumstances, would be absurd, even were the man, upon whom the Lord will at last rain fire and brimstone and an horrible tempest, to see as little cause to blame *himself* on account of the tremendous calamity, as for a high wind by which his property and his person may be seriously injured in the world." The difficult and delicate point, of asserting the superior wisdom and consistency even of the infidel over "the thoughtless sinner, the inattentive religionist, or the gay and superficial sceptic," is well drawn out and guarded from misapplication.

Mr. Burnside is possessed of one great and leading excellency; in which, perhaps, the practical writers of the present day are progressively advancing to an eminence almost unknown since the times of Baxter and Owen, of Reynolds, Taylor, and Tillotson (with the last named of whom Mr. Burnside might, in *some* respects, bear an apt and honourable comparison); namely, a careful analysis and exposure of the ordinary and mischievous workings of the heart of man against religion. We should suspect that the author has conversed much with mankind on their religion, before he wrote on the subject; and in few works perhaps, on the whole, is the trite and vulgar refuse of the human mind, which is all that too many offer at the shrine of a pure and heart-searching God, more effectually swept away with sound and manly, and often original, argumentation, than in the pages before us; more particularly in the several Essays of the class at present under consideration. We are only apprehensive in the perusal of the Essays, as well as in the enumeration of their titles, that too great a degree of sameness, and even repetition of subject, if not of remark, might strike the reader. And we must repeat the suggestions already made, of the propriety of a different and clearer arrangement of the Essays; that one subject might more immediately seem to arise out of the other, and the reader be insensibly drawn on from point to point, till, like the fabled monarch, he has reached the completion of the thousand and one nights.

The following is a passage from the Essay on Splendid Virtue unconnected with Piety.

"The river which abundantly fructifies a country, may very naturally awaken curiosity concerning its source; and travellers may, without the charge of laborious idleness, take difficult and hazardous journeys to discover it. But the source itself possesses no extraordinary merit in giving rise to a stream which gushed out naturally and with a force that could not be restrained. These observations will, I think, apply to all those great and happy results of natural endowment, where little or no pains are taken to direct its course, and to distribute it through proper

channels, that its benefits may be as much multiplied and extended as possible, or at least to prevent its doing mischief by taking a wrong direction. The non-improvement, and especially the abuse of talent, reminds us of the noble and generous instincts in some animals, for which their Maker, and not they, is to be praised, and which, to make them truly serviceable, or at least not injurious, must be placed under the government and controul of human reason. It is happy where great endowments, abandoned to chance, continue moving, like the planets in their orbits, with useful, though unconscious, magnificence and splendour: but it will not be owing to the wise and good conduct of their possessor, if they do not deviate from their course, and prove materially detrimental." Vol. I. pp. 133, 134.

Of the other Essays in this class, the tenth, on a mere Assent to the Articles of the Christian Faith, somewhat disappointed us; promising the discussion of a state of mind under which a large proportion of the Christian world are found; and giving us little except a few, not very recondite, rules for converting nominal into real assent. The Essays on the different Degrees of Wickedness, on Infidelity, on the Culpability of Error in Religion, we consider, on the other hand, amongst Mr. Burnside's happiest efforts. In the first, he well compares the maxim of the Stoics, that "all sins are equal," with that of St. James, that "to offend in one point is to be guilty of all;" and points out the proper guards and uses of the Scripture doctrine. The topic is doubtless hazardous: and the author is more successful in shewing the use of it for humbling conceit, than in guarding it against the abuse that may be made of it, as if it sanctioned indifference to the commission of great crimes. In the Essay on the Culpability of Error in Religion, we think the following passage questionable, and indicative of a little rashness, which occasionally betrays itself amidst the bold and forward marches of Mr. Burnside's pen.

"I would not, indeed, have it to be thought, that with a view to the promotion of pious affections and habits, certain propositions are to be admitted for the purpose of meditation, that have no foundation in truth; that we are called upon to entertain worse notions of our character, our condition, and our powers, than is agreeable to fact; or that it is our duty to acknowledge that we are more indebted to the grace of God, than is really the case. At the same time, I must observe, that no injury could possibly result from such misconceptions, supposing them to exist: whereas, on the contrary, should the sentiments having the opposite tendency prove to be errors, and founded in guilt, they would be of no ordinary magnitude and danger." Vol. I. p. 364.

That no injury could possibly arise from *just* views, however great, of the grace of God, and the corruption of man, we readily allow. But we cannot regard an over-wrought abjectness in the view of man's depravity, or an undue recognition of Divine grace—for example, supposing it wholly arbitrary and irresistible in its operations—as without any "possible result of evil," or even without evils of "no ordinary magnitude and danger." It would be neither for us nor for our author to say, which of the two errors is most pernicious; to assert that we are incapable of working out our own salvation with fear and trembling, or to deny that it is God that worketh in us, of his good pleasure, both to will and to do.

The Essay on Infidelity has our fullest approbation. It contains a most serious, argumentative, yet highly practical, appeal to, we fear, a very numerous class of persons, and is quite worthy the talents and piety of the author. It attaches itself to more individuals than at first it might seem to aim at, by means of an opening affirmation with which we entirely concur.

"I may affirm, without breach of charity, that among the professors of Christianity themselves, the number is by no means small, of those who, whatever their faith in the Old and New

Testament may be in a calm moment, instantly adopt the sentiments and language of unbelievers, whenever any doctrine or precept is cited in opposition to their practice. Observations, therefore, on the divinity of the Scriptures, are irrelevant in much fewer instances, than they appear to be at first view. I cannot but think, that even true believers will not find the subject altogether unprofitable, considering the difficulty they sometimes experience in replying to the objections and arguments of opponents, and more especially how often they are harassed by temptations to unbelief when duty calls for self-denial, and affliction for patience." Vol. I. p. 324.

But, as applicable to infidels, as well as to all religious opinionists, whether right or wrong, we may turn to the next Essay, on the Culpability of Error in Religion, for a pretty full extract; which will give a specimen of Mr. Burnside's reasoning and *searching* powers in the consideration of human motives and human claims. He is discussing the point of a supposed difference of judgment in two persons respecting any scriptural doctrine. Who is to decide? Rather to whose judgment will either party choose to submit? The difficulty of any external appeal being stated, he proceeds—

"Let this appeal, then, be made to the internal judge, who resides in every one's breast. Let it inquire whether the person has ever compared the religious tenets in which he was educated, or which he adopted in mature life, with the Scriptures: whether he ever read his Bible, at least with care and diligence: whether he ever examined the objections and arguments of his opponents: whether he endeavoured to discover, not to dictate, the sense of Scripture: whether in his researches he made proper allowance for the undue influence which the contrariety of the book in question to many of his inclinations and modes of conduct, might probably have on his judgment: and whether, in fine, he has been in the habit of praying with solicitude for the assistance of the Divine Spirit to lead him into all truth. If conscience should, upon making these inquiries, find itself answered in the negative, it could not justly appear severe in pronouncing an unfavourable sentence. The person might, agreeably to the opinion of his adversaries, actually be in an error, and then he would be culpably so: or if he were not in an error, he would deserve to be in it: nor would he have any good reason for supposing he was not mistaken.

"But conscience may perhaps see reason for a more agreeable decision. In that case, is the individual infallibly correct in interpreting a particular portion of Scripture? By no means: but it will follow, that if he is mistaken, his mistake is not culpable. It appears, therefore, that though of two contrary opinions one at least must inevitably be wrong, the holder of it may be as free from guilt, as he who maintains the truth. The possibility of this, I believe, is universally admitted. Hence people who entertain very different ideas on certain points of doctrine, the constitution of the Christian church and positive institutions, feel mutual esteem for each other, as having equally aimed to arrive at Divine truth, though they in the end formed such various conclusions. They see nothing in their respective life and conversation, or in their application of religious principles in which they agree, to warrant an unfavourable opinion of each other. The error, whichever party it lies with, is not of the heart, but of the head: or if the disposition be in fault, the fault is not incompatible with general uprightness of character, and is inseparable, perhaps, from the best of men on this side the grave." Vol. II. pp. 351, 352.

"I have hitherto proceeded on the ground, that a man's own conscience possesses exclusively the right of arraigning the state of his heart in determining the sense of Scripture, and that he would be warranted in charging another who should assume this authority, with arrogance and uncharitableness. But I must now observe, that there is a case in which, I conceive, he will have no reason to complain of any undue liberty taken by his antagonist; namely, the case in which his external conduct is liable to reproach. A person of this description can scarcely be supposed to have any ideas of the word of God that are worthy to be named principles. If he holds any set of tenets which he calls scriptural, he must have derived them not from his own study of the

Bible—a kind of book by no means adapted to his taste—but from contingent circumstances; and his reason for retaining them is probably confined to the force of education, and the influence of connexions in life, of fashion, or of interest, in conjunction with their imagined reconcileableness to his corrupt habits and manners. If, then, his notion of the principles inculcated in Holy Writ should happen to contradict those of his neighbour whose character is irreproachable, he ought not to be surprised, in the course of controversy, to find doubts entertained concerning his diligence and impartiality. The only wonder is, that his neighbour should consider such a discussion with him at all advisable or useful. It signifies nothing to correct his religious opinions, supposing them to be erroneous, relative to certain subjects at least, while his morals continue bad. At the same time, it is possible that a man may 'hold the truth in unrighteousness.' In this unhappy case, his opponents would act wrong in condemning the opinions themselves on that account, as they might easily find others professing the same principles, who live agreeably to the truth. Yet he could not charge them with acting wrong in that instance, and still less could he blame his injured and afflicted associates for affirming, that, with all his pretensions to knowledge and faith, he really possessed neither the one nor the other." Vol. I. pp. 353, 354.

A somewhat striking analogy follows, to prove that *internal* religion may be taken as a criterion of qualification, as well as *external* conduct, if the standard of that internal religion be assumed on a broad, and undeniable point, such as general feelings of piety towards God; which he illustrates by the return that would be expected towards a prince, to whom we might be indebted as we *are* to God; and he shews how clearly the internal religion of many might be disproved, did we measure the conduct of men towards God by what would be their conduct to a princely benefactor upon earth. The whole character of this Essay illustrates the author's generalizing views in delineating the religion of mankind; and we will not say that here, as elsewhere, his reasoning might not too readily lead, by abuse, to a truly latitudinarian spirit—we mean such a one as should be incompatible with those safe and even necessary social prepossessions which bind together members in the same religious community, and maintain the discipline of each particular church. We doubt whether the frequent depth of his speculative mood will always fasten his doctrines with a sufficient practical effect in the minds of those who think little and feel much.

The Essay on the Nature of true Piety, which closes the present series, reiterates some preceding observations of an analogical nature, to illustrate what is described as the definition of true piety; namely, *the existence and prevalence of a right disposition towards God.* We scarcely know how this Essay comes to appear in such company as those that precede it. It belongs clearly to a different class: and the "truly pious" must certainly feel shy in the same apartment as the unbeliever, the virtuous without piety, the pious in profession without virtue, &c. The following passage opens widely the gates of mercy and religion to mankind.

"Having thus explained the definition of true piety, we are enabled to account for certain facts relative to it, which before seemed exceedingly mysterious. High and rare as the accomplishment appears, the disposition may as easily be supposed to occupy the breast of a child, as that of an adult; to exist in the man of slender capacity as well as in the greatest genius, in the illiterate as well as in the learned. Such a disposition cannot indeed shew itself till age unfolds the faculties, knowledge enlarges the understanding, and circumstances afford opportunity for speech and action. Yet the turn of mind which gives rise to a certain course of action, and facilitates its progress, exists prior to it; nor would it lose its existence or tendency, though it should never have an opportunity of manifesting itself in this world. The pleasing opinion, therefore, concerning the departed spirit of a child dying in

infancy, that it is instantly admitted into the abodes of bliss, notwithstanding it could never profit by any means of religious instruction, or evince to those around it the existence of 'some good thing toward the Lord God of Israel,' is far from incredible, even though we take into view the necessity of a taste suited to the nature of celestial felicity, in order to its possession and enjoyment. At the same time, whenever this divine principle exists in the heart of a babe or suckling, undoubtedly as reason expands, and growing years enable it to communicate its ideas and feelings, it will lisp the praises of its Saviour, and 'seek the Lord God of its fathers.'" Vol. I. pp. 375, 376.

We cannot promise even a general idea of the present, or of any succeeding, Essay in either volume. Our object, in the extracts and remarks hitherto made, has been to exhibit to our readers the nature of Mr. Burnside's style, both of thought and expression; and by the time we have given the remaining catalogue of his Essays, we trust they will be fully acquainted with the general plan and tenor of his volumes.

The next series, which concludes the first volume, seems to correspond with the author's introductory designation, as containing "a reply to the many plausible excuses that are made for the want of personal religion." The subjects are as follow:—

"Essay XX. On the Imperfections of the Truly Pious—XXI. On the Peculiar Disadvantages under which some labour with regard to Piety—XXII. On the Difficulties attending the Study of the Scriptures—XXIII. On the Religious Differences among the truly Pious—XXIV. On the Number of the Irreligious—XXV. On the Influence of Fashion in Religion—XXVI. On the Compatibleness of Piety with Intellectual Improvement—XXVII. On the Compatibleness of Piety with Active Life—XXVIII. On the Compatibleness of Piety with Pleasure—XXIX. —On the Compatibleness of Piety with different Circumstances and Ranks in Life—XXX. On the different Kinds and Degrees of Piety—XXXI. On the peculiar Circumstances, and Number of the Pious—XXXII. On the peculiar Happiness of the Pious." Vol. I. pp. xv, xvi.

The next class contains "directions and encouragements to those who are solicitous concerning their eternal welfare." There are two Essays only under this class.

"Essay XXXIII. On the Mode and Means of becoming Pious—XXXIV. On the Difficulties attending the Commencement of Piety." Vol. II. p. v.

The last class, which is addressed "to the truly pious according to the various relations and circumstances in which they may be placed," extends from Essay XXXV. to Essay LX.

"Essay XXXV. On the Evidence of true Piety in ourselves—XXXVI. On the Evidence of real Piety in others—XXXVII. On the ordinary Sources of Temptation—XXXVIII. On the Temptations of Evil Spirits—XXXIX. On the Uses of Temptation—XL. On the Guilt of yielding to Temptation—XLI. On the Means of overcoming Temptation—XLII. On the Declension and Revival of Piety—XLIII. On the Preservation and Improvement of Piety—XLIV. On Presumption in Religion—XLV. On ReligiousDespondency—XLVI. On Improvement in the Worship and Service of the Deity—XLVII. On Improvement in Christian Principles—XLVIII. On Improvement in Christian Obedience—XLIX. On Religious Conversation—L. On Austerity—LI. On Frivolity and the Love of the World—LII. On the Testimony of a Good Conscience—LIII. On Reputation—LIV. On Bigotry—LV. OnLiberalityof Sentiment—LVI. On Efforts for promoting Benevolence and Piety—LVII. On the Connexion between Piety and Patriotism—LVIII. On Religious Abstraction—LIX. On Weariness of Life—LX. On the Dread of Death." Vol. II. pp. v.—vii.

The whole is closed with an appended Essay on the Importance of Learning to the Christian Minister. This paper is marked by strong reasoning and discriminating powers; and indeed so much is there throughout the whole work of sound ratiocination, of original remark, of research into the hidden sources of human action, and of just religious

sentiment, that we were at a loss where to begin; or, having begun, where to finish our observations.

We are disposed, however, to quote one further set of extracts, taken from the last class of Essays; namely, those more immediately addressed to the truly pious, under their various relations and circumstances. Our readers will have perceived a sequence of Essays from the thirty-seventh to the forty-first, on the important subject of TEMPTATION. We here find ourselves in the centre of a very wide range of scriptural instruction and experimental religion, addressed to those who may be regarded as feeling most deeply interested in both. Much of this part of the work is applicable to ordinary pulpit exhortation. For the benefit of our clerical readers, we might proceed, for example, to sermonize the thirty-seventh Essay as follows. Suppose the text to be, "Lead us not into temptation." The audience would then be directed from this Essay to an edifying enumeration of "the *sources of temptation.*" Temptations will be found to arise, 1. From *things*;—2. From *persons*, that is, our fellow-creatures,—the openly wicked; insidious writers; in general, irreligious performers on the stage of life*; mere pretenders to personal religion; and friends as well as enemies;—3. From *ourselves:* including generally, the bodily appetites and passions; propensities and antipathies; and also a neutral state of the mind. Under this last head, we present the following extract.

"On these grounds, I cannot but consider it possible for the mind to have bad propensities and antipathies naturally, as well as to contract bad habits; and shall therefore speak of them as forming a distinct source of temptation. Nor let it be supposed that this danger regards only some of the human race, on account of a particular perversity of inclination that is evil in its tendency, not existing in all. There is one case of constitutional depravity, which unhappily concerns every individual of the species; those whose bias to virtue is the strongest and most uniform, as well as those whose natural disposition is most remarkable for vice. It will readily be conjectured that I refer to the unhappy state of the mind toward the Deity, which discovers itself in us all as soon as we are able to speak or think concerning him. The propriety and use of RELIGION, and even its necessity, are generally admitted among the nations of mankind, whether ancient or modern. Yet who can deny, that there is as general an unwillingness to do justice to the infinite excellences and merits of this all-glorious Being; to acknowledge and improve the manifestations afforded of him in his works; to inquire whether he has furnished any other communications of himself; to examine the contents of that book which is owned to be a Divine revelation, and to see what representation it makes of our character and prospects as individuals respecting the world to come—whether any alteration be necessary—if there be, of what nature, and by what means it is to be effected. It is too much the fashion to take it for granted that attention to the temporal interests of our neighbour, and to our own, is the principal, if not the only duty required of us by the Divine Being, and that external acts of religious worship are alone essential to piety. Even these are reluctantly and sparingly performed by multitudes, if not disregarded altogether. Disposed as many may feel to question the truth of the assertions, that 'they are become unprofitable'—'there is none that doeth good'—'their throat is an open sepulchre, and their feet swift to shed blood,'—as [illegible]icable to themselves, it will be dif-

* We do not strongly notice the *pantomimical* allusions with which this simile is followed; because, in general, Mr. Burnside is tolerably exempt from those offences against good taste, to which a free play of the imagination often leads. Further on, in Essay XLIV., a most extraordinary piece of information in natural history is made the subject of an entire note, namely, That "the monkey is doubtless void of reason, but not more than the owl." We should certainly recommend, in a future edition, such notes to be printed, as are the annotations in some Bibles, so low down in the page as to be *cut off in the binding*.

ficult for them to deny, that respecting their original character, they did 'not understand or seek after God,' and that they had 'gone out of the way.' In vain it is alleged that in the foregoing description the individual making it represents his own experience to be that of mankind at large. Not only the profane, but those who treat religion with decorum, at least many of them, plainly shew, by the manner in which they entertain serious discourse on religious subjects, when introduced by others, and their own silence on those subjects, that they secretly 'say unto God, Depart from us; we desire not the knowledge of thy ways.' There are, it is true, among people professing different modes of religion, not a few who really love God; but almost all of them will acknowledge that they well recollect when they were differently minded, and without a dissenting voice they will admit with shame and sorrow, that they have not yet 'attained, or are already perfect.'" Vol. II. pp. 87, 88.

Our preacher, we may now suppose to proceed, in a second discourse, to one particular source of, or rather agent in, temptation, and to speak "on the temptations of evil spirits." This follows in Essay XXXVIII.; but panting time would toil after us in vain, were we to attempt even the anatomy of this discussion, perhaps too metaphysical for the pulpit, but in itself, and to the general reader, highly important and instructive.

The *third* sermon of our preacher would embrace, we should reasonably apprehend, what comes *last* in Mr. Burnside's Series, namely, "the means of overcoming temptation," contained in his forty-first Essay. Here the appropriate text is suggested at the end of the Essay; "Blessed is the man that endureth temptation, &c.;" or, "To him that overcometh, &c." Some preliminary observations of admirable use occur respecting the training up of children, so as far as possible to fortify them for the after struggle against temptation.

From this topic, the preacher proceeds to one *general* direction, for those who have grown up into life; namely, the practice of *habitual industry*. We all know from our infancy who it is that "finds mischief for idle hands to do;" and therefore this preliminary antidote against satan's devices cannot be too strongly recommended. But to descend to more particular measures, 1. Observe the tendency of your constitutional bias or disinclinations; 2. Call in the assistance even of inferior considerations; 3. Review the examples of other persons; 4. Take the whole armour of God, consisting generally of motives drawn from that ample depository, the word of God; but to be specially and profitably expanded into the various pieces of armour mentioned by the Apostle, in his Epistle to the Ephesians; 5. The possession and cultivation of a holy principle; 6. Supernatural means—such as the ministry of good angels, and, most especially, the direct interposition of God himself. The conclusion of this admirable, though somewhat desultory, Essay, we are tempted to transcribe.

"No one can duly reflect upon the ample provision thus made by the Divine Being for our security against the incentives to the neglect or violation of duty, and for our success against them, without the strongest emotions of admiration, gratitude, and joy. Every pretence for inactivity or dejection, on the ground of insuperable obstacles, is removed. Final victory cannot be wanting to any one, who is not wanting to himself. Too many, it is to be feared, will fail at last; but the failure will be imputable, not to the inefficacy of the means, but to their not being adopted or persevered in—not to the refusal of Divine assistance, but to its never having been sought. The withholdment of it, for wise and good reasons, when unsought, may in one case, though not in another, be a subject of lamentation, but not of censure: it debars the loser from cause to praise the Deity, but it does not preserve him from a just cause to blame himself.

"He who has profited in the course of the spiritual combat by the different

means of resistance and success that have been noticed, will not ascribe that praise to himself, which is due only to Divine Providence and grace. If, prior to his conversion, he was suffered to fall into 'many hurtful lusts,' he ought to view himself as 'a brand plucked out of the fire.' If, on the contrary, he was 'preserved in Christ Jesus till he was called,' he should remember, that it was God who 'kept him from evil,' and withheld him from sinning against him. If, since his profession of religion, he has been permitted to fall openly and scandalously, it was Divine grace that raised him up again, having 'restored his soul, and led him in the paths of righteousness.' If he has hitherto escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, it is God who hath 'held up his goings in his paths,' that his feet did not slip. This comparative degree of spiritual prosperity, however, by no means implies that he has no failures to lament, nor any lost ground to recover. The experience of every day teaches him the contrary, as noticed by conscience, if not by his fellow-men. Since, likewise, he will never be exempt from danger on this side of the grave, interest, as well as gratitude to his heavenly Protector, will urge him to continue 'sober, watching unto prayer.'

"These acts of caution, diligence, and self-denial, the occasion for which is so incessant, and continues so long, tend to excite disgust and weariness. But beside the intervals of ease and enjoyment which mitigate the severity of the Christian's warfare, the certain and speedy prospect of ultimate success ought to prove a most powerful and never-failing stimulus to patience and activity. How great and necessary is the object for which he thus bears arms! How infallible is the triumph which he will shortly obtain! How glorious is the recompence he will receive! With what transport will he review the cares, the labours, and the sufferings, that have conducted him to so happy an issue! Many whom he recollects to have been long engaged in similar danger and conflicts, are now entered into peace, into rest, and into the joy of the Lord! He will follow them quickly, 'if he holds fast the beginning of his confidence, and the rejoicing of the hope firm unto the end.' 'Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.'—'To him that overcometh will I give to inherit all things; and I will be his Father, and he shall be my son.'" Vol. II. pp. 197—199.

Our preacher might be suffered now appropriately to proceed to another important subject, grounded on the sufficient assistance afforded us against temptation, namely, "the guilt of yielding to temptation." Here, as a text, might be taken, "Let no man say when he is tempted, I am tempted of God, &c.;" and the subject would be, The removal of those vain excuses which all are apt to make to themselves for yielding to temptation; such as, 1. Ignorance; 2. Its suddenness; 3. General disadvantages and difficulties of situation or condition; 4, 5, and 6. Difficulties arising from the infinitely diversified forms of temptation; from the formidable power of evil spirits, as described in Scripture; and from the present state of conflict in the human mind itself. Many observations of great depth, as well as much liveliness, occur in the course of these several discussions: but we have room neither for extracting the passages we had marked, nor for offering the comments with which it might be fit to accompany them. We shall, therefore, only observe, in general, that the very discussion of some points intimately connected with human conduct, however ably and justly maintained, may be injurious to certain minds, which have been accustomed to the single, practical, and conclusive appeal for all moral and scriptural duty, "The Lord hath spoken." Such points we should of course be very far from recommending for pulpit instruction.

The concluding subject of address from our supposed preacher, would naturally fall in with Mr. Burnside's thirty-ninth Essay, "On the Uses of Temptation." Our

text for this would be, "Count it all joy when ye fall into divers temptations." But here we must beg leave to quit both our readers and our author: having brought them so well acquainted with each other, that we cannot believe any reason can remain for the former not pursuing the same train for themselves which we have commenced for them. We recommend them not to be content with our analysis, but to put themselves in possession of one of the most valuable depositories of moral and religious research which for some time we have had occasion to notice.

The Christian and Civic Economy of Large Towns. By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow.—No. VII. *On Church Offices.* Glasgow: Chalmers and Collins. 1821. price 1s.

ALTHOUGH the direct object which Dr. Chalmers has in view in the Seventh Number of his quarterly papers is not an object of any high interest with ourselves—inasmuch as the peculiar evils of which he complains in the present constitution of the Church of Scotland do not exist in the English Church—we are induced to confine our attention exclusively to this paper on the present occasion by several reasons. It will be sufficient, however, to burden our readers with only one of them; namely, the great extent of the subject treated of in the Eighth of these papers. Whilst we could not, on any account, consent to cripple our examination of the important topic to which we shall next come, namely, "Sabbath-schools," we were unwilling altogether to sacrifice the paper now before us to that topic; and a due attention to both was next to impracticable in one Number. It will be found, also, that the present Essay involves in it the discussion of an important and fundamental question in the economy of morals, to which, for many reasons, we are desirous of drawing the careful attention of our readers.

Dr. Chalmers opens the paper before us by giving a brief description of the constitution of the Church of Scotland, which we shall extract, in order to put our readers in possession of the facts of the case.

"By the constitution of the Church of Scotland, it is provided that, in each parish, there shall be, at least, one minister, whose office is to preach and dispense the ordinances of Christianity, on the Sabbath, and to labour in holy things among the people, through the week; and elders, whose office it is to assist at the dispensation of sacraments, to be the bearers of religious advice and comfort among the families, and, in general, to act purely as ecclesiastical labourers for the good of human souls; and, lastly, deacons, to whom it belongs, not to preach the word, or administer the sacraments, but to take special care in administering to the necessities of the poor." p. 249.

It appears, however, that in the course of time this constitution has suffered a material change; by which, in many instances, the office of deacon has been wholly absorbed in that of elder. The effect of this change is, that the elder, now, in many instances, exercises the joint function of elder and deacon—as elder, assisting the minister in his clerical duties, and, as deacon, dispensing those funds which have been raised, either by benevolent or compulsatory contributions, for the benefit of the poor. The elder, therefore, now goes forth, not as the mere assistant of the incumbent, dividing with him his spiritual labours, but also, and chiefly, in a capacity analogous to that of overseer of the poor of the parish, sitting in judgment on the claims of applicants for relief, and assigning to each his portion of the parochial charities.

It is against this union of spi-

ritual and secular offices that the present Essay of Dr. Chalmers is mainly directed: and as the argument is, in some points, new; and, as usual with this powerful writer, conducted in a very masterly manner; we shall here allow him to speak somewhat at length for himself.

"Conceive, then, an individual to be associated with a district in the joint capacity of elder and deacon, and that, at the same time, its pauperism has attained such a magnitude and an establishment, as to have addressed itself to the desires and the expectations of a large proportion of the families. The argument must suppose him to be equally intent on the duties of each office, without which there is a defect of right and honest principle, on his part; and this of itself is a mischievous thing, though no exception whatever could be alleged against the combination of these two offices. It will, therefore, serve better to expose the evils of this combination, to figure to ourselves a man of zeal and conscientiousness, on whom the burden of both offices has been laid, and who is uprightly desirous of fulfilling the duties of both. There are many who are but elders in name, while deacons alone and deacons altogether in practice and performance; and this, of itself, by the extinction, as far as it goes, of the whole use and influence of the eldership among the people, is, of itself, a very sore calamity. But let us rather put the case of one who would like religious influence to descend from him, in the former capacity, and, at the same time, would like to acquit himself rightly among the people in the latter capacity: and we hope to make it appear that a more ruinous plurality could not have been devised, by which to turn into poison each ingredient of which it is composed—and that it is indeed a work of extreme delicacy and difficulty for an individual, on whom duties of a character so heterogeneous have been devolved, to move through the district assigned to him, without scattering among its people the elements of moral deterioration.

"He goes forth among them as an elder, when he goes forth to pray with them, or to address them on the subject of Christianity, or to recommend their attention to its ordinances, or to take cognizance of the education of their children. There are, indeed, a thousand expedients by which he may attempt a religious influence among the people; and, in plying these expedients, he acts purely as an ecclesiastical labourer. And, did he act singly in this capacity, we might know what to make of the welcome which he obtains from the families. But they recognize him to be also a dispenser of temporalities; and they have an indefinite imagination of his powers, and of his patronage, and of his funds; and their sordid or mercenary expectations are set at work by the very sight of him; and thus some paltry or interested desire of their own may lurk under the whole of that apparent cordiality which marks the intercourse of the two parties. It were a great satisfaction, to disentangle one principle here from another; and this can only be done by separating the one office from the other. It were desirable to ascertain how much of liking there is for the Christian, and how much for the pecuniary ministration with which this philanthropist is charged. The union of these two throws an impenetrable obscurity over this question, and raises a barrier against the discernment of real character, amongst the people with whom we deal.

"But this combination does more than disguise the principles of the people. It serves also to deteriorate them. If there be any nascent affection among them towards that which is sacred, it is well to keep it single—to defend it from the touch of every polluting ingredient—to nourish and bring it forward on the strength of its own proper aliment—and most strenuously to beware of holding out encouragement to that most subtle of all hypocrisies, the hypocrisy of the heart; which is most surely and most effectually done, when the lessons of preparation for another world are mixed up with the bribery of certain advantages in this world, and made to descend upon a human subject in one compound administration. There is a wonderful discernment in our nature evinced by the Saviour and his Apostles, throughout their whole work of Christianising, in the stress that is laid by them on singleness of eye—and in the announcements they give of the impossibility of serving two masters, and of the way in which a divided state of the affections shuts and darkens

the heart against the pure influence of truth. Simplicity of desire, or the want of it, makes the whole difference between being full of light and full of darkness. It is thus that Christ refuses to be a judge and a divider; and that the Apostles totally resign the office of ministering to the temporal wants of the poor; and that Paul, in particular, is at so much pains both to teach and to exemplify, among his disciples, the habit of independence on charity to the very uttermost — denouncing the hypocrisy of those who make a gain of godliness, and even going so far as to affirm, that the man who had joined their society, with a view to his own personal relief, out of its funds, from the expense of maintaining his own household, was worse than an infidel. On the maxim that 'my kingdom is not of this world,' it will ever be a vain attempt to amalgamate Christianity with the desires of any earthly ambition; and this is just as applicable to the humble ambition of a poor man for a place in the lists of pauperism, as to that higher ambition which toils, and aspires, and multiplies its desires, and its doings, on the walks of a more dignified patronage. We are not pleading, at present, for the annihilation of pauperism, but for the transference of its duties to a separate class of office-bearers. We are for removing a taint and a temptation from the eldership, and for securing, in this way, the greatest possible efficacy to their Christian labours. We are for delivering the people from the play and the perplexity of two affections, which cannot work together, contemporaneously at least, in the same bosom. On the principle that there is a time for every thing, we should like a visit from an elder to be the time when Christianity shall have a separate and unrivalled place in the attention of those with whom, for the moment, he is holding intercourse; and that when the impression of things sacred might be growing and gathering strength from his conversation, there shall not be so ready and palpable an inlet as there is at present, for the impression of things secular to stifle and overbear them." pp. 252—257.

Now it is evident, as we have already intimated, that the objection here alleged in the case of the Church of Scotland does not lie against the Established Church of our own country. In the first place, we have no church-officer, who is called to the aid of an incumbent in the discharge of his spiritual functions, except the curate he may himself employ; the churchwarden being a mere watchman over the temporalities of the church; — and, in the second place, there is a lay officer, the overseer, to whom, with the vestry and churchwarden, the office of distributing the parish rates is assigned, and who has no connexion whatever with the discharge of ecclesiastical offices. The constitution of our church, therefore, as to these points, differs widely from that of Scotland. And we should not, ourselves, feel disposed to press the measure of separation as to temporal and spiritual objects to such an extent as to take from our clergy the distribution of the few parochial charities which now sometimes falls to them, or to drive them from the seat of presidency in parish vestries which has been lately assigned to them by Act of Parliament. We so far concur, however, in the views stated in these extracts, that we are inclined to regard these offices as demanding in their administration the most cautious vigilance at the hands of the clergy, because they will be found more likely than any other to compromise their clerical functions by investing them with a secular character, and to expose them to the risk of incurring the odium of their parishioners, and of impairing, in a proportionate degree, their spiritual influence.

The following passages will put our readers in still more ample possession of Dr. Chalmers's opinions on this subject.

"There are two different ways in which an elder may acquit himself of his superinduced deaconship: either in the way of easy compliance with the demands of the population, or in the way of strict and conscientious inquiry, so as to act rightly by the fund which has been committed to him. Take the first way of it, and suppose him, at the same time, to have the Christianity of

his district at heart, and what a bounty he carries around with him on the worst kind of dissimulation! Like a substance, where neither of the ingredients taken singly is poisonous, and which assumes all its virulence from the composition of them, what a power of insidious but most fatal corruption lies in the mere junction of these two offices! There is many a pluralist of this sort, who never can and never will verify this remark, by any experience of his own; because he has virtually resigned the better and the higher of his functions, or rather has not once from the beginning exercised them. But let him go forth upon his territory, in the discharge of both, and what a sickening duplicity of reception he is exposed to! What a mortifying indifference to the topic he has most at heart, under all the constrained appearance of attention which is rendered to it! With what dexterity can the language of sanctity be pressed into the service, when their purpose requires it; and yet how evident, how mortifyingly evident, often, is the total absence of all feeling and desire upon the subject, from the hearts of these wily politicians! How often, under such an unfortunate arrangement as this, is Christianity prostituted into a vehicle for the most sordid and unworthy applications—all its lessons no further valued than for the mean and beggarly elements with which they are conjoined—and all its ordinances no further valued than as stepping-stones perhaps to a pair of shoes. It is this mingling together of incompatible desires—it is this bringing of a pure moral element into contiguity with other elements which vitiate and extinguish it—it is this compounding of what is fitted in itself to raise the character, with what is fitted, in itself, and still more by its hypocritical association with better things, to adulterate and debase it—it is this which sheds a kind of withering blight over all the ministrations of the pluralist, and must convince every enlightened observer, that, till he gets rid of the many elements of temptation which are in his hands, he will never expatiate, either with Christian comfort, or with Christian effect, among the population *." pp. 257, 258.

"He will find it utterly impossible to find access for the lessons of Christianity, into hearts soured against himself, and perhaps thwarted in their feelings of justice, by the disappointments they have gotten at his hand. It is thus that, by a strange fatality, the man who has been vested with a religious superintendence over the people, has become the most unlikely for gaining a religious influence over them—and all his wonted powers of usefulness, now worse than neutralised, have, by the positive dislike that has been turned against him, been sunk far beneath the level of any private or ordinary individual. There cannot, surely, be a more complete travesty on all that is wise and desirable in human institutions than to saddle that man, whose primitive office it is to woo the people to that which is spiritually good, with another office, where he has to war against the people, on the subject of their temporalities. There may, at one time, have been a compatibility between these two functions, under the cheap economy of the old Scottish pauperism; but it is all put to flight by the shock which takes place between the rapacity of the one party and the resistance of the other, under a system of English pauperism." pp. 261, 262.

"Never was public functionary more cruelly hampered than by this association of duties, which are altogether so discordant. There is no place for the still small voice of Christian friendship, in such an atmosphere of recrimination, and heart-burning and mutual jealousy, as now encompasses the ministration of charity, in our great towns. To import the English principle of pauperism among the kirk-sessions of Scotland is like putting new wine into old bottles. It so mangles and lacerates an eldership, as to dissipate all the moral ascendency they once had over our population. It is ever to be regretted that such a ministration as this should have been inserted between the two parties. No subtle or satanic adversary of religion could have devised a more skilful barrier against all the usefulness and effect of these lay associates of the clergy: and, as the fruit of this melancholy transformation, a class of men, who have contributed so much to build

* There is something almost ludicrous in the frequent recurrence in this and other passages of the work before us, of the word *element* in its mathematical sense, which diminishes, we fear, the force of Dr. Chalmers's argument.

up and sustain our national character, will be as good as swept away from the land.

"And the clergy themselves have received a vitiating taint from this pernicious innovation. They too have been implicated among the stout legalities of a business, now turned from an affair of the heart to an affair of points and precedents, where every question must be determined with rigour, and every determination be persisted in, with uncomplying hardihood. The minister feels himself translated into a new and strange relationship with his people, and is in inextricable difficulties about the character he should assume; for whether he moves in the style of an affectionate pastor, or puts on the stern countenance amongst them of a litigant with their claims, corruption will be sure to attend upon his footsteps; and he will either call forth the fawning hypocrisy of expectants, on the one hand, or be met, in soreness and sullenness of spirit, by the disappointed candidates for parochial aliment, on the other." pp. 263, 264.

We are anxious here to remark that, in the course of his reasoning, Dr. Chalmers always carefully distinguishes between the mischief of a clergyman's becoming the distributor of compulsory charities, and his being the dispenser "of those private means which he, in common with all other men, should lay out on charitable uses as God hath given him the ability." (p. 287.) It is the more necessary strongly to mark this distinction, because some persons have so far misconceived the drift of our author's reasoning as to suppose that it goes to interdict the clergyman or elder from becoming the distributor of any species of pecuniary assistance to the poor. We have even heard of one or two excellent individuals who, alarmed by the above statements, have determined no longer in any way to combine temporal with spiritual assistance, or even to distribute their charities in the same place where they exercise their religious functions. In support of this, as we conceive perverted, view of the argument of Dr. Chalmers for a separation of temporal and spiritual offices, they adduce one of the extracts already made. "It is well," he says, "most strenuously to beware of holding out encouragement to that most subtle of all hypocrisies, the hypocrisy of the heart, which *is most surely and effectually done when the lessons of preparation for another world are mixed up with the bribery of certain advantages in this world, and made to descend* upon a human subject in one compound administration." But it is perfectly evident that Dr. Chalmers is here speaking exclusively of the impolicy of combining the administration of *legal* or *compulsory* relief, (official duties, in short, corresponding with those of our overseers of the poor,) with the performance of spiritual offices; and thus far we conceive his reasoning is incontrovertible. He seems to us to prove in the most convincing manner, that no minister of the Gospel should invest himself with the distribution of those funds to which the poor have a claim, or which, as in the case of the poors' rate, they have come to consider rather as *their own property* than the property of those who distribute them; but that he should leave the discharge of such duties to others. It is obvious that in this case, as in that of filling the office of magistrate, he becomes rather the functionary of *justice* than the promulgator of *mercy*.

Surely, however, it is a most incorrect use to make of such an argument, to infer from it, that, if a minister means to secure a pure and spiritual ascendency over his people, he must go forth to his cottages with a resolution to distribute among them no pecuniary relief or assistance of any kind, lest the cupidity of the human heart should be awakened, and the cottager should have his mind fixed on the anticipated shilling, when the ear is professedly lent to the pastoral address.

Those who would maintain that the reasoning of Dr. Chalmers leads fairly to this conclusion, must have forgotten the whole train of his previous remarks on the blighting effect of compulsory relief on all the kindly feelings both of the giver and receiver, and on the influence, in calling forth the affection and gratitude of the recipient, of aid given in the spirit, and prompted by the motive, of Christian love. He had already dwelt at such length on the vital distinction between these two modes of charity, that he might reasonably have considered himself excused from reiterating his observations. He has, however, even in the present chapter, been at pains to guard his argument from misapprehension on this point: In various parts of it, he pleads for a return to the "old system of Scottish pauperism," when "its expenses were defrayed by *voluntary* collections," administered by ecclesiastical agents; and though he distinctly states that it would be interfering with the immediate object he has in hand, to shew at length why this change would produce "a happier state of things and a more diffused comfort and sufficiency among our people;" yet he adds, "In the mean time, let the thing be tried instead of argued;" and though "there would still be a remainder of the mischief that we have attempted to expose," it would be "far more innocent in point of effect," &c. (p. 266.) But even to this modification of the present system, Dr. Chalmers would infinitely prefer the entire substitution of private charity. And can it for a moment be supposed, that, when the very main spring of his *civic economy* is a spirit of Christian liberality excited in the people by the evangelical labours of their minister, he should have it in contemplation that the minister himself should be the last person to exemplify his own lessons? But on this point, it is fair that our author should speak for himself. The passage we produce is taken from the chapter under review; and though the matter in hand is touched upon only incidentally, yet what is said upon it sufficiently vindicates the views of the author from the objection to which we have adverted.

"An elder who is implicated with pauperism, or the agent of a charitable society who is known to be such, will most certainly light up a thousand mercenary expectations, and be met by a thousand mercenary demands, in the course of his frequent visitations among the people. But let him stand out to the general eye as dissociated with all the concerns of an *artificial* charity; and let it be his sole ostensible aim to excite the religious spirit of the district, or to promote its education—and he may, every day of his life, walk over the whole length and breadth of his territory, without meeting with any demand that is at all unmanageable, or that needs to alarm him. The truth is, that there is a far greater sufficiency among the lower classes of society than is generally imagined; and our first impressions of their want and wretchedness are generally by much too aggravated; nor do we know a more effectual method of reducing these impressions than to cultivate a closer acquaintance with their resources, and their habits, and their whole domestic economy. It is certainly in the power of artificial expedients to create artificial desires, and to call out a host of applications, that would never have otherwise been made. And we know of nothing that leads more directly and more surely to this state of things, than a great regular provision for indigence, obtruded, with all the characters of legality, and certainty, and abundance, upon the notice of the people. But wherever the securities which nature hath established for the relief and mitigation of extreme distress are not so tampered with, where the economy of individuals, and the sympathy of neighbours, and a sense of the relative duties among kinsfolk, are left, without disturbance, to their own silent and simple operation; it will be found that there is nothing so formidable in the work of traversing a whole mass of congregated human beings, and of encountering all the clamours,

whether of real or of fictitious necessity, that may be raised by our appearance amongst them. So soon as it is understood, that all which is given by such an adventurous philanthropist is given by himself; and so soon as acquaintanceship is formed between him and the families; and so soon as the conviction of his good will has been settled in their hearts, by the repeated observation they have made of his kindness and personal trouble, for their sakes;—then the sordid appetite which would have been maintained, in full vigour, so long as there was the imagination of a fund, of which he was merely an agent of conveyance, will be shamed, and that nearly into extinction, the moment that this imagination is dissolved. Such an individual will meet with a limit to his sacrifices, in the very delicacy of the poor themselves; and it will be possible for him to expatiate among hundreds of his fellows, and to give a Christian reception to every proposal he meets with; and yet, after all, with the humble fraction of a humble revenue, to earn the credit of liberality amongst them." pp. 270—272.

"In this world," he observes again, "the poor shall be with us always; and *under the imperative duty of giving such things as we have, all* who do have the silver and gold are *under the obligation* of being willing to distribute and ready to communicate." p. 279.

Nay, he supposes, as we have already intimated, that the minister or elder, when delivered from the task of distributing compulsory relief, and going round his parish in the capacity of a friend and Christian adviser, shall still have "a certain proportion of silver and gold to dispose of, out of his private means." p. 287.

"And though, *out of any public treasury*, he neither has gold nor silver to give, yet, let him just do *with his means* and opportunities *as every Christian should do*, and feel as every Christian should feel, and he will rarely meet with a family so poor as to undervalue his attentions, or a family so profligate as to persist in despising them." p. 292.

But this is not all. The following extract will place the matter beyond doubt.

"We know of nothing which will tell more effectually, in the way of humanising our families, than if an intercourse of piety were going on between our men of respectable station, on the one hand, and our men of labour and of poverty on the other. We know of nothing which would serve more powerfully to link and to harmonize into one fine system of social order, the various classes of our community. We know not a finer exhibition, on the one hand, than the man of wealth acting the man of piety, and throwing the goodly adornment of Christian benevolence over the splendour of those civil distinctions, which give a weight and a lustre to his name in society. And we know not a more wholesome influence, on the other hand, than that which such a man must carry around with him, when he enters the habitations of our operatives, and dignifies, by his visits, the people who occupy them; and talks with them, as the heirs of one hope and of one immortality; and cheers, by the united power of religion and of sympathy, the very humblest of misfortune's generation; and convinces them of a real and a longing affection after their best interests; and leaves them with the impression that here, at least, is one man who is our friend; that here, at least, is one proof that we are not altogether destitute of consideration amongst our fellows; that here, at least, is one quarter on which our confidence may rest; aye, and amidst all the insignificance in which we lie buried from the observation of society, we are sure, at least, of one who, in the most exalted sense of the term, is now ready to befriend us, and to look after us, and to care for us." pp. 296, 297.

Indeed, to attribute to Dr. Chalmers such a meaning as we know has been ascribed to him, would be to suppose, that he was at war not only with all he had ever written (and who so ably?) on the subject of private benevolence, and its happy effect, both on him who exercises it, and on him who is its object, but with the plain and direct authority of Scripture, as derived either from the precepts it gives or the facts it records.

Towards the conclusion of the Essay now before us, we have some valuable observations on the duties of Eldership; which, though we have no lay elders to avail themselves of

them, we will take the liberty of borrowing for all, whether of the clergy or laity, who are anxious to cultivate the high graces of the Christian character. If Dr. Chalmers chances to possess a few such elders as he has sketched, we are the less surprised at his otherwise almost incredible success in his parish. In that case, our poor solitary ministers may indeed find reason to covet the many-handed machinery by which his schools and societies are worked. But we can suppose a case where these elders must be a grievous incumbrance on the shoulders of the clergy; where worldliness, like a monsoon, must set in from this quarter, and threaten to sweep away every vestige of spirituality from the face of the church. We sincerely hope, that if any such cases exist to the annoyance of our Scottish brethren, the evil may find its remedy in the admirable counsels of Dr. Chalmers; and that every elder may fairly merit his important station and title by his ripe experience, and mellowed temper, and purity of conduct, and unwearied assiduity in well-doing. But let us hear Dr. Chalmers.

"Those who have entered on the important and honourable office of the eldership, should have a full impression of its sacredness. We are fully aware that there is not a professing Christian who does not forfeit all title to the name and character of a Christian, if he do not honestly, and with all the energies of his soul, aspire at being not merely almost, but altogether a disciple of the Lord Jesus. It is the duty of the obscurest individual in a congregation, to be as heavenly in his desires, and as peculiar in the whole style of his behaviour, and as upright in his transactions, and as circumspect in his walk, and as devoted, in heart and in service, to the God of his redemption, as the minister who labours amongst them in word and in doctrine, or as the elders that assist him in the administration of ordinances, or as the most conspicuous among the office-bearers of the church with which he is connected. But they should remember that the very circumstance of being conspicuous forms a double call upon their attention to certain prescribed duties of the New Testament. It is this which gives so peculiar an importance to their example. It is this which, by making their light shine before men, renders it a more powerful instrument for glorifying God. And it is this, too, which stamps a tenfold malignity upon their misconduct. And under the impression of this, should they be careful lest their good be evil spoken of—to be, in all things, an example to the flock over which God hath appointed them the overseers—to remember that their conduct has a more decided bearing upon others than it had formerly—and that, as it is their duty to look, not to their own things, but to the things of others also, so it is their most solemn and imperious obligation, to take heed, and give no just offence, in any thing, that the religion of which they are the declared and the visible functionaries, be not blamed. We know not how a greater outrage can be practised on Christianity, we know not how a deadlier wound can be given to its interest and its reputation in the world, we know not how a sorer infliction can be devised on a part of greater tenderness, than for a man to usurp a place of authority and of lofty standing, in the church of our Redeemer, and then to exhibit such a life, and to maintain such a lukewarm indifference, and to hold out such a conformity to the world, as to all the levities, and all the secularities which abound in it, and above all, so to deform the path of his own personal history, by what is profane, and profligate, and unseemly, that the report of his misdoings shall spread itself over the neighbourhood, and, into whatever company it may enter, it shall scandalize the friends of Jesus, and become matter of triumph and of bitter derision to his enemies." pp. 297, 298.

There is another passage in this Essay which we cannot persuade ourselves to withhold from our readers; though we quote it, not as it is introduced by the author for the encouragement of elders, but for the encouragement of those thousands of laborious ministers, who, compelled to pick up the bread of carefulness upon

a meagre curacy, are sometimes tempted to despair of all success in their spiritual labours, from the pressure of want, and the scantiness of their worldly resources.

"All the dispensations of Providence, and all the great events in the train of human history, are on the side of the Christian philanthropist. He has only to watch his opportunity, and there is not a family so hardened in the ways of impiety, where he may not, in time, establish himself. The stoutest-hearted sinner he may have to deal with must, in a few little years, meet with something to soften and to bring him down. Death may make its inroads upon his household, and disease may come, with its symptoms of threatening import, upon his own person; and, in that bed of sickness which he dreads to be his last, may the terrors and reproaches of conscience be preparing a welcome for the elder of his district; and he who was wont to laugh the ministrations of his Christian friend away from him will, at length, send an imploring message and supplicate his prayers. Such is the omnipotence of Christian charity! At the very outset of its enterprise, it will find a great and an effectual door opened to it; and, in the course of months, its own perseverance will work for it; and Providence will work for it; and the mournful changes which take place in every family will work for it; and all the frailties of misfortune and mortality to which our nature is liable, will work for it; and thus may one single individual, acting in the capacity of a Christian friend, and ever on the alert with all the aid of Christian counsel, and all the offices of Christian sympathy, in behalf of his assigned population, be the honoured instrument of reviving another spirit, and setting up another style of practice and observation, in the midst of them. Thus may he obtain a secure hold of ascendency over the affections of hundreds; and, like unto a leaven for good, in the neighbourhood which has been entrusted to his care, may he, by the blessing of God, infuse into that mass of human immortality with which he is associated the fermentation of such holy desires, and penitential feelings, and earnest aspirations, and close inquiries after the truth, as may, at length, issue in the solid result of many being called out of darkness into light, of many being turned unto righteousness.

"The Christian elder who has resigned the temporalities of his office should not think that, on that account, he has little in his power. His presence has a power. His advice has a power. His friendship has a power. The moral energy of his kind attentions and Christian arguments has a power. His prayers at the bed of sickness, and at the funeral of a departed parishioner, have a power. The books that he recommends to his people, and the minister whom he prevails on them to hear, and the habit of regular attendance upon the ordinances to which he introduces them, have a power. His supplications to God for them, in secret, have a power. Dependence upon him, and upon his blessing, for the success of his own feeble endeavours, has a power. And when all these are brought to bear on the rising generation; when the children have learned both to know and to love him; when they come to feel the force of his approbation, and, on every recurring visit, receive a fresh impulse from him to diligence at school, and dutiful behaviour out of it; when the capabilities of his simple Christian relationship with the people thus come to be estimated;—it is not saying too much, to say that, with such as him, there lies the precious interest of the growth and transmission of Christianity, in the age that is now passing over us; and that, in respect of his own selected neighbourhood, he is the depository of the moral and spiritual destinies of the future age." pp. 292—295.

Mr. Burke is said, when asked what he meant, in his celebrated eulogy on the Age of Chivalry, by the "cheap defence of nations," to have replied jestingly, "*Lieutenants* upon half pay." The term appears to us to be still more applicable to the *curates* of many of our 11,000 parishes, whose pay is quite as scanty, as their labours are far more important than those of their military compatriots. We can conceive such a passage as that just extracted to be a real solace to one of those meritorious individuals. What a consolation is it to remember, with Dr. Chalmers, that those dispensations of Providence, which seem to

be even destroying the happiness of the families around us, are all, however melancholy in themselves, "*on the side of the Christian philanthropist!*" And this reflection may be extended from our own parish, or our own country, to the wide surface of the globe. As wars and rumours of wars gather around us—as storms darken upon whatever point of the political horizon we cast our eye—it is indeed cheering to hope that these storms are carrying on their wings the seed of the Gospel, to scatter it over the dark mountains of Mohammedanism and idolatry. Little seems as yet, indeed, to be done. And yet the world has probably made more moral progress in the last thirty years than in the three centuries which preceded them. And every day gives us larger promise that the Christian minister at home and abroad, with affection in his heart and the Bible in his hand, will be making more and more successful inroads on the strong places of the human heart, and bringing back larger and larger spoils to cast at the feet of his Heavenly Master.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Miscellaneous Tracts of Dr. Withering, by W. Withering;—Europe, by a Citizen of the United States;—History and Manners of Japan, by M. Titsinghi;—An Atlas of Ancient Geography, by Dr. S. Butler;—Memoirs of the Life of the Rev. Joseph Benson, Author of "Notes on the Holy Scriptures," and other Theological Works; by the Rev. James Macdonald.

In the press:—A Tour through Belgium, by the Duke of Rutland, embellished with plates after drawings by her Grace the Duchess;—Elements of Self-knowledge, by the Rev. T. Finch;—A Celestial Atlas, by A. Jamieson;—A Mother's Portrait sketched for the Study of her Children, by their surviving Parent.

The excellent "Sunday-school Tracts" originally published separately, may now be had in three volumes, to form part of Kitchen and Cottage Libraries. Seventy-five of these tracts were entirely original, from the pen of the Rev. H. G. Watkins; the remainder were curtailed or enlarged, and in a great measure re-written, by the same author, with a view to fill a half sheet, and to make the style uniform. There have been already 286 editions of the 108 tracts, most of them consisting of 6,000 copies, so that nearly one million and a half have been printed. Ten, also, of a new series of Tracts have been since written by Mr. Watkins, for the St. Swithen's Association; suited for distribution by country clergymen, at marriages, baptisms, deaths, sickness, &c. They are sold very cheaply, and subscribers to the above association may have two-thirds of their subscriptions returned in tracts.

OXFORD.

The following subjects are proposed for the Chancellor's Prizes, for the ensuing year; Latin Verses—"Alpes ab Annibale superatæ." English Essay—"On the Study of Moral Evidence." Latin Essay—"An re vera, prævaluerit apud Eruditiores Antiquorum Polytheismus." Sir Roger Newdigate's Prize for the best composition in English Verse, not containing either more or fewer than fifty lines, "Palmyra."

Shortly will be published, several different sized editions of the Holy Bible, with three hundred engravings, copied by Mr. Craig, from the designs of the great masters in the different schools of painting. For Pocket Bibles, impressions of one hundred and fifty, or upwards, of the best subjects, will be taken on India paper as proofs. Also, Ornamental Testaments, and Common Prayer-books will be prepared of every size, from the large octavo to the small 32mo, illustrated with engravings.—Foreign booksellers and Missionary Societies may be supplied with sets of

the engravings with inscriptions in any language for the ornament and illustration of Bibles and Testaments. The advance of price above common Bibles, Testaments, and Prayer-books will be from one to five or six shillings.

ITALY.

The sculptor Canova has been employed on a statue of General Washington, representing him as writing his farewell address. He is seated in an ancient Roman chair, holding in one hand a pen and in the other a scroll. The costume is Roman; consisting of a close vest and bracæ, with a girdle, upon which are displayed classical emblems.

NORTH AMERICA.

In the Arctic Land Expedition, Lieutenant Franklin proceeded from York Factory towards the intended wintering ground at Cumberland, a distance of about 900 miles from the coast. Lieutenant Franklin, Dr. Richardson, Mr. Back, and Mr. Hood, attended by some Orkneymen who had been engaged to man the boats in the rivers of the interior, and who understood the language of many of the Indian tribes, left the factory on the 7th of September, 1819. As the travellers advanced, the mild season not having yet begun to disappear, vast herds of grey deer were observed passing the rivers towards the Esquimaux lands. They entered upon Lake Winnipie, at the farther side of which they had to encounter the grand rapid, extending nearly three miles, and abounding in obstructions quite insurmountable. Here they were obliged to drag their boats on shore, and carry them over the land. The woods along the banks were in a flame, it being the custom of the natives, as well as of the traders, to set fire to the trees, for the double purpose of keeping off the cold and the wolves. The expedition passed several other rapids and falls, along a flat, woody, and swampy country, across which the eye could not see five miles. After a tedious journey of forty-six days, the dangers and distresses of which rather increased than diminished as they advanced, the expedition arrived at Cumberland, a post situated on the banks of a beautiful lake, and fortified against the incursions of savages, the attacks of wolves and bears, and the more ferocious assaults of rival traders. Here the winter of 1819 was passed. In June 1820 they set forward in canoes manned by Canadians. On the 29th of July they arrived at the north side of Slave Lake. A party of Copper Indians was engaged to accompany them, and they commenced the work of discovery. On the 1st of September they reached the banks of the Copper Mine River, in lat. 55°. 15'. N., long. 113°. W., a magnificent body of water two miles wide. They had penetrated into a country destitute of wood, and the men were exhausted with the labour of carrying their canoes, cargoes, &c. amounting to three tons, from lake to lake. Their broken spirits were revived by success; but the season was too far advanced to make farther progress. They therefore returned to a small wood of pines, and erected their winter residence of mud and timber, which they named Fort Enterprize. By Indian report, the above river runs into the Northern Sea, in west longitude 110°, and in lat. 72°. In June, 1821, they proposed to re-embark, and it was supposed that the river would enable them to reach the sea in a fortnight.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Treatise on the Covenant of Works; by John Colquhoun, D. D. Minister of the Gospel, Leith. 4s. 6d.

Six Discourses preached before the University of Oxford; by T. Linwood Strong, D. D. 8vo. 6s.

MISCELLANEOUS.

A Grammar of the Sunscrit Language on a New Plan; by the Rev. W. Yates; printed at the Baptist Mission Press, Calcutta. 2*l.* 10s. or royal 4*l.*

No. I. Vol. II. of Gothic Architecture, selected from Edifices in England; by M. Pugin, 4to. 1*l.* 1s.

Architectural Antiquities of Rome, in 130 engravings; by G. L. Taylor and E. Cresy, to consist of 12 Numbers, imperial folio, 1*l.* 11s. 6d. each.

Architecture, from the Earliest Times; by J. Elmes. 8vo. 12s.

Account of the Borough of Preston; by M. Tulket, six engravings. 12mo. 10s. 6d.

Two Voyages to New South Wales and Van Dieman's Land; by Thomas Reid, Surgeon, R. N. 1 vol. 8vo.

A Catalogue of Scarce Books in Theology and Metaphysics; by W. Clark, Aldersgate-street.

Baldwyn's Catalogue of Second-hand Books. 1s. 6d.

Part. I. of Longman and Co.'s Catalogue of curious and scarce Books.

Lackington and Co's. Catalogue for Schoolmasters, &c.

Star Tables for the year 1822. by T. Lynn, royal 8vo. 10s.

Solar Tables; by the same. 10s.

Annual Biography and Obituary for the year 1822. 8vo. 15s.

Rational Amusement; or two hundred Puzzles in Arithmetic, Geometry, Geography, &c.; by J. Jackson, 12mo. 4s. 6d.

History of Lithography, 4to. 1l. 6s.

New Edinburgh General Atlas; consisting of 48 Plates, including every New Discovery, or recent Alteration. 3l. 3s.

The World in Miniature; by F. Shoberl. 6 vols. 18mo. coloured plates. 2l. 2s.

History of Greece, by E. Baldwin, Esq. 5s.

Memoirs of Scotland, from the Restoration of King Charles II.; by Sir G. Mackenzie of Rosehaugh.

The Naval History of Great Britain, from 1793 to 1820; by Wm. James, 2 vols. 8vo. 1l. 16s.

The Geometrical Analyses and Geometry of Curve Lines: by J. Leslie, Esq. 8vo. 16s.

A Course of Mathematics; by Hoené Wronski. 4to.

A Practical Treatise on Propelling Vessels by Steam. 8vo. 1l.

Time's Telescope for 1822; 12mo. 9s.

Anecdotes, accompanied with Observations, to furnish Entertainment and Instructions; by J. Thornton. 2 vols. 8s.

Zoological Illustrations; by W. Swainson, F. R. S. Vol. I. 2l. 18s. 6d.

The Shell Collector's Pilot; by J. W. Mawe. 18mo. 5s.

A Natural History of Lily-shaped Animals, by J. S. Miller. 4to. 2l. 12s. 6d.

May you like it. 12mo. 6s.

Happiness: a Tale for the Grave and the Gay, 2 vols. crown 8vo. 12s.

Poetical Essays on Pope; by C. Lloyd. 12mo. 3s.

Specimens of the German Lyric Poets. 10s. 6d.

The Sunday School; a Poem; by A. Watmough. 3s. 6d.

Prize Poems of Trinity College, Dublin, on the Coronation of George IV.; by F. Morrison, A. B. 8vo. 2s.

Elements of Political Economy; by J. Mill, Esq. 8vo. 8s.

A Collection of the Treaties at present subsisting between Great Britain and Foreign Powers; by L. Hertslet, Esq. 2 vols. 8vo.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

The Committee of the Church Missionary Society commenced their Twenty-first Report with a few pages of remarks; in which, among other points, they acknowledge the services of various friends of the institution; they urge the formation of new associations, wherever practicable and expedient, and the donation of standard books to the libraries of the Society's Missions; they state that the receipts for the year had been 31,000l., and the disbursements 32,000l.; that two hundred persons were employed by the Society in its benevolent objects, and not less than ten thousand children were under instruction under its auspices; that out of many persons who had offered their services to the Society, eleven had been accepted, three of whom were studying at Trinity College, Dublin; and that William Bowley, of Chunar, and Abdool Messeeh, of Agra, had been ordained Lutheran ministers. The Committee then proceed to survey the Eight Missions of the Society, passing from Western Africa, by the Mediterranean, to the Northern, Southern, and Western Missions of India; and returning, by Ceylon and Australasia, to the West Indies. Our abstract in the present Number, will be confined to the first of these stations; namely,

THE WEST-AFRICA MISSION.

In reference to this sphere of the Society's exertions, the Committee allude to an Act lately passed, to abolish the African Company, to vest its possessions in the Crown, and to annex these possessions, and all others which may belong to his majesty between the twentieth degree of North Latitude and the twentieth degree of South Latitude, to Sierra Leone. All the British possessions on this coast, scattered throughout forty degrees of latitude, will be thus placed under the colonial administration of the Governor of Sierra Leone, at present Sir Charles MacCarthy, who has manifested a uniform determination to employ his power for the destruction of

the Slave Trade, and the melioration of Africa.

The Banana Islands, which lie off the south-western coast of Sierra Leone, have been transferred to the British Crown. The family of the Caulkers, the native chiefs to whom they belonged, have considerable possessions and influence in the Sherbro, and are ready to give their best assistance to the improvement of Africa, and would willingly receive and countenance Christian teachers. An opening for the extension of the Society's labours much further down the coast had also been suggested; namely, at Fernando Po, an island a little north of the line, and on the neighbouring shores of the continent.

Colony of Sierra Leone.

This colony had made considerable advances in population and strength. Its cultivation and its commerce are rapidly increasing; and it bids fair, from its augmenting intercourse with the interior, to afford the best opportunities for ascertaining the condition of those unexplored regions, and for communicating to them Christianity and its attendant blessings.

From the returns it appeared that to the 9565 inhabitants at the beginning of 1819, there were added, up to July the 8th of 1820, 2944; making a total of 12,509, exclusive of the military and their families. This increase consists of liberated Negroes, and discharged native soldiers with their families. The addition of four settlements of Negroes to those previously formed in the colony was stated in the last Report. The number of parishes was, at the last returns, fourteen. The object of the Governor, in this increase of settlements, was not only the accommodation of the new inhabitants, but the extension of cultivation. It was his design also to make provision for the reception of those natives, whom the vigilance of his majesty's navy seemed likely to rescue, in increasing numbers, from their oppressors. From January 1, 1819, to July 6, 1820, there were in the colony, 455 marriages, 571 births; and 1261 baptisms of adults and infants; and, at the latter date, there were 2097 children and adults under education. The total number of marriages celebrated in the colony amounts to 1374.—Sir George Collier bears strong testimony to the great improvement of the colony. "It is hardly possible," he remarks, "to conceive the difficulties which have been surmounted in bringing the colony of Sierra Leone to its present improved, and still very improving, state. Roads are cut in every direction, useful for communication: many towns and villages are built; and others, as the Black population increases, are building: more improvement, under all circumstances of climate and infancy of colony, is scarcely to be supposed. I visited all the Black towns and villages, attended the public schools, and other establishments; and I never witnessed in any population more contentment and happiness. The manner in which the public schools are here conducted reflects the greatest credit on those concerned in their prosperity; and the improvement made by the scholars proves the aptitude of the African, if moderate pains be taken to instruct him. I have attended places of public worship in every quarter of the globe; and I do most conscientiously declare, never did I witness the ceremonies of religion more piously performed, or more devoutly attended to, than in Sierra Leone."

The Chief Justice also expresses the delight with which he had witnessed the worship of the liberated Negroes at their establishments in the interior of the colony; and congratulates the Society on the success of its exertions to diffuse the light of the Gospel over the darkness of Africa.

The influence of religion is also widely extending itself within the colony. We shall extract a few particulars on this subject, from the reports received from different parishes in the colony in which the Society's agents are located.

From *Freetown*, the late instructress wrote, a short time before her death;—"We have now 137 girls in the school. I never found children in England more teachable, or so anxious to learn. They seem much attached to me, and I feel great love to them." The whole number of scholars in the schools at this place, was about 500. The attendance during the rains was more regular than usual; there being occasion to omit school only three days on account of them. A Sunday-school had been opened, and about 120 boys, girls, and adults, attended. A Missionary Association had been formed among the boys, who had begun to collect about 10*l.* per annum.

At *Kissey*, another station for recaptured Negroes, the number of boys in

the schools had varied from 60 to 66, and that of girls from 55 to 60. Some of the boys had been put to trades, and several of the elder girls had married. Cultivation is rapidly advancing in this parish. Sir Charles MacCarthy states, that the whole of the country round Kissey is in a state of very good cultivation. There are, in every direction, extensive fields of rice, in a very forward state. The cassada and ground-nut fields also promised an abundant harvest. The parish would not only supply sufficient produce to meet its own wants, but would furnish its neighbours, it was expected, with every description of produce at present cultivated in the peninsula. The church, school rooms, and rector's house were in a state of forwardness: the church is a handsome building, and will afford accommodation to one thousand persons.

We must pass over many pleasing statements from Waterloo, Kent, Charlotte, Leopold, Gloucester, and Wilberforce, to collect a few particulars respecting the state of *Regent's Town*.

The native assistants of the mission at this place, William Tamba and William Davis, improve themselves in the day, and in the evenings and on Sundays visit their countrymen in the neighbourhood. David Noah renders great assistance to Mr. Johnson in the schools and in visiting the sick.

A connected view of the progress of this mission during the last year, is given in Mr. Johnson's reports to the meetings of chaplains and missionaries. The following are a few passages from these reports.

"The communicants are going on better than perhaps could be expected. As far as I can ascertain, they are generally growing in grace, and in the knowledge of our Lord Jesus Christ. There are some whose conduct is not altogether consistent; but there is nothing unaccountable in that. When a child first begins to walk, it will frequently stumble. There is, however, not one of these people but will, when detected in his weakness, express deep sorrow on account of his inconstancy. Three have been excommunicated, until their conduct shall agree with their profession. One died in the faith last Sunday: the last words which I heard him speak were, 'I depend on nothing else save the blood of Jesus!'"

A few months after, Mr. Johnson writes—

"It has pleased the God of all grace to carry on the work of mercy, which demands our praise and gratitude.

"The number of communicants, which amounted to 254 on the 26th of March, has increased to nearly 300. On the first Sunday in July, I baptized 16, and on the first Sunday of this month, 23 adults; who, so far as I can judge, are partakers of Divine grace. Since then, about 80 persons have made application for baptism: these I examined, and received 36 of them, who are now under a course of instruction, and will, if it please God, be baptized at a future period.

"The whole of the inhabitants of Regent's Town attend Divine worship very regularly, except two or three families, which still reside at a distance on their farms, and live in their country fashion: but it is to be hoped that they, like many others, will, through the grace of God, come and hear the Gospel. They have promised to build at Regent's Town, when the rains have abated.

"All the communicants continue to attend the Lord's Supper every first Sunday of the month, unless sickness prevents them. Their general conduct is more consistent: more peace and harmony are exercised and experienced. A few were reported by me as having backslidden; and three or four have since fallen into errors and sin; but I am happy to say, that most of them have returned with deep humility."

"Three communicants have put off this mortal, and have put on immortality. I trust I can say that they died in the faith. When the hour of dissolution drew nigh, they expressed their firm belief in the Lord Jesus Christ.

"Last month the half-yearly meeting of the Benefit Society was held. This Society consists of none but communicants. The contributions and donations for six months amounted to 11*l.* 7*s.* 11*d.* of which 11*l.* 4*s.* 6*d.* were expended for the sick and for women in their confinement.

"The school-house for the girls (a stone building, two stories high, 73 feet by 30, the piazza included) is finished; and one of the same size, for the boys, is in a state of forwardness. The inside of the church, and part of my house, are also finished.

"As respects cultivation, much has been done. Cassada, cocoa, Indian-corn, &c. we have in great abundance: 3652 bushels of cassada were sold to

Government this last quarter, and issued, in lieu of rice, to the different towns in the mountains; and a considerable quantity remains yet to be sold. The payment for the cassada amounts to 522*l.* sterling; besides Indian-corn, &c. which has been sold in the markets at Regent's Town and Freetown.

"Several of the people are preparing to build permanent houses, with the money which they have received for the fruit of their industry. Three have commenced already."

A few months after, Mr. Johnson reports—

"I stated in my last, that we had 36 candidates for baptism: 34 were baptised on the first Sunday in November; and continue to walk, so far as I know, agreeably to the Gospel.

"There are a considerable number who are candidates for baptism; and, if their conduct should continue to be consistent, will, if it please God, be baptized at a future period. About 300 have attended at the Lord's Table every month. Since the rains have abated, the scholars in the evening school have increased. The number of scholars is 473.

"I am happy to state that 50*l.* have been collected, this last year, among the people of Regent's Town, in aid of the Church Missionary Society; and 7*l.* in aid of the British and Foreign Bible Society. More cassada has been sold to Government."

Mr. Johnson elsewhere writes—

"Our present population is 1216. Of these, 525 are under rations from Government: the remainder maintain themselves. Only boys and girls, mechanics, and such as are infirm, receive support from Government. At present we issue half rice, and the other half cassada, which we buy from those who maintain themselves. As we have more cassada than we can consume, I solicited his excellency to allow us to supply either Bathurst or Leopold. He granted my request, and our people now supply Gloucester and Bathurst with half provision, as also those of Regent's Town who receive rations. I must confess, that, when I inspected our farms, I was agreeably surprised, as the progress of our agriculture far surpassed my expectation. What is this but the fruits of the Gospel?"

The testimony of various witnesses entirely accords with the representations here given of the rapid progress of this settlement. Sir Charles MacCarthy assured the Committee of the Society, in reference to Mr. Johnson's labours at this station, that the effect of them had been under-rated in his communications, rather than too highly coloured as some might imagine. His excellency stated, that the Foreign Commissioners now resident at Freetown on the Mixed Commission for the adjudication of slave vessels, once attended public worship at Regent's Town in his company, and all expressed their surprise and gratification at the state of the congregation.

The opening of the Christian Institution with 26 youths was stated in the last Report. Owing to the want of teachers, the instruction of these youths had very much devolved, in the midst of his other labours, on Mr. Johnson. Seven of the most promising of them, with William Tamba, William Davis, and David Noah, were receiving instruction from him, twice a day, on such subjects as were likely to enlarge their minds. He had also two classes, containing 18 youths, under special instruction, chiefly in English Grammar. At an examination, which took place before the chaplains and missionaries, their writing indicated great improvement: they appeared fully to understand the English Grammar; and their answers to the questions put to them on various parts of Scripture afforded great pleasure to all present. Mr. Johnson writes—"I hope that some will very soon be able to conduct a school; but we will not part with them, till we can send them away with safety."

It is the wish of the Society, gradually to place the schools in Freetown and in the country towns, on such a footing as to afford an education to the children of the colony adequate to all the purposes of the labouring and trading classes of this rising community; and, from these schools, to select, as opportunity offers, youths of sound principles, good character, and promising talents, to receive, in the Institution, the advantages of Christian education. Such an institution may thus become the head-quarters of teachers, sent out on excursions among the heathen, who might return and repose for a while, and then renew their journeys, till prospects of permanent usefulness should open before them. Natives in authority, in different places, who might wish for schoolmasters, might be

supplied from such an Institution: and these school-masters might read the Scriptures to the people, and prepare the way for missionaries. Such are some of the pleasing prospects which appear to be unfolding upon Africa, by means of the invaluable labours of the Church Missionary Society.

(To be continued.)

NORTH-AMERICAN INDIANS.

An interesting narrative has lately appeared in the Missionary Register, of an extensive journey among several of the Indian tribes of North America, by Mr. Hodgson, a gentleman of Liverpool, from which we shall select a few passages descriptive of the religious state of the natives, and of the missionary settlements of Elliot among the Choctaws, and Brainerd among the Cherokees, which the writer inspected in the course of his route.

The first of the Indian nations visited by Mr. Hodgson was the Creek, respecting whose moral condition we learn the following particulars.

"My host regretted, in the most feeling terms, the injury which the morals of the Indians have sustained from their intercourse with Whites; and especially from the introduction of whiskey, which has been their bane. A murderer is now publicly executed; the law of private retaliation becoming gradually obsolete. Stealing is punished, for the first offence, by whipping; for the second, by the loss of the ears; for the third, by death—the amount stolen being disregarded. My host remembers when there was no law against stealing; the crime itself being almost unknown—when the Indians would go a-hunting, or 'frolicking,' for one or two days, leaving their clothes on the bushes opposite their wigwams, in a populous neighbourhood, or their silver trinkets and ornaments hanging in their open huts. Confidence and generosity were then their characteristic virtues. A desire of gain, caught from the Whites, has chilled their liberality; and abused credulity has taught them suspicion and deceit. He considers them to be still attached to the English, although disappointed in not having received greater assistance from them in late wars. This, however, they attribute, rather to the distance of the British, which renders them less valuable allies than they expected, than to a treacherous violation of their promises. Whatever the first glow of British feeling may dictate, on hearing of their attachment, enlightened humanity will not repine, if, under their present circumstances, they are becoming daily more closely connected with the American Government, which has evinced an active solicitude for their civilization.

"Our recluse told us, that they have a general idea of a Supreme Being; but no religious days, nor any religious rites, unless, as he is disposed to believe, their Green-Corn Dance be one. Before the corn turns yellow, the inhabitants of each town or district assemble; and a certain number enter the streets of what is more properly called the town, with the war-whoop and savage yells, firing their arrows in the air, and going several times round the pole. They then take emetics, and fast two days; dancing round the pole a great part of the night. All the fires in the township are then extinguished, and the hearths cleared, and new fires kindled by rubbing two sticks. After this they parch some of the new corn, and, feasting a little, disperse to their several homes. Many of the old chiefs are of opinion, that their ancestors intended this ceremony as a thank-offering to the Supreme Being, for the fruits of the earth, and for success in hunting or in war.

"The more reflecting of the Creeks think much, but say little, of the change which is taking place in their condition. They see plainly that, with respect to their future destiny, it is a question of civilization or extinction; and a question, the decision of which cannot be long postponed. They are therefore become very solicitous for the establishment of schools; and the introduction of the various arts, from which the Whites derive their superiority. In some of these, they have already made considerable progress; and the nation, at this time, exhibits a very interesting spectacle of society in several of its earlier stages."

Mr. Hodgson next visited the Choctaw nation, of whom he says—

"The law of retaliation is still almost in full force among the Choctaws; the nearest relation of a fugitive murderer being liable to expiate the offence. An intelligent Indian told me, however, that the Choctaws are becoming more anxious than formerly that the offender himself should suffer; and that his family and that of the deceased generally

unite, if necessary, to prevail on him to kill himself. He said, that three or four instances of this kind usually happen in a year, in the circle of his acquaintance; but that it is more common for an Indian, who has killed another by accident or design, to remain with the body till he is found, lest his relations should suffer. He mentioned a circumstance of difficulty, which was then pending in the neighbourhood. A woman being greatly insulted and defamed in the presence of her husband; and threatened with a blow from a knife, stabbed her assailant to the heart: doubts have arisen whether she is bound to kill herself, her family insisting that circumstances justified the deed.

"We left the Indians in the middle of their games, and rejoiced to think of the blessings which missionary efforts are preparing for them."

Our traveller a few miles further on turned aside, with the intention of visiting the missionary settlement among the Choctaws, at Elliot, about 60 miles distant from the road. Of this visit he gives the following narrative:—

"Our course was through the woods, along a blazed path about a foot broad; and, as it was necessary to procure a guide, our host rode with us till he had engaged an Indian, who, for a dollar, attended us twenty-five miles on his little horse. At night we reached the cabin of a half-breed, who took us in. We found him setting a trap for a wolf, which had attempted, a few hours before, to carry off a pig in sight of the family.

"In the course of the evening, one of the missionary brethren arrived from Elliot, for some cattle, which were ranging in the woods: he promised us a hearty welcome at that establishment.

"The following day we set off early, our friends having procured us an Indian to take us the first twelve miles: he could not speak English; but, having received his quarter of a dollar, and parted from us at the appointed place, he returned to draw our track in the sand, pointing out all the forks and little cross-paths, and again left us. After proceeding about a mile, where we were a little embarrassed, we were surprised to find him again at our side, making motions to direct our route. Again we shook hands and parted: but being again puzzled by a diverging path, half a mile distant, we looked round almost instinctively, and there was our faithful fellow still watching our steps: he then came up and set us right, made signs that our road now lay in the direction of the sun, and then finally disappeared; leaving us much affected by his disinterested solicitude.

"We had a delightful ride along our Indian path, through a forest of fine oaks; which, within ten or twelve miles of Yaloo Busha, was occasionally interspersed with small natural prairies, and assumed the appearance of an English park. I felt as if I was approaching consecrated ground; and the confidence which I had in the kindness of those on whom I was going to intrude myself—for Christian kindness is not capricious—relieved me from any awkwardness about my reception. If I had felt any, it would soon have been dismissed by the simple hospitality of the missionaries.

"Soon after my arrival, we proceeded to the school, just as a half-breed, who has taken great interest in it, was preparing to give the children 'a talk,' previously to returning home sixty miles distant. He is a chief of great influence, and a man of comprehensive views. He first translated into Choctaw, a letter to the children, from some benevolent friends in the North, who had sent it with a present of a box of clothes: he then gave them a long address in Choctaw. When he took his leave, he shook hands with me—said he was glad to hear that the White people in England were interested in the welfare of their Red brethren—that the Choctaws were sensible of their want of instruction, and that their teachers were pleased to say that they were not incapable of it—that they were grateful for what had been done, and were aware that it was their duty to co-operate, to the utmost of their ability, with those who were exerting themselves on their behalf.

"As soon as school was over, the boys repaired to their agricultural labours; their instructor working with them, and communicating information in the most affectionate manner: the girls proceeded to their sewing and domestic employments, under the missionary sisters. They were afterwards at liberty, *till the supper-bell rang*; when we all sat down together to bread and milk, and various preparations of Indian

corn; the Missionaries presiding at the different tables, and confining themselves, as is their custom, except in case of sickness, to precisely the same food as the scholars. After supper, a chapter in the Bible was read, with Scott's Practical Observations. This was followed by singing and prayer; and then all retired to their little rooms, in their log cabins.

"In the morning, at day-light, the boys were at their agriculture, and the girls at their domestic employments. About seven o'clock, we assembled for reading, singing, and prayer; and, soon afterward, for breakfast. After an interval for play, the school opened with prayer and singing, a chapter in the Bible, and examination on the subject of the chapter of the preceding day. The children then proceeded to reading, writing, accounts, and English Grammar, on a modification of the British System. The instructors say that they never knew White children learn with so much facility; and the specimens of writing exhibited are equivocal proofs of rapid progress. Many spoke English very well.

"Toward evening I was gratified by the arrival of the Rev. Cyrus Kingsbury, who has the general superintendence of the mission. He had been determining the direction of a path to be blazed to another settlement, on the Tombigbee river, in Alabama; and although he had slept in the woods in heavy rain the preceding night, he sat up in my room till after midnight, and the following morning rode with us seven miles, to see us safe across the Yaleo Busha.

"The immediate object of the settlement of Elliot (called by the Indians Yaleo Busha, from its proximity to a little river of that name which falls into the Yazoo,) is the religious instruction of the natives. The Missionaries are, however, aware, that this must necessarily be preceded or accompanied by their civilization; and that mere preaching to the adult Indians, though partially beneficial to the present generation, would not probably be attended with any general or permanent results. While, therefore, the religious interests of the children are the objects nearest to their hearts, they are anxious to put them in possession of those qualifications, which may secure to them an important influence in the councils of their nation, and enable them gradually to induce their roaming brethren to abandon their erratic habits for the occupations of civilized life. The general feelings of the nation, at this moment, are most auspicious to their undertaking. For the reasons which I assigned when speaking of the Creeks, the community at large is most solicitous for civilization. In this they have made some progress; many of them are growing cotton, and spinning and weaving it into coarse clothing.

"Of the three districts or towns into which the 15 or 20,000 souls who compose this nation are divided, one has appropriated to the use of schools, its annuity for seventeen years, of 2000 dollars per annum from the United States for ceded lands; another its annuity of 1000 dollars per annum, with the prospect of 1000 more; and one has requested the United States, not only to forbid the introduction of ammunition into the nation, that the hunter may be compelled to work; but to send their annuity in implements of husbandry! At a recent General Council of the Chiefs, 1300 dollars in money, and upward of eighty cows and calves, were subscribed for the use of schools; and the total contribution of the Choctaws to this object exceeds 70,000 dollars.

"Surely here is noble encouragement for active benevolence! and the industry, judgment, and piety, of the seven or eight brethren and sisters at Elliot seem to qualify them, in a peculiar manner, for their responsible office. They have all distinct departments; the Rev. Mr. Kingsbury being the superintendant; another brother, the physician and steward; another, the instructor of the children; another, the manager of the farm. The females also have separate and definitive duties. At present, they are over-worked; and Mr. Kingsbury greatly regretted that so much of his attention was necessarily engrossed by secular concerns. But, coming into a wilderness, in which the first tree was felled but about eighteen months since, they have had something to do, to erect ten or eleven little log buildings, to bring into cultivation 40 or 50 acres of woodland, and to raise upward of 200 head of cattle. A deep sense, however, of the importance of their object, and an unfaultering confidence in God's blessing on their exertions, having supported them under

the difficulties of an infant settlement; and under the still severer trials of a final separation from the circle of their dearest friends, and a total renunciation of every object of worldly ambition.

"Their situation notwithstanding is an enviable one. In a happy exemption from most of the cares and many of the temptations of common life—conversant with the most delightful and elevated objects of contemplation—stimulated to perpetual activity, by an imperious sense of duty—and conscious of disinterested sacrifices in the noblest cause—can we wonder if they manifest a degree of cheerfulness and tranquillity, seldom exhibited even by eminent Christians, who are more in the world? I was particularly struck with their apparent humility, with the kindness of their manner toward one another, and the minute attentions which they seemed solicitous to reciprocate.

"They spoke very lightly of their privations, and of the trials which the world supposes to be their greatest; sensible, as they said, that these are often experienced, in at least as great a degree, by the soldier, the sailor, or even the merchant. Yet, in this country, these trials are by no means trifling. Lying out for two or three months in the woods, with their little babes—in tents which cannot resist the rain, here falling in torrents such as I never saw in England—within sound of the nightly howling of wolves, and occasionally visited by panthers, which have approached almost to the door—the females of the mission must be allowed to require some courage; while, during many seasons of the year, the men cannot go twenty miles from home (and they are sometimes obliged to go thirty or forty for provisions) without swimming their horses over four or five creeks.

"Their real trials, they stated to consist in their own imperfections; and in those mental maladies, which the retirement of a desert cannot cure.

"In the course of our walks, Mr. Williams pointed out to me a simple tomb, in which he had deposited the remains of a younger brother; who lost his way in the desert when coming out to join them, and whose long exposure to rain and fasting laid the seeds of a fatal disease. It was almost in sight of one of those Indian Mounds, which I have often met with in the woods, and of which the oldest Indians can give no account. They resemble the Cairns in Scotland; and one of the Missionaries mentioned having seen a skeleton dug out of one of them.

"I was highly gratified by my visit to Elliot—this garden in a moral wilderness; and was pleased with the opportunity of seeing a missionary settlement in its infant state, before the wounds of recent separation from kindred and friends had ceased to bleed, and habit had rendered the Missionaries familiar with the peculiarities of their novel situation.

"The sight of the children also, many of them still in Indian costume, was most interesting. I could not help imagining that before me might be some Alfred of this Western world, the future founder of institutions which were to enlighten and civilize his country—some Choctaw Swartz or Elliot, destined to disseminate the blessings of Christianity, from the Mississippi to the Pacific, from the Gulph of Mexico to the Frozen Sea. I contrasted them in their social, their moral, and their religious condition, with the straggling hunters and their painted faces, who occasionally stared through the windows; or, with the half-naked savages, whom we had seen in the forests a few nights before, dancing round their midnight fires, with their tomahawks and scalping knives, rending the air with their fierce war-whoop, or making the woods thrill with their savage yells. But they form a yet stronger contrast with the poor Indians, whom we had seen on the frontier—corrupted, degraded, and debased by their intercourse with English, Irish, or American traders.

"It was not without emotion that I parted, in all human probability for ever in this world, from my kind and interesting friends, and prepared to return to the tumultuous scenes of a busy world; from which—if life be spared—my thoughts will often stray to the sacred solitudes of Yaloo Busha, as to a source of the most grateful and refreshing recollections. I was almost the first person from a distance, who had visited this remote settlement; and was charged with several letters to the friends of the Missionaries. I believe they had pleasure in thinking that I should probably in a few weeks see those, the endearments of whose society they had

renounced for this world: it seemed to bring them nearer the scenes to which they had recently bid a last adieu. I felt a strange emotion, in being thus made the link of communication between these self-devoted followers of our blessed Lord, and the world which they had for ever quitted; and, when I saw with what affection they cherished the recollection of many whose faces they expected to see no more in this life, I turned with peculiar pleasure to our Saviour's animating assurance—*There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or lands, for my sake and the gospel's, but he shall receive a hundredfold now in this time, and in the world to come life everlasting.*

"I left with them a late Number of the Missionary Register, and another of the Christian Observer, which I had just received from England."

(*To be continued.*)

CALCUTTA MISSION COLLEGE.

From a sermon preached by the Lord Bishop of Calcutta, on Advent Sunday, 1820, and containing many excellent and impressive passages, we shall extract a few paragraphs respecting the value and importance of the Gospel, and the duty of communicating it to the heathen, with especial reference to the case of the natives of India.

"There lurks in some men," remarks his lordship, "a degree of prejudice against what they denominate SPECULATIVE TRUTHS, and a proportionate disposition to treat them as of little importance; such will not very readily discern in the scheme of our redemption any proofs of the Wisdom of God. There cannot, however, be a more unjust or more dangerous distinction, than that which is thus attempted. All the speculative truths of religion which are revealed in Scripture (and no others deserve any serious regard), are, in their inferences and consequences and relations, highly practical: they are, in truth, the very basis of all practice; and none is more extensively so, than the doctrine of our redemption through Christ.

"We find, through all the walks of human life and in every region of the earth, that faith in a Divine Redeemer is the groundwork of the severest morality; and that no virtue, judged even as the world judges of virtue, from its benign effects on social happiness, can in point of efficacy or extent be compared with the graces of the Christian. It may truly be affirmed, that the Advent of Christ has, in its consequences, ennobled our nature; and, where, happily, men are living under the influence of the Holy Spirit, has visibly restored it to the semblance of something divine. The ideal standard of human excellence, formed before our Saviour's appearance, falls very far short of what is attainable, and is really attained, in the school of Christ."

"Our nature, in its inconsistencies and contradictions, in its weaknesses and in its strength, in its elevation and depression, conspires with Scripture to bear witness to our primeval fall; and the wisdom of God has been exerted in a scheme for our restoration through Jesus Christ; a scheme, in which mercy is the moving principle — in which holiness is vindicated—in which justice is satisfied—in which our weakness is upholden by Divine support—in which holy desires are instilled into the heart—in which sorrow is comforted—in which repentance is efficacious—in which sin is pardoned—in which God is reconciled—in which the world is overcome; and, in our last hour, death is deprived of his triumph. It is to *such* a scheme more especially, that the Apostle refers, when he speaks of the *manifold wisdom of God:* and its complicated characters of power and wisdom we are able to a certain extent to appreciate, even with our faint perception of things divine. In no speculation merely human have such difficulties ever been proposed for solution; still less can it be said that they have been solved upon principles, at once so coherent, and at the same time so sublime in their objects, so simple in their operation, and so effectual in their result. The greatness of the Deity and the misery of man had been the theme of sages from the earliest times: but who had ever suggested, as among things possible, a theory, by which, while God should be vindicated, man should be saved?

"A zeal for the glory of God will be forcibly directed to the state of those nations, in which the Gospel is *not* merely undervalued, but utterly unknown.

"Where, for instance, shall its energies be excited, if they are dormant in the land which we now inhabit? In what other region of the known world is the glory of God more effectually obscured, and his truth—to allude to the Apostle's saying—more palpably turned into a lie? (Rom. i. 25.) The case of ruder nations furnishes no answer to this question: refinement, when corrupted, may be worse than barbarism; and system has a power of evil beyond simplicity.

"Where else too, we may ask, do we find more evident vestiges of that fall

from primeval uprightness, which the Gospel was designed to repair? From the dislocated strata and confused position of heterogeneous substances in the bowels of the earth, the Geologist attests the breaking up of the vast deep in times remote, if he yield not implicit faith to the Scriptures; and here, in like manner, does the Christian trace indubitable evidence of that wreck and ruin of the moral world, which the same Scriptures record. And who can contemplate these appearances, and not lament them? or who, that laments them, can be backward to employ the remedy?—I mean not, of course, in any way but that of affectionate and Christian solicitude, and by teaching and 'persuading the things concerning the kingdom of God.'

"There have been, and even yet perhaps they are not extinct, certain prejudices against all endeavours to disseminate Christianity in this country. With those which are purely political I have no other concern, than to remark, that all policy is, to say the least of it, very questionable, when it is manifestly opposed to the purposes of 'Him' who ruleth in the kingdom of men, and giveth it to whomsoever He will.' (Dan. iv. 17.) No policy, in fact, in a case like the present, can be openly avowed, which does not profess to keep in view the real interests and permanent happiness of the governed: and thus the question will be reduced to the very simple one, whether the temporal and eternal good, one or both of them, of the nations around us, would not be promoted by a gradual development to their minds and hearts, of the truths of the Gospel. I say, gradual; for he who should attempt or expect more than this, would in the attempt do mischief, and in the expectation evince little knowledge of the actual state of things.

"We hear it sometimes hinted, that these people are already in a condition which, perhaps, may be deteriorated; but cannot easily be improved. If, however, the prevalence of liberal knowledge—habits of industry—mutual confidence in the transactions of life—a respect for the basis of all moral integrity, I mean truth—the absence of those social distinctions, which serve only to depress the great mass of the species—the elevation of the female part of society to their proper dignity and influence—and the possession of that liberty, wherewith Christ hath made men free (Gal. v. 1), and which is really the principle, however overlooked, of all national greatness and prosperity in modern times;—if these several particulars enter largely into the theory of the well-being of any people, it were surely too much to abandon all established maxims, and the dictates of our common feelings, in mere courtesy to supposed interests or secret predilections. For the want of such national blessings as those which are here enumerated, no equivalent can be pleaded, and no compensation made.

"There is one other point which must not be overlooked: it is the UNIVERSALITY, professedly intended and promised to the Faith of Christ; and, of course, the duty, which is thus imposed on all Christians, in their proper spheres of action, to promote and extend it.

"If God is one, so also must be His final purpose respecting man: if the Saviour be but one, so also must be the method of salvation: if the Holy Spirit be but one, He can never have inspired or suggested all the jarring systems which divide mankind."

"It cannot be imagined, that, in the work prescribed to the Church of Christ, that branch of it to which we belong has no part, nor even a subordinate part, to fill. It should seem, indeed, if her duties are to be measured by her means and opportunities, that no church since the days of the Apostles has been called to such high destinies. To what fortuitous coincidence shall we impute it, that, at this moment, her clergy are exercising their ministry in every quarter of the globe? In America, flourishing churches have grown up entirely under her patronage. In Africa, a colony has been planted, by which her doctrines and discipline are brought into contact with the superstitions of ignorant and barbarous tribes. In New South Wales, she has a field before her nearly equal in extent to the whole of Europe. And what shall we say of Asia? A vast empire has been given us, or rather imposed upon us: and wherefore? He, who can reconcile such a consummation even to philosophical views of the ways of God, without reference to the purposes of His manifold wisdom as revealed in Scripture, and can believe it to have been brought about merely for the gratification of our avarice or vanity, cannot have advanced very far in the knowledge which sound philosophy might teach him: it is not merely unchristian; it is unphilosophical, it is unreasonable, to believe that God ever works in vain, or ever brings about mighty revolutions with a view to results comparatively mean and trivial."

His lordship then adverts to the intended mission college at Calcutta. "An institution," he remarks, "is likely to arise in this vicinity, calculated as we trust, un-

der Providence, to advance the glory of God, and the highest interests of man. It is designed to be strictly collegiate, in constitution, in discipline, and in character."

"The intention is, to make the discipline and studies established in our English universities, with so much benefit to the cause of true religion and sound learning, the basis of the constitution of the college near Calcutta; and to raise upon them such a superstructure as the circumstances of this country and the particular destination of the students may require. In their studies, theology, with all that is subsidiary to it, will form the prominent employment of those who are designed for the ministry; combining with the study of the holy Scriptures, Hebrew and the learned languages, ecclesiastical and profane history, the elements of natural philosophy, and so much of mathematical knowledge as may tend to invigorate their minds and facilitate all other acquirements. There is no district within the limits of the British possessions in the East, to which the benefits of the college may not eventually be extended."

The objects and expected items of expenditure of the college are thus enumerated by his lordship.—

"1. The Society, in founding the college, contemplates the establishment of missionary stations, wherever an opening shall seem to present itself for accomplishing their benevolent purposes. To supply such stations with missionaries and their proper assistants, and to keep up a never-failing succession of them, is their primary object; to which every thing else is collateral and subsidiary.

2. The foundation of scholarships is only second in importance to the preceding head, and even prior to it in actual operation. A scholarship, it is computed, taking the average on the difference of expense in maintaining European students (or those of European habits) and Natives, and reckoning on a moderate rate of interest, may be founded and endowed for 5000 Sicca Rupees. On the interest of this sum, one student at a time may be constantly educated in the college, free of every charge.

3. The College Library is calculated to receive nearly 5000 volumes. It will be desirable to store it with the most approved works; the purchase of which will obviously be attended with considerable expense.

"4. The College Press will embrace an important and efficient department of the college labours. For the expense of printing versions of the holy Scriptures, if a statement already alluded to may be credited*, provision for some time will probably have been made: but for printing versions of the Liturgy, of short Religious Treatises and Tracts, such as those of the Society for promoting Christian Knowledge, of elementary books of science, and of school books, a considerable fund will in time be required: and from the very commencement of the college labours something may be attempted in this way.

"5 & 6. Both Christian and Native Schools are within the contemplation of the Society. One of the former kind will be indispensable to every missionary station; and such might be established to great advantage, in some instances, where no missionary station could conveniently be formed. In Native schools, the elements of useful knowledge and the English language will be taught, wherever it may seem desirable, without any immediate reference to Christianity. In either case, it will be among the objects of the college to supply masters well qualified for the undertaking.

"7. The College Buildings, it is expected, will be of as durable construction as any which have lately been erected in this country; but the expediency is manifest, especially considering the ravages made by the climate, of having a small fund in reserve for repairs.

UNITED STATES COLONIZATION SOCIETY.

Our readers will recollect the painful reverses which befel the United States Colonization Society's first mission to Africa, to form a settlement on the Sherbro for recaptured Negroes and Free People of Colour; and we regret that the mass of current religious intelligence has hitherto prevented our stating subsequent proceedings on this subject, which, we are happy to say, are of a more auspicious character.

The misfortunes of the first expedition being clearly traced to circumstances of a peculiar kind, and capable

* His lordship alludes to 5000*l.* voted by the Bible Society, in aid of the translation and publication of the Scriptures by the College; a report, but not the official communication, of which seems to have reached India. His lordship has since handsomely acknowledged the grant.

of being guarded against in future, a second expedition was sent out from the United States, and arrived at Sierra Leone, where the survivers of the first party had found a hospitable refuge. The delay which had occurred in consequence of the first failure, gave time for a deliberate consideration of the advantages and disadvantages of locating the intended American settlement in the Sherbro country, on the very confines of Sierra Leone; in consequence of which it was wisely determined to fix upon a spot further down the coast, where there would be an ample field for the exertions of the settlers of both nations, without danger of collision, and with much greater facilities for effecting the humane object common to both. Accordingly, Mr. Andrus and Mr. Bacon proceeded in a schooner down the coast towards the Bassa country, to fix upon and negociate for an eligible site for the intended colony, taking with them two converted natives, with whose names our readers are familiar, William Davis and William Tamba. They reached the Bassa country at the beginning of April of last year. The old King, John, who had received Mr. Cates so cordially on his visit to these parts, was dead. On the 12th of April, the new King and the Headmen held a palaver with their visitors, when an agreement was made for a quantity of land, to be held by an annual payment, or tribute, of two casks of rum, two casks of manufactured tobacco, one box of pipes, twenty pieces of cloth, and other articles.

The following extract of a letter from the Rev. W. Johnson to the Church Missionary Society, dated Regent's Town, April 27, 1821, states some of the circumstances under which the negociation was brought to a successful termination.

"Last night, I was agreeably surprised at the return of Mr. Bacon, who had been down the coast to the Bassa country. William Davis also returned; and they were accompanied by the King's son of that country. William Tamba is gone again on a missionary visit to the Sherbro people.

"The Missionaries have succeeded in obtaining land; they have a sufficient quantity to begin a colony in the Bassa country. It appears that the king of that country is in earnest, or he would not have sent his son; which may be taken as a token of his sincerity in respect to his promise of the land.

"Our people were in the evening school when William Davis and the Prince arrived. I took the Prince to the school-house; and, had our friends in England seen the sight, they would have wept for joy. His countrymen who were standing in their respective classes, left them without asking leave, surrounded the son of their king, shook hands with him in the most affectionate manner, and inquired after their relatives. Some leaped for joy when they heard that their parents were alive: and the prospect of the Gospel being soon carried to them, caused such sensations as cannot well be described. David Noah heard that his father and brothers were all alive and well. William Davis said that he had seen some of the persons who had sold him; and who tried to hide themselves, being ashamed to look at him. He heard that his mother was alive; but she was too far in the interior to enable him to pay her a visit this time: he, however, sent her a present, and a message that he hoped soon to see her, and to have her in his family. Some of the people were so struck when they saw Davis, that they scarcely would believe that he was the same; as an instance of one returning, who had been sold out of the country, had never occurred before. Is this not like the case of Joseph? Oh, how wonderful are the ways of the Lord!

"The Missionaries have agreed to settle on the shores of the Bassa country, in the beginning of next dry season."

It had been the intention of the Church Missionary Society, to embrace the first opportunity of entering on the promising field of missionary exertion among the Bassa people, which the late Mr. Cates's visit had opened. The friends of the Society must rejoice that American Christians have gained a footing there; and that the previous researches of *their* Missionary have led, in any measure, to the attainment of this object. The new colony will serve as a point of support to the exertions of Native, as well as of American and English, Christians, to diffuse the light of the Gospel on these long injured shores.

☞ *For a variety of interesting Religious Intelligence, we refer our readers to the Appendix for* 1821.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The new French ministry have begun to develop, in no very conciliating or prudent manner, their views respecting the internal administration of the country. The keeper of the seals (M. Peyronnet), in introducing the project of a new law for the regulation of the press, in the place of the censorship, which is about to expire, began with stating the necessity of restraining the licentiousness of the political journals, and the difficulty of framing laws for that purpose; especially as an article in a paper, and still more a series of articles, might have a decidedly libellous or seditious tendency, though so cautiously drawn up as to afford no ground for legal conviction. He considered, therefore, that a "moral appreciation" is necessary to prevent the effects of inflammatory writings which evade the technical provisions of statutes. To remedy the evil, the new project proposes to take into consideration the general spirit and tendency of periodical publications, and to try offenders, not by a jury, but by the judges of the royal courts, who are stipendiaries of government. Under such a system, it is plain that no opposition paper, however moderate, can be safe; for, temperate as may be each individual article, it will be easy to denounce the journal, in the language of the project, as "injurious in its spirit and tendency to public peace, to respect for the religion of the state or the other religions legally recognized in France, to the authority of the king, or the stability of the constitutional institutions;" nor, we conclude, will it be difficult under such circumstances to procure its "suspension," if not its "suppression," by the royal courts. It is this last point that constitutes, in our view, the chief enormity of the measure; for, to a certain extent, the "spirit" of a writing is always taken into the account by a jury, as well as the precise words; nor should we greatly fear for the cause of liberty, either in France or England, if even a more considerable latitude were given in this respect to twelve impartial persons, in forming their opinion of alleged libels. But it is the supersession of a constitutional jury, and the substitution of what in this country we should call a star-chamber, that renders the proposed law so fatal to honest discussion. Some modifications, which might abate the oppressive tendency of this measure, were expected from the committee to whom it was referred to report upon the provisions; but not only have all the obnoxious parts of the law been permitted to remain in full force, but farther severities appear to have been introduced. The reading of the report of the committee caused the most tumultuous agitation in the chamber of deputies; and we may look forward to very stormy debates upon every stage of the progress of this projêt. Among various other provisions proposed to be adopted, and some of which strike us as highly exceptionable, is one which permits the restoration of the censorship in the interval of the sessions, whenever ministers may consider it expedient.

It is curious to remark the language employed by the committee in making its report. They deny the necessity of the existence of public journals to the preservation of liberty, so long as the right of petition is secured, the tribune is free and public, the administration of justice is pure, and every one may print his opinions in another form. They admit their possible usefulness, but represent the danger arising from them as much greater than their usefulness. In short, their principles would lead to the suppression of all public journals which treat of political subjects, and which are not dictated and controlled by the state. Should this projêt be adopted in its present form, the boasted charter of France will be little more than a dead letter; and the will of the minister of the day, and not the principles of the constitution, will regulate the freedom of public discussion. What is to be expected from the present cabinet, may be augured from this initial project, to which their conduct in the mean time has exactly corresponded; for though they came into office with a pledge to abolish the censorship, they have not only brought forward a measure far more injurious and tyrannical (a measure also which puts it into their power to re-appoint a censorship whenever

it shall suit their views to do so); but they have employed the unexpired moments of the existing law—a law which they themselves had most vehemently reprobated—with a rigour hitherto unknown; not only mutilating or rejecting articles in the journals at their pleasure, but, in the case of the proposed law on the press, prohibiting all discussion whatever, even of the most moderate description.

The only relieving circumstance which we can discover in their measure, is, that offences against Christianity, whether as established or tolerated, are considered weighty enough to be noticed; though even here we shall be agreeably surprised if in operation the effect of this clause is not found somewhat to resemble the celebrated Declaration of James the Second, which, under a specious plea of liberality, was covertly intended to serve only the purposes of intolerance and bigotry.

On the foreign policy of the new cabinet we can have no remarks to offer, as no decisive indications of its bearing have yet been given. The viscount de Chateaubriand, well known by his writings, is appointed ambassador to the court of St. James's.

SPAIN.—The capital and provinces of Spain still remain in a state of great agitation, from the struggle of contending parties. The Cortes have declared that the cause of these disturbances is to be found in the conduct and measures of administration, which have alienated the affections and destroyed the confidence of the country. They particularly dwell upon the evils which have arisen from a licentious press, which they consider might have been checked by an efficient executive; and they recommend the formation of a new cabinet. The old ministers have accordingly been removed, Whoever may be appointed to succeed them, will have a sufficiently onerous and invidious task to perform in steering the vessel of the state through the dangers which menace it, and preventing the civil war which seems to impend over this agitated country.

TURKEY.—The last month has afforded no new light respecting the intentions of Russia with regard to Turkey; nor any decisive intelligence respecting the internal affairs of the latter power, excepting, that it would appear that Persia does not continue her hostile advance into the Turkish territory, and that the Greeks have succeeded in getting possession of some more of the fortified places of the Morea and the adjacent provinces. The report of an unjustifiable outrage committed by the Greeks on the capture of one of these places, Tripolitza, where, it was said, that in the teeth of a capitulation they had indiscriminately massacred the Turks, men, women, and children, who had fallen into their power, produced a strong sensation to their disadvantage in this country. There is great reason to believe, however, that the report is either altogether untrue, or essentially misrepresented. But even if it were true, much as we should lament the occurrence, and strongly as we should reprobate the conduct of the Greeks, we should no more be induced by it to change our view of the intrinsic justice of their cause, and of the duty of aiding it, than we should be led to abandon the cause of the African race because the captives in a slave ship had risen on their keepers, and thrown them into the sea, or because some signal instance of bad faith had attended an insurrection of slaves in the West Indies. Our general views on the subject of Greece remain unaltered. We refer for them to our former Numbers.

UNITED STATES.—The President's message, at the opening of Congress, speaks of the relations of the United States with Great Britain, as continuing on an amicable footing. With France there had been some interruption of direct commerce on account of the refusal of that country to accept the terms of maritime intercourse proposed by the United States, and agreed to by England. The message intimates without disguise the satisfaction of the President at the success of the Independent party in South America; and even goes so far as to avow it to be the intention of the government of the United States to recommend to the government of Spain to acknowledge the independence of its Trans-atlantic provinces. The treasury report presents a most economical view of the public expenses; the civil, military, diplomatic, naval, and miscellaneous expenditure being only about two million one hundred and fifty thousand pounds sterling. The message briefly alludes to the efforts which continue to be made by the American navy for the entire suppression of the Slave Trade.

DOMESTIC.

Meetings have been held in various counties of England, to consider the causes and the remedy of the present agricultural distress. These meetings have been attended chiefly by land owners and farmers, who certainly have not thrown much light on the subject of their consideration, however loud and well founded may be their complaints of growing difficulty and depression. That, however, which is their main grievance at the present moment—namely, the lowness of the price of the necessaries of life—is so direct a consequence of the bounty of a gracious Providence in multiplying the fruits of the earth, that we dare not regard it, whatever may be the inconvenience caused by it to a part of the community, in any other light than that of a signal blessing for which we cannot be too grateful. The obvious remedy for the evils under which the *farmers* labour is a reduction of rent fairly adapted to the new circumstances of the country. A farther relief might doubtless be obtained by a reformation of the poor laws, and by such a diminution of the public expenditure as would lead to a diminution of taxes; but it is vain to anticipate any early or sensible relief from this source, either to the farmer or the landlord. The latter, we apprehend, must submit to a considerable abridgment of the income he has of late been deriving from land, and which has been progressively increasing for the last twenty-five or thirty years; nor do we conceive that any contrivance which the wit of man can suggest, will avail, under existing circumstances, to prevent the necessity of this result. As for the notion promulgated by some individuals of reverting to the ruinous system of a paper currency, unsupported by a metallic basis, with the view of raising the price of the necessaries of life, it is too extravagant to require a single remark.

The state of Ireland, or rather of the only part of Ireland which has experienced any serious disturbance, the county of Limerick, is becoming more tranquil. We hope soon to enter at some length into the circumstances of this part of the empire, when we shall endeavour to point out the causes which retard its improvement, and retain it in its present uncivilized and semi-savage state. In the mean time, we beg to call the attention of the public to a pamphlet* which has recently been published by that tried and indefatigable friend of Ireland, Mr. Robert Steven, as full of valuable information and important suggestions. He has contemplated the state of that country with the eye of a Christian philanthropist; and we trust that his representations will obtain the attention they deserve. The pamphlet reached us at too late a period of the month, to admit of our doing more than giving this brief annunciation of its appearance and import.

* "Remarks on the present State of Ireland," &c. printed for Smith and Elder, Fenchurch Street.

ANSWERS TO CORRESPONDENTS.

A.; S. H.; D. R. N.; R. A.; J. S.; P. T.; BENEVOLUS; LAICUS; Πιστις; PACIFICUS; R. N. O.; CLERICUS; J. M. W.; F. S.; and *a Memoir of Mrs. K.*; are under consideration.

We cannot pledge ourselves respecting the proposed papers of ANGLO-AMERICANUS, on the condition of Episcopacy in the United States of America, till we see them. Some particulars in his letter seem also to require an authentic signature, with which he will perhaps be kind enough to favour us.

We are sorry a correspondent has had the trouble to transcribe Bishop Burnet's Letter to Charles II. as it has already appeared in our pages. See Vol. for 1808, page 753.

J. F. G. was probably not aware that the Memoir of Dr. Bateman, which he wishes to reprint, has been reprinted by Mr. Butterworth, Fleet Street; and by the Edinburgh Tract Society.

C. D. will find that the proceedings of the Church Tract Society have been regularly reported in our pages.

We are requested to state, that the half of a Bank Note, No. 6981, for 100*l.* has been received by the British and Foreign Bible Society.

We refer the Correspondents who have addressed us relative to the plan of our work on completing our Twentieth Volume, to the statements on that subject in the Prefatory Remarks, in the Appendix for 1821, published with the present Number.

THE

CHRISTIAN OBSERVER.

No. 242.] *FEBRUARY*, 1822. [No. 2. Vol. XXII.

RELIGIOUS COMMUNICATIONS.

ON THE APOCHRYPHAL NEW TESTAMENT.

(*Continued from p. 5.*)

HAVING enumerated the books of the Apocryphal New Testament, and shewn by external evidence that they are not inspired or canonical, Mr. Horne proceeds as follows with the third section of his argument.—

The internal evidence for the spuriousness of these productions is much stronger than the external evidence: for, independently of the total absence of all those criteria of genuineness which are clearly to be seen in the canonical books, it is evident that the apocryphal productions ascribed to the Apostles are utterly unworthy of notice; for, 1. They either propose or support some doctrine or practice contrary to those which are certainly known to be true.—2. They are filled with absurd, unimportant, impertinent and frivolous details.—3. They relate both useless and improbable miracles.—4. They mention things, which are later than the time when the author lived, whose name the book bears.—5. Their style is totally different from that of the genuine books of the New Testament.—6. They contain direct contradictions to authentic history, both sacred and profane.—7. They are studied imitations of various passages in the genuine Scriptures, both to conceal the fraud and to allure readers;—and, 8. They contain gross falsehoods, utterly repugnant to the character, principles, and conduct of the inspired writers.

1. *The apocryphal books either propose or support some doctrine or practice, contrary to those which are certainly known to be true, and appear designed to obviate some heresy, which had its origin subsequent to the apostolic age.*

One of the doctrines, which these spurious writings were intended to establish, was, the *sanctity of relics*. As a striking proof of this, we are told in the *first* Gospel of the Infancy, that when the eastern magi had come from the east to *Jerusalem*, according to the prophecy of Zoradascht, and had made their offerings, *the lady Mary took one of his swaddling clothes in which the infant was wrapped, and gave it to them instead of a blessing, which they received from her as a most noble present*. As bandages, of a similar nature and efficacy, were preserved in some churches with the most superstitious reverence, the purpose for which the above was written is obvious.

The corrupt doctrines relative to the Virgin Mary form an essential part in the scheme of some of these designers. Those who believed, or affected to believe, that the Virgin was exalted into heaven, who adopted the notion of her immaculate conception, and her power of working miracles, found but little countenance for their absurdities in the genuine Gospels. It was a task too hard for them to defend such tenets against their adversaries, while the canonical books were the only authority they could appeal to. Hence a gospel was written *De Nativitate Mariæ* (the Gospel of

the Birth of Mary), in which her birth is foretold by angels, and herself represented as always under the peculiar protection of Heaven. Hence in the gospel attributed to James, which assumed the name of Prot-evangelium, as claiming the superiority over every other, whether canonical or apocryphal, the fact of the immaculate conception is supported by such a miracle as to leave no doubt upon the most incredulous mind. Hence too in the *Evangelium Infantiæ*, or Gospel of the Infancy, the Virgin, who is simply said by St. Matthew to have gone into Egypt, is represented as making her progress more like a divinity than a mortal, performing, by the assistance of her infant Son, a variety of miracles, such as might entitle her in the minds of the blind and bigotted to divine honours.

In further corroboration of the design of exalting the Virgin Mary, she is sometimes made *to work miracles herself*, is almost always made the instrument or means of working it, and is the person applied to, and receiving the praise of the work, while Joseph stands by as an unconcerned spectator, and is never mentioned. But what is most remarkable, is, that she is canonised, and called always (not only by the author of the gospel, but by those who were perfect strangers to her before, in Egypt and elsewhere) *diva Maria* and *diva sancta Maria;* which we know not how better to translate, than in the language of her worshippers, the *Lady St. Mary*. And aged Simeon, in his prayer, which is found here, chap. ii. v. 25. and recorded Luke ii. 28. —34. is introduced as stretching out his hands towards her, as though he worshipped her. But of all this the first ages were ignorant; nor in the first centuries after Christ do we find any thing of this prodigious deference to the Virgin: this was an invention of later ages, and was not heard of in the church till the fourth or fifth century, nor so common as this book supposes till some centuries after.

2. Whoever has perused with *candour and attention* the memoirs of the Four Evangelists, cannot but be struck with the natural and artless manner in which they relate every fact. They never stop to think how this or that occurrence may be set off to most advantage, or how any thing unfavourable to themselves may be palliated. Nothing ludicrous, no impertinent or trifling circumstances, are recorded by them. Every thing, on the contrary, proves that they derived the facts which they have related, from infallible and indisputable sources of information. Far different was the conduct of the compilers of the apocryphal gospels. The *unimportant, impertinent, and frivolous details* with which their pages are filled, plainly prove that they were not possessed of any real and authentic information upon the subject which they undertake to elucidate; and clearly invalidate their pretensions as eye-witnesses of the transactions which attended the introduction of the religion of Jesus Christ. Thus, in the pseudo-gospel of the Birth of Mary, we have an idle tale of Christ's ascending the stairs of the temple by a miracle at three years of age, and of angels ministering to Mary in her infancy. So, in the Prot-evangelion, ascribed to James the Less, we are presented with a dull and silly dialogue, between the mother of Mary and her waiting-maid Judith, and with another equally impertinent between the parents of Mary. We have also, in the same performance, an account of Mary being fed by angels, and a grave consultation of priests concerning the making of a vail for the temple. The pseudo-gospel of the Infancy, and that ascribed to the apostle Thomas, present childish relations of our Saviour's infancy and education, of *vindictive* and *mischievous* miracles wrought by him, of his learning the alphabet, &c. &c.

3. In the pseudo-gospels of Mary, of the Infancy, and of Thomas (which have been already cited), *numerous miracles are ascribed to the mother of Jesus, or to himself in his infancy, which are both* USELESS *and* IMPROBABLE.—The proper effect and design of a miracle is, to mark clearly the Divine interposition: and, as is evident, the manner and circumstance of such interference must be marked with a dignity, and solemnity, befitting the more immediate presence of the Almighty. When therefore we observe any miraculous acts attributed to persons, not exercising such a commission, performed upon frivolous or improper occasions, or marked by any circumstance of levity or inanity, we conclude that the report of such miracles is unworthy our attention, and that the reporters of them are to be suspected of gross error or intentional deceit. Thus we smile with contempt at the prodigies of a writer, who gravely relates as a stupendous miracle, that a child at the age of three years, ascended without assistance the steps of the temple at Jerusalem, which were but half a cubit each in height. In the same gospel, in supposed accommodation to a prophecy of Isaiah, which is most grossly misinterpreted, a declaration from Heaven is alleged to have taken place in favour of Joseph the reputed father of Jesus, similar to that, which, upon the strongest grounds, we believe to have been made in honour of Jesus at his baptism. The bandage which was mentioned in it as having been presented by Mary to the Magi, is of course represented as the instrument of a miracle, being cast into a fire, yet not consumed. In another of these ingenious productions, when Elizabeth wished to shelter her infant son from the persecution of Herod, she is said to have been thus wonderfully preserved: "*Elizabeth also, hearing that her son John was about to be searched for, took him and went up unto the mountains, and looked around for a place to hide him; and there was no secret place to be found. Then she groaned within herself, and said, 'O mountain of the Lord, receive the mother with the child.' For Elizabeth could not climb up. And instantly the mountain was divided and received them. And there appeared an angel of the Lord to preserve them.*"

Various miracles are said to be wrought both by Mary and her Son, particularly by the latter, who is represented as employing his powers to assist Joseph in his trade (he being but a bungling carpenter), especially when he had made articles of furniture of wrong dimensions *.—

* Mr. Horne presents, in a note, the following illustration. It is not without extreme pain that I transcribe so absurd, and I may say blasphemous, a passage; but I do it, as doubtless Mr. Horne did, from a conviction that one such paragraph is sufficient to convince every reader of the immeasurable discrepancy between the true and the spurious books of the sacred canon. The passage is taken from 1 Infancy xvi. p. 36. of the Apocryphal New Testament, corresponding to chap. xxxviii. xxxix. of Jones and other writers.—"And Joseph, wheresoever he went in the city, took the Lord Jesus with him, where he was sent for to work, to make gates, or milk-pails, or sieves, or boxes; the Lord Jesus was with him, wheresoever he went. And as often as Joseph had any thing in his work to make longer or shorter, or wider or narrower, the Lord Jesus would stretch his hands towards it, and presently it became as Joseph would have it; so that he had no need to finish any thing with his own hands, for he was not very skilful at his carpenter's trade. On a certain time the king of Jerusalem sent for him, and said, 'I would have thee make me a throne, of the same dimensions with that place in which I commonly sit.' Joseph obeyed, and forthwith began the work, and continued two years in the king's palace, before he finished it. And when he came to fix it in its place, he found it wanted two spans on each side of the appointed measure. Which when the king saw, he was very angry

The various silly miracles attributed to the Apostles throughout these writings, are so many arguments to prove that the compilations containing them are apocryphal—or, more correctly, spurious; and that they are either the productions of the weakest of men, who were fondly credulous of every report, and had not discretion enough to distinguish between sense and nonsense, or between that which was credible and that which was utterly unworthy of credit; or else that these compilations are the artful contrivance of some who were more zealous than honest, and who thought by these strange stories to gain credit to their new religion.

4. *Things are mentioned, which are later than the time in which the author lived, whose name the book bears.*—Thus the Epistle under the name of our Saviour to Abgarus, is manifestly a forgery; for it relates *that to have been done by Christ, which could not possibly have been done till a considerable time after Christ's ascension.* Thus, in the beginning of the Epistle, *a passage is cited out of St. John's Gospel,* which was not written till a considerable time after our Lord's ascension: the words are; *Abgarus, you are happy, forasmuch as you have believed on me whom you have not seen*; for it is written concerning me, *That those who have seen me should not believe on me, that they who have not seen might believe and live.* This is a manifest allusion to those words of our Saviour to Thomas (John xx. 29.) *Blessed are they who have not seen, and yet have believed.* Here indeed that which the Epistle says is written concerning Christ, but in no other passage of the New Testament. The same proof of forgery occurs in the Gospel of Nicodemus, in which the Jews style Pilate *your highness,*—a title which was not known to the Jews or used among them at that time;—in the story of Christ's going down into hell, to recover and bring thence the patriarchs;—in the profound veneration paid to the sign of the cross, particularly the practice of signing with the sign of the cross, which is here said to be done by Charinus and Lenthius, before they enter upon their relation of the Divine mysteries;—and in Christ's making the sign of the cross upon Adam and upon all the saints in hell, before he delivered them from that state. It is to be observed, that the practice of signing with the cross, though very common in the fourth and following centuries, was not at all known till towards the end of the second century, when it was mentioned by Tertullian. Similar anachronisms are pointed out by Mr. Jones, in various parts of his New Method of settling the Canonical Authority of the New Testament, to which want of room compels us necessarily to refer the reader. See also § 1. *supra,* for some additional instances of anachronism.

5. The style of the authors of the New Testament is an indisputable proof of its authenticity; whereas the style of the pseudo-evangelical compilations is totally different from, or contrary to, that of the genuine writings of the author or authors whose names they

with Joseph; and Joseph, afraid of the king's anger, went to bed without his supper, taking not any thing to eat. Then the Lord Jesus asked him 'what he was afraid of.' Joseph replied, 'Because I have lost my labour in the work which I have been about these two years.' Jesus said to him, 'Fear not, neither be cast down; do thou lay hold on one side of the throne, and I will the other, and we will bring it to its just dimensions. And when Joseph had done as the Lord Jesus said, and each of them had with strength drawn his side, the throne obeyed, and was brought to the proper dimensions of the place: which miracle, when they who stood by saw, they were astonished, and praised God. The throne was made of the same wood, which was in being in Solomon's time, viz. wood adorned with various shapes and figures."

bear. Every page of the Apocryphal New Testament confirms this remark; but especially the pretended Gospel of Nicodemus, and the Epistles of Paul to Seneca.

(1.) *The names*, given in the pseudo-gospel of Nicodemus to those who are represented as being Jews, *are not Jewish, but either Greek, Roman, or of other foreign countries.* Such are names of Summas, Datam, Alexander, Cyrus, Asterius, Antonius, Carus or Cyrus, Crippus or Crispus, Charinus, and Lenthius; which evidently indicate imposture. Further, the Gospel of Nicodemus is not extant in Greek: that which is now extant is evidently a translation into very bald and barbarous Latin.

(2.) Nothing can be more unlike the known style of the confessedly genuine epistles, than is the style of the spurious epistles bearing their names in the Apocryphal New Testament. This is so obvious to every one who is at all acquainted with those two writers, that it is unnecessary to multiply examples. The epistles attributed to Paul have not the least vestige of his gravity, but are rather compliments and instructions. Further, the *subscriptions* of the letters are very unlike those used by the supposed authors in their genuine epistles. Thus, in the First Epistle of Seneca, the subscription is, *Bene te valere, frater, cupio,*—I wish your welfare, *my brother,*—which was an appellation exclusively in use among Christians. And in St. Paul's Fifth Epistle to Seneca, he concludes with, *Vale, devotissime magister,—Farewell, most respected master;* which is not only contradictory to the Apostle's usual mode of concluding his letters, but also most barbarous Latinity, such as did not exist in the Roman language till several hundred years after the time of Paul and Seneca.

(*To be continued.*)

To the Editor of the Christian Observer.

THE awful and affecting event mentioned by St. Luke, chapter xxii. verse 44—"*His sweat was, as it were, great drops of blood falling down to the ground*"—has been the subject of many sceptical objections, to which it is amply sufficient to reply; first, that even if such a circumstance were impossible, the particle ὡσει, translated, "*as it were,*" perfectly admits of a figurative meaning; but secondly, that such a circumstance, far from being impossible, has actually taken place in other instances, or at least circumstances so analagous to it, as to render the account in question fully credible, even if it had not the sanction of holy Writ to support it. By consulting Poole and other commentators, the reader will find several examples in illustration of the sacred text, to which others might be added from modern medical publications: but it is not, I believe, generally known that Voltaire himself has narrated and attested a fact which ought for ever to stop the mouths of infidels of minor magnitude. Speaking of Charles the Ninth of France, in his Universal History, he says—"He died in his twenty-fifth year: his disorder was of a very remarkable kind; the blood oozed out of all his pores. This malady, of which there have been other instances, was owing either to excessive fear, or to violent agitation, or to a feverish and melancholy temperament." It is not an unimportant corroboration of the truth of the sacred Scriptures, that they relate with perfect simplicity, and without note or explanation, circumstances which, at the time they were recorded, must have appeared to most readers absolutely incredible, but which have been subsequently illustrated and proved by the researches of Christians, and even by the incidental admission of infidels themselves.

B. R. F.

FAMILY SERMONS.—No. CLVIII.

Luke xix. 41, 42.—*And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now they are hid from thy eyes.*

THE circumstances under which these words were uttered, were very remarkable. It was the time of the Passover; and our Lord was approaching Jerusalem with a view to celebrate its appointed rites. His way lay across the Mount of Olives, which was to the eastward of that city, at the distance of a few furlongs, and commanded a magnificent prospect of the temple and other public buildings. He had arrived at the descent of this mount when the multitude around him "began to rejoice, and to praise God with a loud voice, for all the mighty works which they had seen him perform, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." Thus entering in triumph the city where his prophets had been so often despised, and where he himself had been persecuted and rejected, what were the thoughts that employed his mind? Was he elated with the honours that were paid him? with the applauses of the multitude who scattered branches of the palm tree in his way and exclaimed, "Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord?" Or was he proudly enjoying the triumph thus afforded him over the scribes and pharisees, who were ever envying and discouraging every demonstration of the public regard to his sacred person? Or was he dwelling with secret satisfaction on the speedy ruin that was coming on the inhabitants of that devoted city, for their obstinate rejection of his Divine mission? Or, what was a yet more affecting subject, was he absorbed in the contemplation of the awful sufferings which he knew awaited him there within a few days; when he should be despised, and buffeted, and spit upon, and crucified, for the redemption of an ungodly and ungrateful world? No. Such thoughts, however natural, were far removed from the bosom of the compassionate Saviour. He beheld the city; it awakened in his mind many painful reflections; and he wept over it. Not all the provocations he had hitherto borne, not all the cruelties that were soon to be added to them, could restrain his feelings of pity, when he reflected on the doom that was about to fall on his wilfully blinded countrymen, and uttered the solemn exclamation in the text, which may be thus paraphrased, "Oh, unhappy and devoted city, would that even at length, in this thy last and latest hour of grace, thou wouldst repent and turn to God! Then should thy former rejection of prophets and righteous men even yet have been forgiven! Then would a merciful Saviour even yet have rescued thee from destruction! Oh that thou hadst known, even thou, the long-beloved and favoured city of Jehovah, where his choicest mercies were richly poured out, and his repeated warnings exhibited, the things that belong to thy peace! But now they are hid from thine eyes! O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard! What could have been done more unto my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, why brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof; and it shall be eaten up, and break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns. I will also command the clouds that they rain

no rain upon it." Or, in the words that follow the text; "The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another, because thou knewest not"—that is, thou didst not lay to heart—"the time of thy visitation." "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate."

But, while the passage before us thus leads us to admire the tenderness and compassion of Christ, it should also awaken another train of reflection in our minds. As with the people of Jerusalem, so with each of us; there are things that belong to our eternal peace; a space is given for us to become acquainted with them; too many neglect this opportunity; and to those who do so, a time will come when the things that belong to their peace shall be for ever hid from their eyes. May our meditation on these points be blessed by the Spirit of God, to excite in us a salutary dread lest we neglect so great salvation; and to lead us to an earnest resolution, by his grace assisting us, to lose no time in applying ourselves to make our calling and election sure.

1. There are things that belong to our eternal peace.—All the trifles of this world will soon pass away: it will be of no concern to us, a few years hence, whether we were young or old, rich or poor, prosperous or afflicted. But there are subjects of never-ending moment: the concern of our souls, the interests of eternity will last when all worldly affairs are for ever forgotten. God has been pleased to disclose in his word ample information on these points; and it is necessary for our everlasting safety that we should become acquainted with what he has thus communicated.

The case of the Jews, as described in the text, will shew us the nature of the things that belong to our peace. For, what was the ground of their guilt? What was the message that they refused to receive? It was the message of peace through the death and merits of a crucified Saviour. They wilfully rejected the Lord of life and glory. They felt not their need of him: they would not come unto him that they might have life: they thought themselves safe in an outward profession of religion, and boasted of their spiritual privileges, while they remained ignorant of God and of themselves, and shewed no desire either to receive the record of his Son, or to submit themselves to his holy and self-denying law. It is thus with too many persons in every age; they may not indeed, like the Jews, openly reject the Messiah, the anointed of God, and the Prince of Peace: but they slight his message; they live contentedly in a state in which there is no true safety; they are ignorant of that divinely revealed plan of mercy by which God is reconciled to man, and man to God; they despise the offer of spiritual peace; they are unmindful of the blessings of that peace; they are at war with the Majesty of Heaven, and have no well-grounded hope of God's favour either here or hereafter. In a word, they neglect both the doctrines and the precepts of Christianity: they neither betake themselves to a crucified Saviour for pardon, nor endeavour to fulfil his righteous commands. Yet there is no peace with God on any other terms: his language is, Repent and be converted, that your sins may be blotted out; Believe in the Lord Jesus Christ, and thou shalt

be saved; Present your bodies and souls to God, which is your reasonable service; Let all bitterness and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Such are the things that belong to our peace; including all the doctrines and duties of our holy religion; and particularly a grateful reception of Jesus Christ, the eternal Son of God, as our Prophet, Priest, and King, with a life of faith upon him, and obedience to his requirements.

2. A season is mercifully afforded us to become acquainted with these things.—God bare long with the Jews: he did not cut them off at once, or for their first offence. He gave them a lengthened day of grace, a space for repentance. They had line upon line, and precept upon precept: the Messiah himself appeared personally amongst them; his Divine mission was plainly declared by his miracles; he healed their sick, he opened the eyes of the blind, he made the lame to walk, and the dead to live. His message of mercy was faithfully and affectionately proclaimed to them. "If any man," said he, "thirst, let him come unto me and drink;" "Take my yoke upon you, and learn of me; for my yoke is easy, and my burden is light." "This is the will of God, that ye believe on him whom he hath sent." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Such were the constant declarations of the Saviour while upon earth; such his slowness to anger towards an unrelenting race; thus shewing himself to be indeed a God "merciful and gracious, long suffering, and abundant in goodness and truth."

We also, in like manner, have our day of grace. The Lord waiteth that he may have compassion upon us; there is no defect of warning or invitation on his part; he addresses us as in the language of the text; "O that thou hadst known, even thou, in this thy day, the things that belong to thy peace!" Now is the accepted time; now is the day of salvation; while we are in possession of our faculties of mind and body; while our conscience remains capable of impression; while the Holy Spirit continues to strive in our hearts; while the offer of mercy is afforded us, and grace is promised to enable us to embrace it. If we fall short of salvation, we shall have nothing to complain of but our own thoughtlessness and impenitence. The text presents a forcible illustration of God's conduct towards us. How affecting the lamentation of Christ over Jerusalem! "If thou hadst known"—he does not finish the sentence; grief seems to choke his utterance; he weeps for those who wept not for themselves, and even yet would he have received them had they not obstinately turned a deaf ear to his expostulations.

3. We are next to shew that too many persons neglect the opportunity thus afforded of becoming acquainted with the things that belong to their peace.—The Jews notoriously did so: but, alas! theirs is not a solitary instance; the case is common; O that it be not our own! The world before the flood were warned by Noah, a preacher of righteousness: during the space of a hundred and twenty years, he proclaimed the approaching judgment; but they neglected the message till their day of grace was past, and they were swept off with irretrievable destruction. The sons of Lot had warning to leave the devoted city of the plain; but they believed not the threatening, and were destroyed in the overthrow. The same awful truth is illustrated by many other examples recorded in Scripture. And

is not the fact precisely similar in our own day? Do not too many resemble the invited guests in the parable, who were so busy with their farms and their merchandize, with the business or the amusements of the world, that they disobeyed the gracious summons, and were justly excluded from the benefits intended for them? But it is superfluous to multiply proofs on this part of the subject: we shall therefore proceed to the next point for consideration, which was to shew, that, if we neglect the warning so mercifully given us, a time will come when the things that belong to our peace shall be for ever hid from our eyes.

4. In the case of the Jews, this awful period had now arrived. God had given them up: their hour was past: Jehovah seemed to say to them, "Thou hast forsaken me; thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting." It was indeed long before this sentence was thus finally issued: often had the Almighty expostulated with them, as in the language of the Prophet: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me: my repentings are kindled together. I will not execute the fierceness of mine anger; I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee." But now a decree was gone out similar to that of old, —"I, the Lord, have spoken it; it shall come to pass, and I will do it: I will not go back, neither will I spare; neither will I repent: according to thy ways, and according to thy doings shall they judge thee, saith the Lord God." The Saviour himself, who had so often pleaded with his unbelieving countrymen according to the flesh, who even now wept over them as he approached their long-favoured city, and foresaw the impending vengeance, pronounces their doom. The door of mercy is about to be closed; and he proceeds, in the verses which follow the text, to predict the fatal issue. He had proved by his long forbearance and offers of pardon that he hath no pleasure in the death of the wicked, but that the wicked turn from his way and live; and he was now to shew, what is no less certain, that his threatenings are not in vain, and that it is a fearful thing to fall as an impenitent transgressor into the hands of the living God.

Let us apply this subject to ourselves. Have *we* hitherto rejected the message of Divine mercy? Have we refused to return to a state of obedience to the Saviour? Have we preferred the world or sin to God? And have we hoped, thus living and dying, to escape unpunished? No: it cannot be thus. "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" We know not how soon the sentence may go forth; "Cut it down: why cumbereth it the ground?" It is not, however, yet too late: "Return to me, and I will return unto you, saith the Lord of hosts." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Had the Jewish people listened to the warning, and, like Ninevah, repented of their transgressions, they had not been cut off; for, "At what instant," saith Jehovah, "I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them." The same consolatory declaration applies to every

individual of mankind. The threatenings of God against sinners are not intended to lead men to despair, but to repentance: his goodness also and forbearance are designed to have the same effect. While any relentings of conscience remain, any desire to repair to the cross of the Saviour, and to implore pardon of our justly offended God, our day of grace is not past: there is hope for us even now, even though it were the eleventh hour; for whoso cometh to Christ shall not be cast out. But we know not what another day or hour may bring forth; we know not how soon our conscience may be blinded, our hearts hardened, or death cut us off in our sins. Blessed be God, the things that belong to our peace are not *yet* hid from our eyes: let us then, while it is called to day, hear his voice, and turn at his invitation; lest, before we are aware, the time arrive when he shall proclaim in his wrath, that we shall not enter into his rest.

To the Editor of the Christian Observer.

I WAS much pleased with an extract from Waterland, in your Number for November, respecting the simplicity of the faith of the primitive church in regard to the equal Divinity of the Father, Son, and Holy Ghost, and the unity of the Godhead. Great advantage would arise to modern Christians from exercising a similar simplicity of faith in all the declarations of Scripture; and perhaps in this very point consists much of that humble child-like character which our Lord declared necessary to qualify persons for an entrance into his kingdom. If we observe the habits of children, we shall perceive, that till experience and observation have taught them the frequent insufficiency, perhaps even the deceitfulness, of many around them, they give implicit belief to whatever is communicated to them as truth, and are as regardless as they are ignorant of the arguments which may be urged for or against its admission. This credence, however lightly bestowed in the first instance, remains steady in proportion as the child finds, with advancing years, and a growing capacity, that his teacher has hitherto always rightly informed him; which being ascertained, he will continue to give him credit on all subjects of knowledge above his own capacity of understanding, till their minds and information arrive at a level.

Now in God we have an infallible Teacher and Guide; one who neither can nor will mislead us; and our concern and our prayer should simply be, to understand aright what he has revealed. This is a truth not only acknowledged but felt and acted upon by all sincere believers. Whence then comes it, that, possessing the same honest desire to embrace sound doctrine, and with the same infallible revelation in their hands, Christians are lamentably divided and subdivided in their opinions; and that, besides a multiplicity of distinct sects, there are perhaps scarcely two individuals of precisely the same sentiments? Many causes may indeed unite to produce this unhappy consequence; education, prejudice, partiality, every thing which tends to warp the judgment, and to subject its determinations to the influence of the passions. Still the want of a simple reception of the declarations of Scripture in their plain meaning, is one very considerable source of the janglings and divisions in the Christian church. For these disputes do not arise so much from the words of holy writ, simply taken in themselves, as from the deductions men draw from them, and the systems they build upon them; or from their opposing one text to another, and profaning those spiritual weapons which ought to be employed exclusively against the common enemy in a suicidal contest among fellow-disciples and friends. The active

reasoning mind of man, seduced perhaps by the artifice of the enemy of souls, usually goes beyond the simple specification of a doctrine to speculate concerning the manner and the cause; and if these form no part of the revelation, the speculatist is induced, in default of this support, to work up a theory, weak, inconclusive, and liable to the well-founded objections of an adverse theorist, whose system in its turn is not less vulnerable. Surely these circumstances should teach us a lesson of diffidence in our own powers; and lead us to rest contented with whatever is necessary for us to know as revealed in the Bible, though there should not be added such minute explanations as would fully satisfy all the inquiries of a curious mind.

I think I read the Scriptures to the greatest advantage, when in any difficult passage I neither conceal from myself its difficulty, nor attempt to bend it to my own general view of the analogy of faith, or to form a new hypothesis to make a system apparently consistent in all its parts; but consider with myself whether, notwithstanding the general obscurity of the passage, there is not some clear and serviceable truth to be gained from it. I would take as an illustration of my meaning the eleventh chapter of the Romans; respecting which a Calvinist and an Arminian might argue, as many have done, till their temper and their Christian affection were forgotten in the contest. In the mode I propose, while I pretend not to avoid every difficulty, I gain much useful information from what is obvious. I learn the importance of faith, from ver. 20; the necessity of caution from ver. 21; the great hope to be entertained by the Gentiles from the restoration of the Jews, in ver. 12; and though I may not be able to fathom ver. 32, which is, as it were, the summary of the Apostle's meaning, ("For God hath concluded them all in unbelief, that he might have mercy on all,") yet I may obtain from it a delightful view of the character of God. How should my heart be filled with love towards him while I *receive* in simple faith this consolatory declaration! However obscure his dispensations may appear to my feeble reason, however difficult I may find it to reconcile the account given of them in his word, yet one point I can and do understand, that they are so ordered that God "might have mercy upon all." And by the reception of this truth in faith, I shall find my heart well prepared to unite in the devout adoration of the Apostle in the concluding verses.

I have purposely mentioned a part of Scripture which has pre-eminently given rise to speculations, to reasonings, and of course to controversy. In arguing on such passages, each party says, and often truly, though there may not always be sufficient candour in the opponent to allow it—"It is not the declaration of Scripture that I oppose, but your explanation of it, and the consequences you draw from it." In the midst of the disputed passages in the ninth and two following chapters of the Epistle to the Romans, stands a verse fraught with the utmost consolation to the sincere inquirer, and one to which I have turned, and found that rest I sought for in vain in the endeavour clearly to understand the more difficult passages: "For whosoever shall call upon the name of the Lord shall be saved." What I need is salvation: mere knowledge, and in short every thing else besides this, is comparatively of no importance. I am informed in these few words how I may obtain that salvation. My conscience will tell me whether I call upon the name of the Lord; and if its report be favourable, faith in this name will bring the peace attendant on justification, and Christ be formed in my soul the hope of glory.

There are truths in Scripture,

which I think we may compare to the antagonist muscles of the human body; which being necessary to give due motion to the limbs, the power and energy of the whole are weakened, if any one be strengthened at the expense of another. The sacred writers, fearless of seeming contradiction, occasionally even bring these truths together in one view. Thus, in the well-known passage, Phil. ii. 12, 13; "Work out your own salvation; for it is God which worketh in you both to will and to do of his good pleasure;" and so again, 2 Pet. i. 10, "Give diligence to make your calling and election sure."

The late Mr. Cecil justly observed; "Some men get hold of an opinion, and push it so far that it meets and contradicts other opinions fairly deducible from Scripture." In order to avoid this error, it would be well to attend to an important suggestion of Mr. Venn: "To guard against dangerous perversions, it may be laid down as a maxim in divinity, That it is necessary not only to hold the doctrines of the Bible, but also to view those doctrines in the same light in which the inspired writers viewed them, and to make only the same inferences from them which they did. For there is scarcely any truth which may not be held in a partial manner, or seen through a distorting medium; so that we then only believe as the Apostles did, when we receive their tenets in the same full comprehensive manner in which they delivered them, dwell upon them in the same proportion to other truths, and draw the same conclusions from them."—Simple faith in the word of God, as we find it, and as far as we understand it, would, I apprehend, lead to such a just view of the Bible as Mr. Venn recommends. It would also bring peace to the soul; it would tend to allay controversial disputes; and, like the study of nature from nature herself, would lead to far clearer discoveries of truth in the revealed word of God, than all the boasted systems of mere theologians have ever been able to effect.

S. H.

To the Editor of the Christian Observer.

THE common interpretation of our Lord's words (John iii. 5), "Except a man be born of *water* and of the *Spirit*, he cannot enter into the kingdom of God," appearing to me both incorrect and liable to misconception (witness the late controversy on baptism), I am induced to offer a somewhat different view of the passage, which I would convey in the following observations upon part of our Lord's discourse with Nicodemus.

It appears to me evident, that it was not the Saviour's design at the commencement of his ministry *explicitly* to declare himself to be the Messiah; but that He appeared as a Divine messenger, to whose preaching and doctrine the people were authoritatively called upon to attend. "The time is fulfilled, the kingdom of God is at hand,—Repent ye, and believe the Gospel,"—exhibit the substance and manner of the Saviour's preaching.

The circumstances of his birth, and that of his precursor John the Baptist, in addition to the visit of the wise men, and the notoriety given to all these events by the slaughter of the infants at Bethlehem, probably led a large proportion of the nation at first to believe that the Messiah was born about that time; but so many years having elapsed without his making a public appearance, it is probable that they had at length come to the conclusion that the person then born was *not* the Messiah; and the event, it is possible, especially considering the malignant perturbations and awful visitations of the times, was almost entirely forgotten. But when Jesus appeared, preaching and working miracles, inquiry concerning him would of

course take place; and the learned and leading men of the nation must consequently have been fully informed of all the circumstances which had agitated the nation at the time of his birth, and must have been convinced that he was the individual then born, though the wise men not having returned to Herod left it uncertain *where* he was born: so that, in fact, he was shortly afterwards almost universally considered to be a native of Nazareth; and this, together with the circumstances of his appearance and preaching, seemed to render it improbable that he was actually the Messiah. It is evident, I think, from many passages, that there was much uncertainty in the general opinion as to the manner in which the Messiah was to be introduced, and the person or persons by whom he was to be preceded. It is clear that our Lord treated it as a high attainment even in St. Peter, a considerable time after this period, that he was fully assured that Jesus was the Christ of God. The Jewish rulers must, however, have been at least convinced that he was an extraordinary messenger from Jehovah; and, considering the *time*, that he was in some way connected with "*the kingdom of God*," and they could the less doubt of the reality of his mission, and the greatness of his character, from the testimony given to both by the Baptist*. It was nothing then but the spiritual and humbling nature of his doctrine—his preaching the Gospel and opening the kingdom of heaven to the poor, the meek, and the lowly—that kept them from coming to him. The spiritual hopes which his preaching and doctrine were calculated to excite, were directly opposite to their proud, revengeful, and secular expectations: they determined, therefore, not to come to him (ver. 20.) But in the case of Nicodemus, though he was grossly ignorant of spiritual things, and perhaps had been immersed in all the rabbinical prejudices, yet the principle of malignity, and many of his countrymen's deeply rooted prejudices, appear to have been dethroned; and his heart being brought by the Holy Spirit to an obedient temper*, and feeling a strong desire for an interest in the kingdom of God, and his need of Divine illumination, he ventured to go to Jesus, frankly acknowledging his own and his brethren's conviction, that he was a Divine Teacher, and presenting himself before him for instruction. Under these circumstances, our Lord saw it right, in the most direct and impressive manner, to inform him of the spiritual nature of the kingdom of God: "Verily, verily," &c.: as though he had said, "This kingdom is a new world, which a man cannot perceive till he is born into it. The kingdom of God is not such a kingdom as the Jews have been looking for—a secular kingdom. The kingdom of God cometh not by observation: it must be within you." The abruptness and unexpected nature of our Lord's answer, so utterly at variance with his prejudices, amazed him; but his questions in reply, though indicating gross ignorance, discovered neither contempt nor disgust. Though confounded, he does not evince any disposition to take offence; and the majesty of our Lord's manner was no doubt calculated to foster in him a submissive temper. The more deeply to impress the mind of

* John, I presume, spake concerning the Saviour under a Divine inspiration, something like that of the old prophets—not enlightened perhaps himself as to the *full* meaning of the predictions respecting Christ; for it is hardly to be supposed that he had attained to such a complete knowledge of the sacrifice and atonement, as our Lord's most intimate disciples did not acquire till after the descent of the Holy Ghost on the day of Pentecost.

* This, I think, the Saviour meant to intimate, for his encouragement, in the 21st verse.

Nicodemus that there was meaning in what he had said, the Saviour reiterated and enlarged upon his assertion in the most solemn manner: "Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God... that which is born of the flesh is flesh, &c.;" which led Nicodemus to ask the question, "How can these things be?" submissively waiting an explanation. And then our Lord says, "Art thou a master in Israel, and knowest not these things?" This appeal to him was, I apprehend, intended to excite his recollection of his own Scriptures, and the character of the servants of God in every age: as though our Lord had said, "Art thou ignorant that all the eminent men of your nation, in whom you glory, were *regenerated* characters—men inspired of God, and partakers of his holiness? And do you not recollect such passages as Psalm li.; Jer. xxxiii. 8.; Ezek. xi. 19.; Ezek. xxxvi. 25—29?" I conceive our Lord's question to have been especially designed to bring to his recollection these and similar passages of the Old Testament, in which allusion is doubtless made to the ceremonial ablutions of the Jews; and that he used the terms *water* and *spirit*, symbolically as they are used in those passages—*the Spirit*, to express the *quickening* influence by which men are made partakers of a spiritual life; and *the water*, to express that *purifying* and Divine influence by which they are made partakers of God's holiness. In this symbolical way only, as in the 25th and 26th verses of the 36th chapter of Ezekiel, and in many other passages, the terms *spirit* and *water* seem to be used for the two great characteristics of a regenerated man—*divine life and purity*. Doubtless the whole work of regeneration is by the power and grace of the Holy Ghost; but in our Lord's reply to Nicodemus, it must have been his intention by allusions familiar to Nicodemus, to explain the meaning of what he had said; and therefore he could not assume his knowledge of the personality of the Holy Ghost. The expression, "the spirit," would naturally be understood by a Jew as indicating the Divine energy and source of life; and I conceive this interpretation to be the more necessary, because I apprehend there is no other instance in the whole Scriptures in which a Divine person and a material agent are similarly associated, as they appear upon the supposition that the Holy Ghost is personally intended. The words of the Baptist, "He shall baptize you with the Holy Ghost and with fire" (Matt. iii. 11), appear similar; but, if the interpretation of this passage which I offered in your volume for 1820 (p. 728) be correct, is not the true one. The common interpretation proceeds upon the supposition, that the meaning of that passage is, "He shall baptize you with the Holy Ghost, *as* with fire," which is untenable without altering the sacred text. But the interpretation offered in the paper I have referred to is not liable to similar objection; and I humbly conceive it receives much strength from a parallel conversation of our Lord's, John vi. 53—63 *; a passage in which it is curious to observe, that it has the same aspect with respect to the Lord's Supper, that the other has with regard to baptism: and it seems as far-fetched to suppose that our Lord designed to intimate any thing respecting *baptism* in the one case, as that he intended to intimate anything respecting the holy communion in the other. It is observable that both the passages are accompanied by a similarity of remark,

* The allusion in this passage is, I presume, to the paschal lamb; though the drinking of the blood, so contrary to Jewish institutions and habits, appears, I confess, to present a considerable difficulty.

which tends very much to shew an agreement in their character and tendency. To Nicodemus, the Saviour says, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" And, "No man hath ascended up to heaven, but he which came down from heaven," &c. In the sixth chapter—to a company composed partly of affectionate disciples, partly of persons who, like Nicodemus, were disposed to receive explanation and instruction, but partly and principally of temporary followers, inclined to cavil and to find excuses for finally withdrawing from him—he says, "Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?" And then he adds, what I conceive perfectly explains his meaning in both cases; "It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Here, I apprehend, Scripture is its own interpreter, and that a careful comparison of the two passages, and of the texts referred to, "comparing spiritual things with spiritual," will make the meaning sufficiently obvious.

After our Lord had, in an abrupt but appropriate and most impressive manner, fixed in the mind of Nicodemus the idea of spiritual regeneration, he advanced to an exhibition of the glorious and characteristic doctrines and mysteries of the kingdom of God, knowing him now to be prepared to reverence his words, and to meditate with profit upon his amazing declarations; and it is highly probable, from the subsequent conduct of Nicodemus, that he became a humble and intelligent believer; and that he was eminent for his faith and affectionate attachment to the Redeemer; though, by the mysterious overruling of Divine Providence, and for unknown but certainly wise purposes, he was permitted to continue in a station from which his attachment to the rejected Messiah we might have supposed would necessarily have caused him to be expelled.

When the holy writers and speakers of the New Testament make use of the term *baptism*, they have frequently, I conceive, a more particular reference to the thing signified, than to the outward and visible sign. Surely if it be true of circumcision, it is not less true of *baptism*, that it is that of *the heart*, in the Spirit, and not in the letter. "Baptism doth save us, not the putting away of the filth of the flesh," the external observance, but the spiritual baptism of the mind and heart, "the answer of a good conscience towards God." (1 John iii. 21, and iv. 17.) That "the letter killeth, but the Spirit giveth life," is a New Testament maxim which should never be forgotten, and a lively impression of which would be of singular use in many controversies, and not least so in that on the question of baptismal regeneration. In proportion as the nominal church became corrupt and secular, this maxim was lost sight of; and external observances were magnified, till at length transubstantiation and the *opus operatum* became triumphant. The history of many ages will shew how awfully successful have been the labours of the *unregenerate* professors of Christianity, in rendering it a plastic secular concern, subservient to the purposes of human depravity.

I offer the above remarks with humility and deference. If the thoughts are original and just, they may be of some value: if otherwise, I shall be glad to receive, and will candidly weigh, the objections of your biblical correspondents.

To prevent any misapprehension of my meaning, I would add, in conclusion, that the doctrine of the *Trinity* in Unity, and the Unity in Trinity, seems to me to have been, without doubt, the faith of the an-

cient believers; though I apprehend that it was not intended that the distinct personality of the Son and the Holy Ghost should be *clearly* recognised till after the full publication of the Gospel. That distinct personality may, however, be abundantly proved from the New Testament, without the aid of any dubious or overstrained passage.

J. M. W.

To the Editor of the Christian Observer.

AFTER consulting various authors sacred and profane, with a view to discover on what authority Calvary is so generally spoken of as a mount or mountain, I find myself unable to gain any information on the point. I should feel greatly obliged, therefore, if some one of your readers, learned in Biblical antiquities, would resolve my doubt.

QUÆRENS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I HAVE read with much satisfaction the concise but able and convincing refutation inserted in your Number for last November (p. 728,) of the unguarded and unjust charges urged by the Quarterly Reviewers against the Church Missionary Society. It would be well if writers of their talent and influence, and who profess to be ranged on the side of Christianity, orthodoxy, and loyalty, against the seditious, the blasphemous, and the anti-Christian part of the press, would look a little more cautiously to the probable effect of some of their statements than they seem to have done in the present instance. It can give no pleasure to the friends or conductors of that work to find the paper in question hailed as follows by the Monthly Magazine; a publication which needs no stigma of mine to point out the character of its principles on all subjects of politics or religion. Speaking of the article under consideration, (Quar. Rev. No. L., Oct. 1821,) the conductors of the Monthly Magazine remark:

"*Martyn's Memoirs* exhibit a deplorable picture of devotional hypochondria. Mr. Martyn, we doubt not, was a harmless, well-meaning creature, who had fallen into such mistaken notions of the Almighty's goodness and his own unworthiness, as to consider it a proof of infinite mercy that he was '*out of hell.*' There are many Mr. Martyns in England; but we thank God *we* are not of the number. *This article contains also some spirited and just observations on the abortiveness of missionary labours.* It appears that the 'Church Missionary Society' expended upwards of 30,000*l.* last year, and that of twenty converts made at one of their eight stations in four years, they had all relapsed except *one!*"

Leaving the Quarterly Reviewer to parry off as well as he can the disgraceful panegyrics of *such* an ally in the anti-missionary crusade, I shall request permission to touch upon another point of some importance brought forward in his critique. I shall not at present dilate upon the general opinions and conclusions of the reviewer, relative to the missionary character and labours of the sainted *Martyn*, whose humble, holy, zealous, and disinterested exertions for the salvation of the heathen will be remembered and appreciated long after the strictures and the praises of his contemporaries are forgotten; but I would be permitted to offer a few cursory remarks on certain passages in the article in question, respecting the *discretion* he observ-

ed in administering the rite of baptism to the idolatrous people of the East. In pp. 443 and 444, the reviewer has thought proper to assert, (and that notwithstanding the praises he has liberally and honourably bestowed upon him, in other parts of the review,) that "his management was too rigorous at the outset; that he made no allowance for the gradual reception of the truths which he taught; he fancied that nothing was gained to the household of faith, unless the proselyte were at once as good a Christian as himself. An extract or two from his Journal will explain this, and the loss of many opportunities of adding to the number of those who would be saved, through a too punctilious attention to single and *insulated* points of doctrine.—[*Query*, Is the term "*insulated*" strictly applicable to any part of that volume which forms one consolidated mass of divine and imperishable truth?]—Application for baptism having been made to him by one of the native women, and refused, he thus observes upon it:" (the subjoined passage is taken from page 275 of the first edition of the Memoir.)

"Your account of a native woman, whom you baptized, came in season for me. I have been subjected to some similar perplexities, but I think no one would refuse baptism in the case you mention. The woman, who is making the same petition here, promises to marry, and comes frequently for instruction, *but her heart is not touched with any tender sense of sin, and of her need of mercy.* Yet, if there be no scandal in her life, and she professes her belief in *those points in which they are interrogated in the Baptismal Service, may I lawfully refuse?*—I cannot tell what to do. I seemed almost resolved not to administer the ordinance till convinced, in my own mind, of THE TRUE REPENTANCE of the person."

On this extract from Mr. Martyn's correspondence with his excellent friend Mr. Corrie, the reviewer remarks,—and that after having admitted that the supposed candidates for baptism, "though convinced of the *truth*, were ignorant of the *spirit*, of Christianity,"—that "it appears to have escaped Mr. Martyn, that the Hindoo had better offer an *imperfect service* to the Most High, than bow his knee in the temple of Juggernaut. Is nothing gained, if, by admitting those people to the rites of baptism, we save, as we undoubtedly shall, their women from the funeral pile, their children from the Ganges, and their young damsels from the impurities of the most revolting of religious rites? Is it nothing to instruct and purify by degrees? but must we insist on an absolute, a thorough regeneration at once, or refuse to admit them into our communion?"

Having fairly transcribed the sentiments of the Quarterly Reviewer, on this important point, I would ask, Are they *just?* are they warranted by *fact?* are they such as the editor of an accredited and widely circulated journal ought to have presented to the public?

I must begin by noticing the concession made by the reviewer himself respecting the *ignorance* of those who were desirous of being admitted to the sacrament of baptism: "Though convinced of the *truth*, they were ignorant of the *spirit*, of Christianity." And were *these* persons in a fit state of preparation to come to the holy fount? Could they seriously undertake those promises and vows, whose *especial object* is to enforce "the *spirit* of Christianity?" Is a person considered qualified to take a solemn oath in any temporal concern, without having first informed himself of the *spirit* of his obligation? And can any thing be more preposterous than an engagement on the part of a Hindoo, in the presence of the Searcher of all hearts, "to renounce the world,

the flesh, and the devil; to believe all the articles of the Christian faith; obediently to keep God's holy will and commandments, and to walk in the same all the days of his life;" while he knows nothing of the spirit or meaning of the stipulations into which he professes to enter? Would it be wise, or merciful, or pious, on the part of a minister of Christ, thus to *entrap* him into a vow which he has no intention of keeping, and which he does not even understand?

But I will next consult an authority, to which the Quarterly Reviewer is accustomed to defer; namely, that of the episcopal author of "the Elements of Christian Theology." In the 2d vol. third edition (on Article XXVII.), his lordship thus expresses himself on the subject of Christian *baptism*: "Tertullian, who lived about sixty years afterwards, says, 'They that come to baptism *must use the devotions of frequent prayer, fastings, kneelings, and watchings, and the confession of all their past sins*, that they may at least do as much as was done in John's baptism.' From these passages it appears, that the persons to be baptized *were required to undergo certain preparations, and to make certain promises*; and that the *whole of this important business might be conducted with the greater regularity and solemnity*, it was customary to perform baptism, except in cases of necessity, only twice in the year—namely, at Easter and Whitsuntide. The candidates gave in their names *several weeks before the day appointed*: they were in the mean time *instructed* and *examined* by the ministers of the church; and it was *indispensibly necessary* that they should be able to *give some account of the grounds* of their faith; and, beside this previous instruction, *they were called upon at the time of their baptism, by answering certain questions, to declare their belief in the fundamental doctrines of the Gospel, and to promise obedience to its precepts in a manner similar to our form of baptizing adult persons.*"—And again, page 459; "In ancient times," remarks his lordship, "a mixture of milk and honey was given immediately after baptism, and a white garment was put upon the persons baptized, *as emblematical of the purity which they had now acquired.*"

Though the practice of the primitive church, to which the bishop immediately refers in the foregoing extract, might be sufficient to decide the point at issue between the Quarterly Reviewer and the defender of Henry Martyn, I would nevertheless strengthen my argument by shortly consulting the declared and authoritative sentiment of the Church of England on the subject. Referring to her office of Adult Baptism (and be it remembered, that Mr. Martyn, in the passage quoted by the reviewer, was immediately speaking of *adults*), I find the following rubric: "When any such persons as are of riper years are to be baptized, timely notice shall be given to the bishop, or whom he shall appoint for that purpose, a week before at the least, by the parents, or some other discreet persons; that so *due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they may be exhorted to prepare themselves, with prayers and fasting*, for the receiving of this holy sacrament." Next follows a peculiarly striking exhortation to the persons about to be baptized, requiring them "*faithfully*" to undertake those promises and vows which I have already noticed. In like manner, our excellent catechism represents "*repentance* whereby they forsake sin, and *faith* whereby they stedfastly believe the promises of God, made to them in that sacrament," as "what is *required* of persons to be baptized."

It may perhaps be replied, that

the whole detail of preparation for baptism demanded by the Church of England, could not reasonably be expected of a Hindoo who seeks admission to that sacred rite. Undoubtedly some *circumstantial* difference must be allowed in the preparatory steps which he may be required to take. At the same time, it cannot but appear to a mind so enlightened as that of the Quarterly Reviewer, that it is among the most essential principles of the Church of England, to exact of *all* candidates for baptism (heathens not excepted) a due acquaintance with "the *spirit* of Christianity," as well as a mere unmeaning conviction "of its *truth*." Indeed, *not* to institute these strict conditions of administering the baptismal rite is, in fact, to tell a heathen, at the very time when he wishes to partake of it, "You need not be at any pains to repent of all your abominations; you have no occasion to consider the *spirit* of those promises and vows which you are about to make to that God whom we Christians acknowledge and adore: you have only to assure us that you believe the New Testament to be *true*; and we will then immediately baptize you, and receive you into the Christian church." And should this be represented as an exaggerated statement, I would reply, that the reviewer does not even hint at the necessity of exhorting the Hindoo at the time of his admission to the rite of Christian baptism, to cultivate that repentance, that faith, and that desire to obey God's commandments which are required by the Church of England, of "all persons to be baptised." The reviewer, it is true, intimates that the person so baptized should be "instructed and purified by degrees;" but he either does not intend that the instruction which he here speaks of should take place at the time of administering the rite of baptism, or else he has, by a singular oversight, done a palpable injustice to his own sentiments. Happily, however, for the cause of true religion, the character of *Martyn*, in the case now under consideration, may be defended on yet stronger grounds. For not only has the reviewer failed to prove, by a reference to *facts*, that this devoted missionary was "too rigorous in the outset," and that "he made no allowance for the *gradual* reception of the truths" which he taught; and that he required the proselyte to be "at once as good a Christian as himself;" but he will even find such evidence in the Memoir, as must establish the opposite conclusion. For his biographer expressly states respecting an application made to him for baptism by one of the native women; "This request, as the candidate manifested *no* signs of *penitence* or *faith*, and could by no means be made to comprehend what *farther was necessary to be a Christian than to say the Lord's Prayer*, he found himself compelled to refuse." Let the reader impartially determine, whether Mr. Martyn was "too rigorous" in rejecting *such* a candidate for baptism, even one who was absolutely destitute of the great elementary requisites; namely, penitence and faith; and whether, in insisting upon these, he really expected his proselytes to be at once "as good Christians as himself."

But I must yet detain your readers, while I endeavour to correct what to me appears a very serious error in the sentiments of the reviewer, as they relate to the ministry of Martyn. He considers it a point gained to the cause of Christianity, that an Hindoo, by being admitted to the rite of Christian baptism, abandons those abominations which had before formed the essence of his religion. But may it not be asked in reply, "Is he less polluted than before in the sight of a Holy God, when he vows that repentance with his lips which he does not cherish in his

heart? Or, had the inspired writer no meaning when he declared, "*Better is it that thou shouldest not vow, than that thou shouldest vow and not pay?*" (Eccl. v. 5.) Or did the Apostle think it better that men should be *nominal* partakers of the rite of baptism, than continue in a state of heathenism, when he said, in answer to the question, "What doth hinder me to be baptised?" "*If thou believest with all thy heart,* thou mayest?" (Acts viii. 36, 37.) So that the Hindoo candidate for baptism, who is yet impenitent and unbelieving, still retains those very pollutions in *principle* (the worship of Juggernaut, &c.) which, on his profession of Christianity, he forsakes in *practice*: "His *heart* goes after his idols." The very vows, therefore, which he undertakes in Christian baptism, must prove an awful aggravation of his former sins; and on what rational ground a missionary can be expected to baptise him, I am utterly unable to conceive;—not to mention the reproof which journalists of the present day, and, unless I much mistake, the Quarterly Reviewers among the number, have administered to our missionaries in the East for *a too precipitate* admission of the Hindoo to the sacred ordinance in question.

Πιστις.

To the Editor of the Christian Observer,

I BEG to express my acknowledgments to your correspondent MANCHESTRIENSIS for the extracts given in your Number for December, from the Funeral Sermon of a Roman Catholic Divine at Manchester, and for his judicious remarks on the unaltered doctrine of the Church of Rome (so successfully opposed by Luther and his contemporaries), respecting justification by works. It may perhaps not be known to all your readers, that as the Romish Church continues to maintain and defend this tenet, in opposition to the "articulus stantis vel cadentis ecclesiæ"—salvation by grace only—so she has in no way relaxed in her assertion of the *powers of the priesthood;* and this not merely as respects such points as absolution from sin, the transubstantiation of the sacred elements, &c. but in *the faculty of working miracles,* for which her present bishops and priests contend even down to the present period, and in our own enlightened nation.

I have now lying before me a tract lately written and published by the Rev. E. Peach of Birmingham, in which he gives a circumstantial account of his casting out a devil at Kings-Norton in Worcestershire. In the title-page, this miracle is called "a successful Exorcism;" and the Reverend author expressly terms himself "the Exorcist." He begins by observing, that possessions existed in the apostolic age, (about which indeed there can be no doubt); and he then asserts, that the words of our Lord, "In my name they shall cast out devils," "apply to those who shall believe in him in all succeeding ages;" which however may be just as truly asserted of raising the dead, and healing the sick, as of exorcism, or of any other miracle; and accordingly the Romish Church holds, that all those miracles have been performed by her clergy, and will continue to be so to the end of time. He then declares, that "the power of exorcising has, from the earliest ages, been conferred on those who entered into the ministry;" speaks with some contempt of "the new acquired lights which the *glorious* Reformation spread over the minds of men," and plainly charges open infidelity on such as will not believe these things; observing, "that if our Saviour was to appear again on the earth, his wonderful works would make no greater impression on the minds of these enlightened men, than they did on the incredulous High

Priest and Pharisees." Let us, however, come to the statement itself, which he calls, "a sign for unbelievers, and an effect of the promise of Christ."

Some time, it seems, after Easter, 1816, the Reverend author was applied to by the friends of a young woman, a Protestant, who had been married in the beginning of the preceding Lent, and on the week after her marriage became suddenly delirious, and declared that a multitude of infernal spirits surrounded her, with whom she must go: she even threatened to effect self-destruction. This state of mind had lasted for two months, when her medical attendant declared that in all probability she could not survive twenty-four hours. The clergyman of the parish was accordingly called in; but finding the case past his art, he departed. At length, however, a Roman Catholic woman made a tender of her services, which were accepted; when she procured some holy water, with which she made the sign of the cross upon the patient's forehead, who declared she was scalded, but forthwith fell into a gentle sleep. On awaking, the female Catholic put holy water into her mouth, on which she said her throat was scalded, but in a few minutes fell into a comfortable sleep for some hours. Next morning, more holy water was applied, which gave ease, and from that time the danger of death decreased. She then enjoyed, the writer says, lucid intervals, and invariably after the application of holy water fell into a slumber.

It is time, however, that the exorcist himself should make his appearance. He did not, it seems, attend on the first application; but on the Tuesday in Rogation Week he set out, a special messenger having stated that the patient was in a worse condition than ever. It was, he says, the most awful visit he ever made; for during his walk of six miles, and while he remained in the house, it thundered incessantly. The possessed female required two persons to keep her in bed before he entered; but, though she could not see him, she, on his approach, required three, and (still without seeing him) said she knew who he was, and gradually revived. He then explained some of the articles of the Catholic faith, and assured her, that *she must believe the holy Catholic Church before she could obtain relief;* which she at once declared she did, and had done from the moment she knew what holy water was, and experienced its effects. She then pronounced a long eulogium on it; declared she was not delirious, but knew and remembered all that had passed; upon which the author says that he dipped his finger into the holy water, and made the sign of the cross on her forehead, which she again declared scalded her. The Lord's Prayer was then repeated; but when the patient came to the petitions, she fell into convulsions, and could hardly articulate; after which the exorcisms began, through the whole of which every limb and joint was agitated and convulsed. In the mean time, the Reverend author adds, "the lightning was flashing and the thunder rolling; while I with an imperative voice was commanding the evil spirit to reply to my interrogatories, and to go forth from her." The whole being duly concluded, the patient became calm, and in a few minutes conversed with the same ease as before her affliction. She was then baptized into the Romish Church; and the exorcist adds, that he repeated several acts of contrition, during which "she trembled like a leaf, and again said the holy water gave her as much pain as boiling water." Immediately after the ceremony, she conversed with all the cheerfulness of a person in perfect health and spirits, took her tea, was next day down stairs perfectly well, and has remained so ever since.

The Reverend writer having thus concluded his narrative, proceeds to designate the Protestant Religion as "a sect," and dilates on the surprising efficacy of what he terms "mere salt and water blessed by a Catholic Priest." He then adverts to "the super-enlightened men of the age," as likely to turn away from such a story as beneath their notice; nor indeed does any very uncommon degree of light appear necessary to produce such a consequence. In an appendix he states, that having visited his patient upwards of a year afterwards, she told him that *she knew nothing at all about the Catholic religion, but was convinced that it was the truth, and would acquire a knowledge of it as soon as possible;* upon which he promised to send her books of instruction, and left with her two copies of the account of her own exorcism—probably, in order to her more speedy conversion; and he sums up the whole by a solemn declaration, that the ministers of his church have *inherited the powers granted by Christ to his Apostles!* It is important to observe, that this miracle of Mr. Peach is highly extolled by the Roman Catholics of England, and is recorded with admiration by the editors of two monthly Roman Catholic Journals, which are published in London.

In this relation of casting out a devil by a modern priest of the Church of Rome, we observe a very convenient and summary mode adopted of getting over the objections which Scripture and reason alike present against continued miracles—that is, to brand all who do not believe them as infidels. A similar mode of reasoning has always been adopted by the Church of Rome, in support of transubstantiation, purgatory, the infallibility of the Church, the saving nature of the sacraments, &c.; in all which cases, as in that of miracles, if a man will not take the testimony of tradition, or rather of the priesthood, he is considered as an infidel or a heretic. But in fact, it is such corruptions of truth as these which make infidels: it is when the fair form of a scriptural faith comes to be tricked out in such false and meretricious frippery that many persons of good sense in the Catholic Church conceive disgust, and are repelled, even at the threshold of such a creed, from proceeding to examine and embrace it. Many points in Christianity, which are above reason, but without being repugnant to it, have found humble and honest believers even in the strongest and most cultivated minds; but whatever is both below reason, and contrary to it, as are many of the doctrinal errors of the Romish Church, cannot but tend to drive multitudes in every age and nation into the darkness and wickedness of Deism as a refuge; while those who choose to take their religion upon trust, and to believe all that a corrupt church has prescribed, have been always accustomed to rest, like the Jews of old, in the false security of external forms, and have proved themselves any thing rather than the spiritual worshippers required by that Gospel which declares, that "except a man be born again he cannot enter into the kingdom of heaven;"—a birth, not merely by the baptism of water into a visible church, but by the baptism of the Holy Spirit also into an invisible one. To such formalists the reproof of our Lord to the Jews applies with undiminished force: "In vain do they worship me, teaching for doctrines the commandments of men."—With regard to the declaration of the Reverend writer in question, that if our Saviour were to appear again on earth, his miracles would make no impression on certain persons; if he mean to include in this clause the faithful members of the Protestant Church, which he afterwards terms "a sect," he may be briefly answered, that it is simply because the miracles of our Lord *do* make an impression on the members of

that church, that they refuse to believe in the forgeries and falsehoods which have been since attempted to be added to them.

The two main fallacies of the narrator, as of his church, are—1*st*, his erroneous interpretation of Scripture, by which he would prove that our Lord's gift of miracles to his first followers descended in succession *to the end of the world*, and that such succession is confined to the Catholic Priesthood; and, 2*dly*, that, among other splendid miracles, this of casting out devils is a certain proof of the Divine authority of their doctrine.

As to the *first* of these errors, it is just as reasonable a notion as that the gift of tongues was to continue, and can be as easily disproved. "All those acts," says Bishop Hall, "which proceeded from supernatural privilege, ceased with their cause. Who now dare undertake to continue them, unless bold Papists, who have brought in gross magic, instead of miraculous authority?" (See his Letter to the Bishop of Worcester.) And again; "Why should any in these latter times challenge a right of succession in one miracle, and not claim it in another? All these were given with one and the same breath, continued by the same Power, and called in and stinted by the same Providence, with their fellow-miracles." (Invis. World, b. iii. § 9.) The limiting of the performance of these wonders to the Catholic Priesthood was an admirable expedient for keeping the world in awe, and subjecting all mankind to the dominion of an ecclesiastical tyranny.—*Secondly*, If the Romish Church could even succeed in proving that the miracle of casting out devils were now in her hands, which I need not say she never can, she would be no nearer the proof of her own infallibility or perfection. The magicians of Egypt certainly performed some considerable wonders; but they were still false prophets. The corrupt Jews had their exorcists, as Christ plainly intimates: "If I by Beelzebub cast out devils, by whom do your children cast them out?" We read also, in the Acts, of "vagabond Jews," who were "exorcists." And Josephus relates (Antiq. l. viii. c. 2.), that he saw the Jew Eleazer casting out devils by the help of a magical ring, in the presence of Vespasian and his army. Thus also the disciples told their Lord, that they had seen one "casting out devils in his name, who followed not with them." So far is such a testimony, even if its present existence could be proved, from affording a criterion of a true church, that the same gift to Judas did not prove him a true disciple, but left him where it found him—a false one. Well, therefore, might our Lord say, "In this rejoice not, that the spirits are subject to you; but rather rejoice because your names are written in heaven." What divines call "gifts and graces," are very distinct things. Moses assigns an infallible test by which the truth of a creed or doctrine may be tried; namely, whether or not the party working a miracle in its own favour inculcate the worship of the true God. If not, his miracle is fallacious, and his condemnation certain. (See Deut. xiii. 1—5.) Thus our Lord foretold the appearance of false Christs and false prophets, whose signs and wonders should even be great: and an ancient Prophet points out the only proper test of miraculous pretensions:—"To the law and to the testimony: if they" (the performers of miracles) "speak not according to this word, it is because there is no light in them." (Isa. viii. 20.) The true and golden rule in this matter is furnished by Justin Martyr: "How shall it be known that our miracles are better than those of the heathen?" The answer to which is, "By the faith and worship of the true God,"—in adverting to which passage Bishop Hall observes; "Miracles must be judged by the

doctrine they confirm; not the doctrine by the miracles. The dreamer or prophet must be esteemed, not by the event of his wonder, but by the substance and scope of his teaching. The Romanists argue preposterously, while they would prove the truth of their church by miracles; whereas they should prove their miracles by the truth. For example; That power cannot know the prayer which knows not the heart: either then the Virgin is God, for that she knows the heart; or to know the heart, and so our prayers, is falsely ascribed to the Virgin; and therefore the miracles which teach men thus to honour her, are teachers of lies, and so not of God. If the practice of worshipping the Virgin be bad, God deliver me from the immediate author of these miracles. Change but one idol for another, and what differ the wonders of Apollo's Temples from those of Romish Chapels." (Epistles.)

The sentiment of St. Chrysostom is important, to shew that modern pretensions to miraculous powers will no more prove the Church of Rome a true church than the acknowledged absence of those powers will prove the Church of England a false church. "*Once,*" says he, "it was known by miracles, who were true Christians, and who were false: but *now* that the power of working miracles is *wholly taken away*, the pretence of it is to be found amongst those who pretend to be Christians." With this agrees the opinion of Augustine, who observes; "Against those pretended workers of miracles, God has put me upon my guard, by admonishing me that in the last days there shall arise false prophets, who shall work such signs and wonders as to deceive, if possible, the very elect." And in like manner, Calvin remarks; "To demand miracles of us is highly wrong; for we have not been the inventors of a new Gospel, but we retain that very Gospel which has for its confirmation all the miracles which Christ and his Apostles have wrought."

I would here observe, that a Romish bishop, as well as a Romish priest, has ventured, in this enlightened age, (see Christian Observer for 1817, p. 782,) to put the credulity of some persons, and the patience of others, to the test, by publishing, in this Protestant nation, an account of another miracle performed at a holy well in Staffordshire, and attested by himself, as if to try how far the public mind would endure the exhibition of so much absurdity, and no doubt as a prelude to future experiments upon their common sense and forbearance. See "Authentic Documents relative to the miraculous Cure of Winifred White, at St. Winifred's Well, by the Right Rev. John Milner, D. D. Vicar Apostolic." The pamphlet was published in 1806; and repeated editions have since been issued, and its sentiments remain unretracted.

I would trust that the laity of the Romish Church in Ireland, are likely, before long, to awaken to a sense of their duty, and to burst the shackles of the spiritual tyranny which at present impedes the progress of their country in sound knowledge and piety, as well as in civilization and social happiness. My readers will not have forgotten the memorable meeting at Cavan, in October 1817, when a large assembly of Roman Catholic laymen publicly resolved, that no priest in all the diocese of Kilmore was fit to assist or succeed to their present bishop; whose own incompetence was more than hinted, and he was requested to appoint "some learned stranger" as his coadjutor. In this important discussion, Dr. M'Donald took the lead, and stated, without contradiction, that "notorious and flagrant abuses had long existed"—that "scandalous lives rendered men unfit for the ministry of the Gospel"—that "a superstition of the most monstrous

and detestable description, which would have dishonoured and disgraced the most barbarous ages, had taken firm root;"—that "*the exclusive right of working miracles* was now laid claim to by men of the most infamous and profligate characters, who are not only a dishonour to religion, but a disgrace to human nature; some of whom are so far gone in folly as well as depravity, as to make religion pander to their avarice and profligacy;"—and he declared there were then present the most respectable persons ready to attest the truth of his assertion. The speaker, after urging the bishop to a system of reform, roundly asserts, that "it is in vain to look for reformation from any exertion of the clergy."—This meeting, as might have been expected, produced at the time a great sensation in Ireland. But this is little to the purpose, unless suitable remedies are devised to cure these evils. I would therefore earnestly hope, that Protestants on both sides of the Channel, stimulated by such painful facts as have been mentioned, will continue to persevere, amidst all the disappointments they have experienced, in sending the sacred volume to every cabin in Ireland; and in educating the rising race, as far as the bigotry of the priesthood will allow it, in those scriptural principles which will best enable them to discern the errors and artifices of their misguided and misguiding instructers. This will indeed be an emancipation worthy of the name; an emancipation from sin, and wretchedness, and ignorance; and, by the Divine blessing, the prelude to an abundant admission "into the glorious liberty of the children of God."

LAICUS.

To the Editor of the Christian Observer.

PROFESSOR Leander Van Ess lately sent me a small volume in defence of "the intermarrying of Protestants and Catholics," written by a Catholic priest in Germany, to which the Professor, himself a Catholic, has prefixed a recommendatory preface, in which he gives his sanction to the principles laid down in the work, and to the inferences which result from them. To afford a proof of the liberal spirit in which this work is written, a spirit which I have reason to hope actuates no small number of the members of that church in the present day, I beg leave to transmit to you the following translation of a passage in which the author most candidly and ably vindicates the Protestant Church against the charge of heresy. The duty or propriety of such intermarriages as he recommends, is, I think, highly questionable; nor can two conscientious members of churches differing so widely and fundamentally, hope for that Christian union in marriage which is necessary to the true happiness of that holy state, and to the right discharge of its duties. Still it is pleasing to witness that increasingly candid and tolerant spirit which is beginning to spring up in the bosom of the Romish Church, and which, though at present very limited in its extent and operation, may, by God's blessing, rapidly assume a wider range. Let Protestants follow the liberal example of some of their Catholic brethren; and while they contend earnestly for the purity of the faith, and manfully oppose the errors and delusions of the Church of Rome, let them beware of intolerance and party spirit, and endeavour, by precept and example, to accelerate the arrival of that blessed day when the true members of the church of Christ, however scattered at present, will form one fold under one Shepherd. Such a prospect cannot but highly interest and encourage every Christian mind; and I must venture to express a strong opinion, that the way to hasten its arrival is not by means of bigotry or persecution,—by ex-

aggerating the errors of other men, or by palliating our own. Christian love is the only talisman that can gain access to the hearts of our deluded brethren of the Romish Church, whether on the continent or nearer home. Let our missionaries, and societies, and benevolent individuals of all classes, go forth to this "battle of the Lord," clad not in human panoply, but with meekness, righteousness, and truth; distributing the Scriptures, educating the poor, comforting the afflicted, instructing the ignorant, "becoming all things to all men, if by any means they may save some." We commence at the wrong end when we begin with disputing about transubstantiation, or the seven sacraments, or Catholic emancipation, or holy water, or any similar subject of interminable debate. Let us aim rather at inculcating devout and heavenly principles, "as they are able to bear them." Let us endeavour to diffuse among our Catholic brethren a fervent love for the Saviour, a penitential and exclusive dependence upon his all-sufficient sacrifice, a desire to obey his commands and to live to his glory. In the excellent spirit of Mr. Jowett's missionary sermon, let us exhibit ourselves to the members of the Papal Church, not as acrimonious polemics, but as sincere, zealous, affectionate Christians, who can bear many provocations, and persevere with gentleness and patience, not for any party purpose, but with a disinterested view to their spiritual benefit. Let us gladly meet, instead of repelling, any advance towards a mutual explanation and understanding. We need not, we dare not, concede any point of faith or duty; but we may and ought to exemplify that Christian affection which leaves a secretly favourable impression on the minds of men, even where it is most sturdily repelled; and which, "if it cannot reconcile all understandings, *endeavours* at least to unite all hearts."

P. T.

Pleasing Instance of Catholic Liberality.

"First of all, I would observe, that the decrees of the old councils, by which the intermarrying of orthodox and heretics are prohibited, are by no *means* applicable to marriages between Catholics and Protestants; as the latter cannot be classed among heretics, either according to *the doctrine of the Bible*, or according to *the genuine principles of Catholicism*, or according to *the canonical law*. Nothing but the most unchristian arrogance of some Catholic divines can apply to them that odious epithet.

"1. According to the doctrine of the *Bible*, those only are to be considered as heretics, who have forsaken their faith in Christ. (2 Pet. ii. 1; Tit. iii. 10.) The Roman Catechism calls them, in the answer to the third question, 'illegitimate false brethren, who have adulterated the Gospel.' But where have the Protestants been guilty of that crime?

"2. It may be clearly proved, that nothing more is required of a Christian to ascertain the purity of his faith, than his adherence to the apostolical creed.

"(1.) This is called by Irenæus, 'the immoveable rule of truth,' (regula veritatis immobilis); and Hilarius, in still stronger terms, represents it as 'the first and only evangelical creed'. (prima et sola evangelica fides).

"(2.) It is the general opinion of all the Catholic doctors, that this apostolical creed is the substance of all those doctrines, which, according to Divine appointment, are essential to the salvation of one and all; whereas salvation is not lost by ignorance of all the other articles of faith. And this coincides with the doctrine of the fathers, by whom the apostolical creed is considered 'the plenitude of faith, the soul of all revelation, the gate of salvation, the indissoluble covenant with God, the seal and the mark of genuine Christianity.' (Augustine.)

"(3.) The Roman Pontifical, in

the chapter which prescribes regulations respecting the re-admission of apostates or schismatics, does not demand more of them, than their reception of the Apostolic Creed.

"(4.) The Council of Trent styles this creed the fundamental principle, in which necessarily all unite who have adopted the Christian faith, nay the only and firm fundamental doctrine. If then this creed constitutes and comprehends the true substance, the kernel of Christianity, its fundamental and distinguishing doctrines; if it is the soul and seal of genuine Christian faith; those only deserve to have the name of heretics inflicted on them, who reject the doctrines which it sets forth. But when or where have the Protestants, in one single point, departed from them? They ought therefore not to be confounded with those heretics against whom earlier synods published their prohibitory laws of matrimony. For those only were reprobates who adulterated the Gospel, and rejected the Apostolical Creed; which, on the contrary, is held in holy reverence by all true Protestants, as well as the Scripture itself.

"3. The principles distinctly laid down in the *canonical law* of the Catholic Church, do not permit us to apply the name of heretic to Protestants. For there it is said: The Apostle commands to reject a man that is a heretic, after the first and second admonition; knowing that he that is such, is subverted and sinneth, being condemned of himself. But, thus it goes on, Such as do not assert with proud obstinacy their opinion, though it be wrong and erroneous, (especially if their obstinacy do not arise from their own distracted brain, but originates with their parents, who have been carried away by error), but who, on the contrary, seek truth with candid solicitude, and are ready to forsake their error, whenever they discover it, are by no means to be classed among heretics.

"The same canonical law has these remarkable words: Whether an immoral Catholic ought to be held in higher esteem than a heretic, who, with the exception of his heresy, is blameless in his life and conduct, is a point upon which we would not venture to give a precipitate opinion.

"From these canonical statements, to which many more might be added, it clearly appears, that heresy essentially includes the idea of obstinacy, and a tendency to introduce and to establish in the church, in defiance of every opportunity to receive better instruction, a doctrine contrary to the spirit of Catholic Christianity. But can it be laid to the charge of Protestants, that they *intentionally maintain* religious errors, that they *wantonly resist* the truth, and *reject* better information? They differ indeed, in several opinions and doctrinal points, from the Roman Catholic Church. But who dares to assert, that they contradict her doctrines from wicked obstinacy, and not rather from sincere motives, and on account of arguments, which even Catholics cannot confute without having recourse to all the energies of controversial skill, and the acuteness of solid erudition. Even he is not a heretic, who, seeking truth, falls into an error; for not error, but pride and obstinacy, constitute the heretic. 'The wicked only is guilty before God: he that entertains an error in an honest mind, has nothing to fear from God, and is our brother.' (Words of a German Catholic casuist.)

"Thus, it has been proved from the canonical law of the Catholic Church also, that the title of Heretic cannot with any propriety be applied to the Protestants; and that it is only to be considered as the effect of an unchristian spirit of persecution, if it is extended to them by some Catholic divines."

REVIEW OF NEW PUBLICATIONS.

1. *An Inquiry into the Infidelity of the Present Times.* By the Rev. JOHN RAMSAY, A. M. Edinburgh. 1821. 8vo. pp. 40.
2. *Report to the County of Lanark, of a Plan of relieving Public Distress, and removing Discontent, by giving permanent productive Employment to the Poor and Working Classes; under Arrangements which will essentially improve their Character and ameliorate their Condition.* By ROBERT OWEN. Glasgow. 1821. 4to. pp. 80.
3. *Hints for conducting Sunday-Schools; useful also for Day-Schools and Families; compiled by the Committee of the Sunday-School Society for Ireland.* Second Edition. Dublin. 1819. 8vo. pp. 132.

THE number of sermons, tracts, essays, reports of societies, magazines, and miscellaneous pamphlets, which have issued from the presses of the United Kingdom, in consequence of the late alarm respecting the increase of infidelity and blasphemy, has formed a very considerable portion of the literary productions of the last three or four years. We had at one time thought of collecting a tolerably copious list of these publications, and presenting our readers with a digest of the principal ones; but have abstained from the task, partly because our limits would not have allowed of our devoting so much space as would have been necessary to do justice to so many authors; and partly because, with few exceptions, the general substance of their publications may be found in most of our standard works on the evidences of Christianity. We mean not by this remark to undervalue the zeal, or disparage the exertions, of those who have thus laudably endeavoured to stem the torrent of infidelity, and to confirm the faith of the sincere believer. Many of the publications to which we allude are well calculated to effect both these objects; and even those which display least novelty of argument, may, in their sphere and measure, have been found serviceable to the interests of religion; nor shall their benevolent and pious authors lose their reward. Still the majority of them may be viewed as chiefly ephemeral productions, which, having answered their immediate end, will again give place to those standard works which form our regular Christian classics upon this branch of divinity.

We have however thought, that though it would not be practicable for us to report upon the numerous works which have lately been published to oppose the advances of infidelity, there is an inquiry closely connected with the subject, which it is very important to bring before the public;—we mean *what are the peculiar causes which have rendered such publications necessary.* Till these causes are understood and seriously weighed, little, indeed nothing effectual, can be hoped for by way of remedy. The recent public alarm seems nearly to have subsided; but it does not follow that the same general *causes* of infidelity do not still remain, or that they are not as potent as ever to produce the same effects. The relative changes in the state of the country, the legislative measures adopted at the close of the year 1819 for bridling mischievous publications, the exertions of well-disposed individuals and charitable societies, with the continued progress of religious education, may for the present have skinned over the wound: but the fountain of all this blasphemy and sedition, whatever it may be, is not dried up; nor

perhaps are its actual streams *much* less abundant than they were two or three years ago, though they glide on their noisome way without exciting the same public outcry as at first. The seeds of infidelity, so prodigally sown, cannot, we fear, have lain inert; the crop is silently growing up, and may be found ripe for the harvest when least expected.

If the late success, such as it was, of the efforts of profane and infidel writers had arisen from any dearth of suitable books and tracts on the evidences of Christianity, the numerous and excellent publications which have recently appeared on this subject would have amply supplied the deficiency, and infidelity must have shrunk back to her caverns and buried herself in guilty concealment. Or, if the want of due circulation for such tractates among the poor had been the sole or chief cause of the evil, the strenuous and praise-worthy exertions of individuals and societies to give publicity to these antidotes must surely have supplied such a defect. But though anti-infidel societies of various kinds exist, and anti-infidel books are widely distributed, the hydra is not slain! its venom is in reality as deadly as ever; and the effects of it, we fear, are rapidly spreading, not only in our large manufacturing towns, but wherever a radical newspaper or a hawker's basket can find admission,—even to the once uncontaminated precincts of our *remotest hamlets*.

It is of the utmost importance, under these circumstances, to ascertain the *causes*, in order to discover the proper *cure*, of this grievous calamity. In vain, as we have already remarked, do divines write, and societies distribute, the most cogent arguments against infidelity, while the causes which conduce to its diffusion remain unknown or unchecked. With a view to turn the attention of our readers to the subject, we have taken up a sensible and well-written pamphlet, entitled, "An Inquiry into *the Causes* of the Infidelity of the present Times," by the Rev. J. Ramsay; to which we have subjoined two other publications, which will either negatively or positively suggest some useful hints respecting the proper cure. We purpose to give an outline of Mr. Ramsay's pamphlet, with a few passing remarks of our own; not so much, however, by way of discussing the question on the present occasion, as with a view to shew its magnitude, and to furnish a few hints which our readers may improve upon at their leisure. We may possibly, at some future opportunity, endeavour to go more at length into the inquiry; for it well deserves the most serious attention of every friend to religion, and morality, and the public welfare.

The first and fundamental cause which Mr. Ramsay assigns for the infidelity of the present times, is "the depravity of the human heart." From this polluted fountain proceed all those streams of wickedness which overflow the land; and till we go to the source of the evil, all attempts at reformation will be fruitless. "*This* is the condemnation, that light is come into the world, but men loved darkness rather than light, because their deeds are evil. They will not come to the light, lest their deeds should be reproved."

"Such," remarks the author, "is the nature of sinful pursuits, that they darken the understanding, as well as corrupt the heart; they inflame the passions, and render them ungovernable. And when once the passions gain the ascendency, they hurry those who are under their dominion into every species of malignity and vice; cause them to give up their dearest privileges, their most valuable blessings, their most pleasing hopes; nay, to invent arguments to justify their extravagance, to reject the revelation that condemns them, and to terminate their views in the gloomy regions of the grave.

"The word of God is the instrument which our Divine Master, the Head of

the church, employs for convincing and converting sinners, as well as for edifying and building up his followers in holiness and comfort. But before the word of God can produce these effects, it must be received into the heart, and abide there as a living principle. Out of the heart are the issues of life and death: but when sin reigns in the heart, it excludes the word of God, so that it cannot gain admission. It deprives us of all those qualities which are necessary to examine the evidences of Divine revelation, so as to be persuaded of its truth; and to attend to what it contains, so as to be convinced of its importance. The Apostle Paul tells us, that with *the heart* man believeth unto righteousness, and speaks of an evil heart of unbelief in departing from the living God. A wicked heart, then, is the fountain of all evil. It is the source of infidelity, and all its horrid train of crimes and sufferings. Because iniquity abounds, and times of trial have come, many have made shipwreck of their faith and of a good conscience. They have listened to the enticing words of designing men, and have joined in league with those who are the emissaries of satan, and are led captive by him at his pleasure." Inquiry, pp. 8, 9.

In these remarks we most fully concur. The author has traced the evil to its source, as described in Revelation, and corroborated by the uniform experience of nearly six thousand years. At the same time, for this very reason, the argument is somewhat out of place in the present inquiry, which is not of a universal but a specific kind; not respecting the source of infidelity generally, but the infidelity of the present times in particular. The fall of man is not *more* the cause of infidelity in the nineteenth century, than at any preceding epoch; and therefore ought not, in strictness, to have been adduced as a portion of the author's argument. There are considerations, however, which not only induce us to forgive this logical inaccuracy, but to thank the author for having so strongly adverted to this particular topic. This real fundamental cause of unbelief in every age, is too little considered by many who have expressed themselves greatly shocked at the late burst of infidelity. For want therefore of tracing the evil to its source, their remedies have not been sufficient to penetrate to the core of the disease; a list of cold arguments in favour of the Gospel is issued from the press or the pulpit, just as if the understanding only, and not the heart, were concerned in the production of infidel sentiments. Such arguments, as might be expected, for the most part effect little or nothing towards the eradication of this "root of bitterness." A clergyman who would banish infidelity from his parish, must go far deeper; in a word, he must preach the doctrine of *Conversion*—he must shew his auditors plainly and affectionately their awfully lapsed condition by nature; the enormity and guilt of their offences before God; and the indispensable necessity of a radical transformation in the spirit of their minds. There will be found few theoretical infidels, at least among the poor, where such points as these have been duly impressed upon their consciences. The meagre, tame, half Christianity which is always lingering at the threshold of elements and evidences, instead of "going on to perfection," too often leaves the mind open to every infidel suggestion.

To shew that Mr. Ramsay has not insisted upon a superfluous topic in thus strongly alleging the doctrine of human corruption, we may contrast his statements with those of Mr. Owen, of New Lanark, in the pamphlet before us. This gentleman, whose benevolent *intentions* entitle him to a degree of respect which his *plans* themselves ill deserve, seems to view mankind as wholly made up of perfectible materials. It is chance alone, or rather the necessity of circumstances, that, according to his system, constitutes the difference between a virtuous and a vicious person. There is no such thing in

his view as moral responsibility; much less a state of probation for eternity: we go, it seems, where we are led or driven; and it is no fault of ours if we go ever so far astray. To prove that we do not exaggerate the monstrous nature of Mr. Owen's opinions on these points, we shall quote two passages from the Report before us, by way of specimen of the general tendency of his system.

"One of the most general sources of error and of evil in the world, is the notion that infants, children, and men, are agents governed by a will formed by themselves, and fashioned after their own choice. It is, however, as evident as any fact can be made to man, that he does not possess the smallest control over the formation of any of his own faculties or powers, or over the peculiar and ever-varying manner in which those powers and faculties, physical and mental, are combined in each individual." Report, p. 41.

And again:

"The conduct of mankind may not unaptly be compared to that of an individual, who, possessing an excellent soil for the purpose, desired to raise grapes, but was ignorant of the plant. Having imbibed a notion which had taken deep root in his mind, that the thorn was the vine, he planted the former, watered and cultivated it, but it produced only prickles. He again planted the thorn, varying his mode of cultivation, yet the result was still the same. A third time he planted it, applying, now, abundance of manure, and bestowing increased care on its cultivation; but in return, his thorns only produced him prickles stronger and sharper than before.

"Thus baffled, he blamed the sterility of the ground, and became convinced that human agency alone could never raise grapes from such a soil;—but he had no other. He therefore sought for supernatural assistance, and prayed that the soil might be fertilized. His hopes being now revived, he again planted the thorn—applied himself with redoubled industry to its culture, and anxiously watched the hourly growth of his plants. He varied their training in every conceivable manner; some he bent in one direction, and some in another; he exposed some to the full light of day, and others he hid in the shade; some were continually watered, and their growth encouraged by richly manured soil. The harvest, looked for with so much interest, at length arrived, but it was again prickles of varied forms and dimensions; and his most sanguine hopes were disappointed. He now turned his thoughts to other supernatural powers, and from each change he anticipated at least some approximation of the prickle towards the grape. Seeing, however, after every trial that the thorns which he planted still yielded him no fruit, he felt his utmost hope and expectation exhausted. He concluded that the power which created the soil, had ordained that it should produce only prickles, and that the grape would one day or other, and in some way or other, be an after-production from the seed of the thorn. Thus, with a perpetual longing for the grape, and with a soil admirably adapted for the cultivation of vines that would produce the most delicious fruit with a thousandth part of the anxiety, expense, and trouble, which he had bestowed on the thorn, he now in a dissatisfied mood endeavoured to calm his feelings; and if possible, to console himself for the want of present enjoyment, with the contemplation of that distant better fortune which he hoped awaited him.

"This is an accurate picture of what human life has hitherto been. Possessing, in human nature, a soil capable of yielding abundantly the product which man most desires, we have, in our ignorance, planted the thorn instead of the vine. The evil principle, which has been instilled into all minds from infancy, 'that the character is formed by the individual,' has produced, and, so long as it shall continue to be cherished, will ever produce, the same unwelcome harvest of evil passions,—hatred, revenge, and all uncharitableness, and the innumerable crimes and miseries to which they have given birth; for these are the certain and necessary effects of the institutions which have arisen among mankind, in consequence of the universally received, and long coerced belief in this erroneous principle." Report, pp. 56, 57.

If these doctrines, or any thing approaching towards them, be true, nothing can be more absurd than the whole scheme of the Gospel. So far from "the depravity of

man" being, as Mr. Ramsay scripturally contends, the source of every practical evil,—so far from the corruptness of the fruit proceeding from a corrupt root, the very contrary is the fact. The tree is, in every instance, good and vigorous till some blight or canker happening to lay hold of a remote leaf or twig, spreads by degrees its ravages downward, and contaminates the root! We shall not at present argue the question with Mr. Owen, because we have other matters to hasten to; besides which, the principal arguments we should employ could have no weight with a writer who holds the opinions promulgated in this Report. We are, however, anxious to present the subject to the serious consideration of many professedly orthodox Christians, who, for want of duly considering the assertions of Scripture respecting the extent of human depravity and original sin, unconsciously fall into much the same system, and who virtually neutralize, though they do not expressly reject, the doctrine in question. Earnestly do we wish that it were adequately felt by all our clergy in particular, how essentially necessary is a knowledge of the extent of man's natural corruption, to the right inculcation even of the most common moral virtues. Every evil being thus traced to its true source, the value and appropriateness of the remedies prescribed in Scripture would be more fully felt; and as it is with "the heart that man believeth unto righteousness," with *the heart* would every teacher of religion begin, both in urging the truth of Christianity and in enforcing its spirit.

Mr. Ramsay's next specification applies more closely to the immediate object of his argument. He traces the infidelity of the present times, as a *second* cause, to the extensive circulation of irreligious and seditious publications. The writer is quite correct in thus linking irreligion and sedition together; the junction is perfectly natural. In the case of Hone, in his parodies, for example, a political object was aimed at, but religion was made to suffer with a view to its attainment. And in like manner, throughout the whole mass of blasphemous and seditious publications, which lately inundated the country, our principles of duty to God, and to civil rulers, were indiscriminately assailed; and the book that inculcates them, was ridiculed and traduced, in order to get rid of both of them together. True Christians, it was soon perceived, could not be disloyal in accordance with their professed principles; and the fact corresponded with the theory,—for the abettors of disloyalty found the religious poor proof against all their artifices; so that there remained no other means to render them tumultuary and seditious, but to sap those scriptural principles which taught them to fear God, to honour the king, and to meddle not with them that are given to change.

Christianity, as our author appropriately remarks, has, from its first promulgation been encountered by those who, from wickedness, or prejudice, or vanity, were led to oppose its progress. But of late years this opposition has been of a peculiarly injurious character; it has not been confined to men of education, but has sought to bring over the passions of the populace, and to make up by numbers and outcry what it wanted in argument. The anti-Christian efforts of the infidel party in France, prior to the Revolution, are too familiar to need recapitulation. From France, the flame spread to Germany, and other parts of the continent; and plays, novels, scientific journals, periodical publications, and even the books of children, were put in requisition to disseminate the principles of infidelity. Our own country did not escape; from Paine to Carlile, sedition and irreligion have had their sworn champions; and though we are unwilling to be-

lieve that anti-Christian principles have taken such extensive root as is by many persons supposed to be the fact, it is quite clear that the failure has not originated in any deficiency of zeal or obstinacy on the part of their abettors. . . .

Under this second head of his argument, Mr. Ramsay has thought it his duty to pass a strong censure upon the popular writer of the Waverley Novels. As we intend, before long, to lay before our readers our ideas at large upon this subject, we shall give place for the present to our author, whose sentiments are as follow:—

"And here I cannot help taking notice of the work of an ingenious author, who stands unrivalled in fictitious narrative. The author of one of those publications lately so much read and admired, may probably be well affected to the government of the country, both civil and ecclesiastical, and may be disposed, on all proper occasions, to lend his aid in maintaining peace and good order. He may speak too with indignation of the attempts which the designing and the profligate are making to excite discontent among the people, and to urge them to acts of violence and rebellion; but it would not be easy to discriminate between the real character of Mr. Hone's publications, and the perpetual use made, in the work alluded to, of some of the finest passages of the book of inspiration, to assist the delineation of one of his characters, and to serve as the medium of his ill-timed and unhallowed ridicule.

"It would be endless to attempt to point out, and characterize the different publications of an irreligious, an immoral, or seditious tendency, that have lately issued from the press. Our country is full of them: they are in every library, and I may say in almost every house. And it becomes those who occupy high official situations, and those who are the guardians of religion, to see that the means which have been employed to enable the whole mass of the community to read and understand the Bible, be not perverted to the purposes of impiety, sedition, and disorder. It is not enough that the people be taught to read; they should be taught to fear God and keep his commandments, to shun the paths of error, and to maintain consciences void of offence towards God and towards man. It should never be forgotten, that the less ons of religion, to be taught successfully, must first be written in the lives of the teachers in characters of efficient holiness, and that the language of inspiration is too serious, and too awful, to be made use of for the purpose of mirth or entertainment. If the higher ranks wish to make the poor better, they should endeavour to become better themselves; otherwise their wishes will be fruitless, and all their labours will terminate in disappointment. They should never forget that religion is the great learning of the poor; a learning not to be committed to the memory only, but to be vitally impressed on the heart and conduct." pp. 14, 15.

Mr. Ramsay's third specification relates to the mode in which education is now conducted. He states, speaking we presume of Scotland, where his pamphlet was published, that in the higher classes, children are trained up in the fear of God; and that good morals, and an abhorrence of impiety and a revolutionary spirit, are diligently inculcated;—that is, *at home*, for at the Scotch colleges and higher seminaries of education, there has been often, of late years, great negligence, to say the very least, in instilling true Christian principles among the students. In the case of the poor, the author considers the changes in education to have been entirely for the worse. He remarks:

"But it is chiefly in conducting the education of the lower orders that we find religious instruction neglected, and the progress of infidelity promoted. Formerly, the great object of education among the poor was to make their children religious, virtuous, and industrious; to teach them to read the Bible, that thereby they might know the will of God, and become acquainted with the means of obtaining everlasting life. To the attainment of this object, the attention of both parents and teachers was directed. They both laboured to impress the young with religious sentiments, and to put them in possession of that treasure of Divine truth and knowledge which the volume of inspiration contains. The books which were put

into their hands were chiefly the Scriptures, and the Shorter Catechism of our church. And though by no means the most proper, when viewed merely as books of elementary instruction, yet the advantages resulting from the perusal of them more than compensated for all the disadvantages with which the use of them was attended. The business of our schools was always conducted with prayer; and in almost every cottage family worship was maintained. Thus public and private education united to promote one great object, the religious improvement of the young, the good effects of all which have for ages been remarked in the character of the peasantry of Scotland, and have excited the envy and admiration of surrounding nations.

"But the education of the poor is now on a different footing. They are taught to read more according to rule and method, and go through such branches of education as are necessary to fit them for the situations which they may be called to occupy. But there is too great a want of the sacred unction of religion. In many of our schools, till very lately, when the Church was obliged to interfere, the Scriptures were excluded, and the Assembly's Shorter Catechism completely set aside. In country parishes, care is generally taken that the intention of the legislature with regard to the religious education of the young shall not be entirely frustrated; and many of the teachers are not wanting in their endeavours to promote this important object.

"It is, however, a melancholy fact, that in many instances religion is very little attended to either in our schools or academies." Inquiry, pp. 17—19.

In England, the state of facts is somewhat different from this description of affairs in Scotland; for among us the education of the poor, as respects religion, is often better conducted than that of the rich. Very few of the sons of our nobility and gentry, at our great academical institutions, could successfully contend with the children of their father's tenants and labourers, at a well conducted national school. The "romantic fondness" acquired for our civil or ecclesiastical establishments at the public seminaries of the land is often far removed from a humble and ingenuous reception of the principles and precepts of the Gospel, as the actual rules of faith and practice. In truth, we may remark of *most* large schools, whether for rich or poor, that religious *knowledge*, rather than religious *duty*, is the object of solicitude. This subject is one of great moment, especially at a time when so large and increasing a portion of the population of these kingdoms is under the process of education; for on *the character* of the education thus widely bestowed, will depend its good or bad effects. For the poor to be able universally to read, will not *necessarily* be a benefit either to themselves or to others. The result will depend upon the way in which their knowledge is acquired; the principles inculcated, and the habits formed during its acquirement; and the ends to which it is directed. To know, as a mere fact, who was Jesus Christ, will no more moralize or christianize the human soul, than to know who was Pharaoh or Nebuchadnezzar. A *religious education* is what the exigence of these times, and indeed of all times, demands; and hence, among other reasons, the high opinion we have always entertained of the importance of Sunday Schools; a topic on which we forbear to enlarge, as we mean to devote a paper expressly to it in our present Number. We have, however, placed at the head of this article a little publication on that topic from the press of the sister kingdom of Ireland, which we recommend our readers to consult, in order to see how the friends of education there, as well as in England and Scotland, think on this vital point. The work abounds in valuable suggestions, and does great honour to its compilers. Happy indeed should we be to hear that the children of the misguided peasantry of that country were generally under a course of education upon the principles exhibited in this publication; and far from

thinking, with some persons, that there has been too great precipitation in the benevolent friends of Ireland, either here or on the other side of the Channel, in undertaking the great work that lies before them, *our* chief cause of grief and alarm is, that it has been so long neglected, and so inadequately commenced. Let the enemies of Sunday Schools, whether in Ireland or elsewhere, consider well the following statements:—

"The design of Sunday-schools is, to teach the lower orders, what they have too often no other, or no regular, opportunity of learning,—and what facts and experience prove that they have not hitherto in general learned,—the great truths and precepts of Christianity; to train them up in early principles of religion, habits of regularity, propriety, and cleanliness; to enlighten their understandings, ameliorate their morals, and soften and civilize their manners.

"This object, it is evident, must be equally desirable in all places,—town, village, or country; where there are day schools, or where there are none; where there are manufactories, or where there are none.

"Whether a child has been idling throughout the week, or employed at a day-school, or at a manufactory, or in the field, it is equally important that he should be preserved from early habits of wasting, as well as of more openly profaning, the Sabbath-day. Whether he has been, during six days, learning to play, or to dig, or to weave, or to read it is equally important that he should on one day learn to read his Bible; to know his duty, and his prospects, as a man and as a Christian; and to understand those principles, which are to be his guide in after-life.

"Where there is no Sunday-school, what means has he, in fact, of learning these principles and truths? Is it from his parents? Alas! they know but little of the state of Ireland who would send the children of our poor to their parents for instruction. Whither should we send them, then? To the neighbouring day-school? Have we ever visited the place, or inquired, or examined, what is taught there? Have we found religious instruction in common spelling-books; or on the writing-master's copper-plates? Or have we always found there the Bible in the hands of the learner; or a pious Christian in the person of the teacher? If not, and if we have often visited such places, we must have observed that writing, and accounts, and reading for reading's sake—compounding letters, syllables, and words of empty sound, or worse than empty sound, from whatever book the learner happens to be possessed of, form too frequently the course of study in such schools. Then why bid the young peasant seek no other principles than these—no instruction but there? But whither, in fine, should we send him? Should we, indeed, leave him any longer without resource; destitute of all means and opportunity of learning those principles of right, for whose violation we may afterwards, as magistrates or jurors, condemn him to the gallows—of whose violation we ourselves may hereafter be the victims? To provide a practical answer to these questions, and an effectual remedy for this melancholy, long felt, and long admitted want,—to teach the simple truths and duties of religion to the poor of every persuasion,—this is the object of Sunday-schools.

"And now, if it be asked, what are the effects to be expected from these schools, and from this system altogether; we reply, that from such a system, made general, the benefits to be expected, both here and hereafter, to individuals, as well as to society at large, are in every point of view incalculable. But without indulging in future speculations, many of which cannot, perhaps, be duly appreciated on this side of eternity, let us turn to facts, and consult past and present experience. The benefits which have resulted, wherever the system has been properly supported, and persevered in, are practically such as it might appear exaggeration to describe. The testimony of those who are resident in such places—and there are some even of the highest orders in this country who can bear such testimony—is the best answer which can be given to the question; and upon that testimony the claim of Sunday-schools to public encouragement may safely rest.

"The Sabbath, no longer wasted or profaned as the day for idle sports and petty depredations, but becomingly appropriated to its intended object—the acquisition of religious knowledge, and the enjoyment of devotional feel-

ing; children trained up in principles of propriety; parents awakened or reclaimed, by the lessons and example of their offspring; the general habits, sentiments, and manners, of the poor improved, refined, and civilized; industry excited; economy, cleanliness, and domestic comforts of every kind, promoted; the labours of parochial ministers facilitated and lightened, and their flocks prepared to receive their exhortations; laws respected and obeyed; a people taught the only sure foundation of all duty, the only steadfast principle on which the authority of the magistrate, and the rights, the lives, and properties of individuals, can with any security depend;—these are amongst the obvious consequences of an universal establishment of Sunday-schools. Nor is this all; even teachers themselves, many moral and benevolent young persons who have undertaken this office, have first learned to feel the genuine influence of religious truth, while thus labouring to impress upon their pupils the Scriptures which contain it. A bond of mutual affection too, has thus been formed; and an influence which may last perhaps through life, acquired over the minds of the children, by persons, both disposed to exert it with advantage, and also more or less committed and engaged to do so, in justice to their own past labours, and in consistency with the maxims which they have taught. A general spirit of improvement has also been excited among all ranks. The rich have been brought acquainted with the wants and actual circumstances of their poorer neighbours, and induced to establish various other institutions for their relief.

"Nor are we to reckon this last among the least of the advantages resulting from the Sunday-school system —this friendly approach of all orders towards each other; not levelling the distinction of ranks, but uniting the interests of all; removing the prejudices of the one; encouraging the efforts, softening the asperities, and engaging the affections of the other." Hints, pp. 7—10.

We have not space for further quotations from this work; but our readers will not think the above extract misplaced; since it points out one of the principal remedies for the evil which Mr. Ramsay laments. An education of which religion is not the basis, will only prepare the ground for the very worst seed; and it is well if it do not speedily produce a rank crop of whatever is baleful to man and offensive to God. But a truly *Christian* education, such as is generally the substratum and the summit of Sunday-school instruction, is the best possible guarantee for the principles, the morals, and the good conduct of the rising generation, amidst the many dangers to which they are likely to be exposed in an age of free opinion and under the influence of a licentious press.

The fourth cause assigned by Mr. Ramsay for the increase of infidelity is our intercourse with the continental nations of Europe. The author, we think, lays a little more stress on this particular point than it will well bear. There can indeed be no doubt that too many of our European neighbours have been inoculated with a spirit of scepticism in religion, and with what is truly or falsely called a spirit of "liberality" in politics; and that consequently a considerable portion of injury may and must have resulted from close intercourse with them; but it so happens, in the present instance, that the late inundation of mischievous publications, civil and theological, has not in general arisen or spread among those classes of persons who possess facilities for foreign travel and intercourse. We question whether one in a hundred of the persons among whom the publications of Hone, Carlile, and similar writers, are chiefly read, ever quitted their own shores, or had the opportunity of conversing with foreigners sufficiently to be exposed to any contagion from their principles. Whereas the families of the higher and richer classes of society, who have almost universally travelled on the continent since the peace, have, with few or no exceptions, opposed themselves to the late ebullition of infidelity and

anarchy. It is possible, and indeed we think almost inevitable, that their own principles may have suffered by mingling familiarly with nations whose notions on religion, and the duties of the Sabbath, and many other important points, are in general much more lax than our own; but we doubt whether the evil, great as we acknowledge it to be, has been quite equal to the estimate of those who have formed their judgment on the subject, without sufficiently taking into their account the many qualifications which the case admits of and requires. This remark applies peculiarly to those modes and habits which, in the public opinion of a particular country, are identified with certain stages of vice or virtue, of religion or irreligion; but which, in another country, may be very differently regarded. We conceive that in these points our French neighbours above all nations, and especially the female part of them, have some little cause to complain of our national estimate of their character.

Mr. Ramsay's fifth cause of the infidelity of the present times, is the progress of wealth, manufactures, and commerce. We shall extract a portion of the argument on each of these points.

Of the effects of Wealth he remarks:

"Although riches, when properly employed, are the means of extensive good, yet, in the present imperfect state of our nature, they are extremely apt to be abused. They are apt to withdraw our affections from God, and to produce an overweening attachment to the gratifications of the present life. Hence our Lord speaks of it as a very difficult thing for a rich man to be truly religious. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. When riches increase, they generally produce a desire for more, and this desire is strengthened by gratification, till the love of money becomes the root of all evil. They introduce luxuries and pleasures, and all those things which estrange us from God, and which create a dislike to spiritual objects; and this again introduces backsliding, apostacy, and all manner of evil. In the history of all nations, it has been found, that corruption has in some measure kept pace with the progress of wealth." Inquiry, p. 25.

The effects of Manufacturing Habits in a country are next mentioned as follow:—

"By the improvement of machinery, our manufactures have attained a high degree of perfection. What in former times was slowly and imperfectly performed by individual labour, is now better and more speedily executed by the operation of machines. These machines, however, require vast multitudes of persons to carry on the work connected with them; in consequence of which, both young and old, all who can be of any use, are collected together in shops and work-houses. The good and the bad are there mixed, and remain shut up together; the intercourse of the bad contaminates the manners of the good; the desire of luxuries, both in diet and in dress, increases with the means of obtaining them: children are taken early from school, when perhaps they were too late in being sent there, for the purpose of making gain, and freeing their parents from the burden of their support; their parents, wholly occupied with the care of procuring those gratifications which custom has rendered in some degree necessary to them, neglect the education of their children, and allow them to grow up in ignorance, sensuality, and vice. Profaning the Sabbath themselves, by doing that which is in itself sinful, they are at no pains to teach their children to sanctify it. Their children, destitute of religious culture, dislike and neglect the ordinances of Divine appointment, and of course can entertain no respect or esteem for those who dispense and support them. The enemy takes advantage of these circumstances, and sows tares in a field peculiarly adapted for bringing forth a crop of the rankest vegetation. From neglect, and a dislike to Divine institutions, they insensibly come to speak against and reproach them; till at last they join the opponents of religion, and stand forth the open champions of infidelity." Inquiry, pp. 26, 27.

The head of Commerce branches into several particulars; the more

important of which, in his view, is the connexion of Great Britain with the East Indies: he might have added, with much more truth, with the West Indies. The author thus states his conviction:—

"With regard to our Eastern possessions, it is certain that many who have resided a number of years in India, and afterwards returned to this country, have brought with them a decided hostility to the progress of the Gospel among heathen nations, and to many of those observances which, being enjoined by the word of God, are peculiarly adapted to check the growth of infidelity, and to promote the increase of piety and godliness. Besides, when so many of our countrymen are scattered over the face of the earth in quest of riches, residing in places where there are no Sabbaths, no religious ordinances, no means of improvement, but every where idolatry, superstition, and wickedness; or shut up in ships amidst a profane and ungodly crew, eager in the pursuit of gain, and negligent of salvation, religious impressions are obliterated, and they diffuse around them, wherever they go, the contagion of a bad example. And in this way they contribute their part to the decline of religion, and to the progress of immorality and vice." Inquiry, pp. 28, 29.

We agree, in the main, in all these three with our author, though not without some necessary reservations. Our decreasing limits, however, forbid our entering upon individual points: we shall therefore pass on to the sixth cause; namely, Vanity and Self-conceit. At the first mention of this prolific head, we were somewhat surprised that the author should have viewed vanity and self-conceit as being so peculiarly characteristic of any particular age as to merit a distinct enumeration in the present summary; but upon perusing his argument, we think he has successfully shewn that the circumstances of the present day are such as give more than ordinary scope for the operation of these principles. He remarks:

"Knowledge is now placed within the reach of the lowest orders of the people. The sources of information are scattered abroad in such profusion, as to be accessible to the poor as well as to the rich. And the two subjects to which their attention is almost exclusively directed, are religion and politics. Every public measure, negociation, or appointment, is discussed in parliament, and circulated in the ordinary vehicles of communication. The people join together in procuring newspapers and periodical publications; they meet and discuss all public measures, whether civil or ecclesiastical; they feel their own weight in the political scale, and, in their own little spheres, become so accustomed to speak, to criticise, and to judge, that they acquire an overweening confidence in their own talents and consequence. It is a remark of one of our most celebrated poets, that a little learning is a dangerous thing; and certainly, when not accompanied with judgment and modesty, no talent is more liable to be abused. The labouring classes cannot enter fully into the investigation of any difficult or disputed subject: they have neither time nor opportunities for doing so. On which account they are the more disposed to entertain high notions of their own acquirements. Puffed up with self-conceit, they think themselves competent to decide upon the most abstruse and intricate subjects, and deliver their opinions with as much confidence, as if they had devoted their life to such speculations.

"This spirit, when applied to politics, produces discontent and opposition to those who are intrusted with the management of public affairs. It leads to insurrection, tumult, and disorder, and all the evils that accompany them. When applied to religion, it rejects what it cannot comprehend, and treats with scorn and neglect whatever seems inconsistent and improper. And as the Bible may by sophistry be made to appear full of inconsistencies and absurdities to those who have only a superficial acquaintance with it, and who, from a pride of understanding, presume to measure the doctrines of inspiration by their own notions and sentiments, it is set aside by a great proportion of the reformers of the present day. It strikes at the root of those exalted notions which they entertain of themselves. It casts down every lofty imagination, every sentiment that rises in opposition to Divine truth." Inquiry, pp. 31, 32.

The last cause specified by Mr. Ramsay, is the little respect that is at present paid to the authority and discipline of the church. He dwells with much earnestness upon the light esteem in which ecclesiastical censures are held, and the frequent unwillingness even of the magistracy to take cognizance of offences of a profane, immoral, or impious character, even when brought regularly before them. If this is a just source of complaint in Scotland, we are grieved to add, that, with some honourable exceptions, it is still more so in England. We would trust, however, that the temper of the times is beginning to amend in this respect; as a proof of which we might state, that the operations of the Society for the Suppression of Vice, at one period so unpopular, because so greatly misrepresented, have of late met with the concurrence and respect of many who once opposed them. Persons of influence throughout the kingdom ought seriously to consider how powerfully they might counteract the progress of infidelity, by cordially upholding the salutary laws of their country in reference to profaneness, Sabbath-breaking, and other offences against our Christian statutes and institutions. Still this is but the least part of their duty. They must begin to live as Christians themselves; to edify their neighbours by their own pious example; and must evince the truth of the Gospel in the way most impressive on the public apprehension, by a heartfelt submission to its doctrines, and a course of humble, zealous, and cheerful obedience to its commands. In the case of the clergy, the exhibition of this personal argument is doubly incumbent; and truly does our author exclaim,

"If ministers of the Gospel, indeed, act inconsistently with their office; if, instead of being examples to their flocks, of piety, conversation, faith, godliness, they go along with the prevailing fashions, and partake of all the amusements and pleasures that are within their reach; if, instead of labouring to pull down the strongholds of sin and satan, and win souls to Christ, by all those powerful means with which he has supplied them, their chief object be to please and make themselves agreeable, with a view to their own private advantage, or pleasure, or ease, how can they urge their hearers to deny themselves, take up their cross, and follow Christ? While their minds are engrossed with these earthly things, how can they stir up and cherish in their hearers a desire of those that are heavenly? When they are negligent about the worship of God in their own families, how can they exhort their hearers to the performance of this important duty? And if by their misconduct or neglect religion languishes and decays, they may be flattered and caressed by worldly men, but they will sink in the estimation of the wise and the good, and in time come to be despised, even by those who have no pretensions to a religious character." Inquiry, pp. 36, 37.

We have thus gone cursorily through Mr. Ramsay's specification of the causes of modern infidelity. Many other causes might be mentioned, some of which we are surprised did not find a place in his enumeration. We have already stated that we do not profess, in the present article, to follow up the subject to its source; otherwise we should be inclined to ask our author if our legislative and executive bodies have been altogether free from blame? Has all been done that *might* have been done in these quarters to check the progress of infidel and immoral principles? Have new churches been built equal to the increased wants of the population; or at least, have sufficient facilities and inducements been afforded for building them? Have the public patrons of lay, and still more of ecclesiastical, preferment been sufficiently attentive to making their appointments an active check to the mischief in question, and particularly by nominating to the cure of souls such men only as appear to have the eternal interests of mankind deeply at heart? Has

due care been taken to rescind every public law or regulation that has a tendency, direct or indirect, to demoralize the people? Have, for instance, the numerical items of our customs and excise been considered an affair of trifling moment compared with the sobriety and virtuous habits of the community? Is the increase of the revenue by lotteries, dram-shops, and other polluted sources universally felt by our public men to be, as it is, a curse and not a blessing to the nation? Has the sleepless vigilance of parliament contrived and enforced adequate measures for giving the whole mass of the people a plain Christian education? or are many of them still left, as far as preventive legislative remedies are concerned, to the unmitigated influence of infidel and other mischievous publications? Have our poor-laws, and our laws respecting various moral offences, been duly investigated, with reference to their bearing upon the principles and character of the people?—But we forbear to proceed with our queries. We have said, we think, quite sufficient to afford our author an additional head or two to his enumeration; and, what is of more importance, have endeavoured incidentally to hint at some appropriate checks and remedies to the evils of which he complains.—Mr. Owen, too, has *his* plan; not indeed for the extirpation of infidelity, of which he is not very intolerant, but for the cure of those moral evils, and the attainment of those national benefits, which old-fashioned persons like ourselves are apt to think depend upon the proportion in which the religion of the Bible prevails among all classes of our population. We indeed agree with him in many of his positions: we fear with him, that the comforts and education of the poor have been lamentably overlooked by many whose business it was to think and act and legislate for them: we concur with him in opinion, that the great remedy for most of our national evils is to be found in a virtuous training of the people, and in removing the sources of temptation; but we differ widely from him as to the method of carrying these measures into effect. With Mr. Owen the inculcation of the principles of revealed religion, if we understand him rightly, is one great cause of the injuries which have afflicted society; whereas to our minds it appears the only adequate cure for them. His whole system seems to us unphilosophical, unsound in principle, and unsupported by facts. Does the benevolent projector imagine that there will be no vice, no selfishness, no evil passions in his parallelograms; that he can effectually exclude the seeds of envy, jealousy, covetousness, ambition, and every other injurious principle? And if not, the issue turns out to be nothing more than this,—that good discipline, a virtuous education, and the exclusion of temptation to what is wrong, will be found of service to the morals and comfort of the people. But this will be the case in a country village, or any where else, as well as in Mr. Owen's proposed allotments. We would therefore say, in fine,—Let all external matters remain where they are; but let the ameliorating agency that is to operate upon the people, be more actively and beneficially employed. Let it be extended through every gradation of society, from the prince to the beggar, from the most elevated intellectual professions to the humble individual who passes his life in manufacturing the twentieth part of a pin. Human nature, in all these stations and employments, is radically the same; and the only adequate remedy for its corruptions, whether innate or acquired, is that which is unfolded in the Revelation of Him who "knew what was in man," and who has mercifully devised a system of pardon, and grace, and sanctification, adapted to his temporal, spiritual, and eternal well-being.

The Christian and Civic Economy of Large Towns. By THOMAS CHALMERS, D. D. Minister of St. John's Church, Glasgow.—No. VIII. *On Sabbath Schools.* Glasgow: Chalmers and Collins. 1821. price 1s.

IN our review of the earlier Numbers of the papers of Dr. Chalmers, the subject of Sunday-schools has been largely discussed: and it has been shewn, as we think, incontrovertibly, that the most extensive benefits might be anticipated from the multiplication of small local schools, in which pious individuals might become the instructors and visitors, each of their own immediate vicinage. The extent to which we have already drawn upon the attention of our readers, in the examination of this topic, renders it unnecessary now to return to it. But as we have reason to know that some excellent persons have been stirred up, through the Divine blessing on our humble labours, to devote themselves to the construction of these local institutions, we are anxious to assist them by means of the reasoning in the paper before us, in encountering a difficulty which has already presented itself to the minds of some who are embarked in this important enterprise.

The difficulty to which we allude arises from the consideration that the institution of schools such as those to which we refer almost necessarily involves the employment of *lay-teachers*, and these lay-teachers, in some instances, *unlettered men*. Here it might be a sufficient solution of the difficulty to remark, that in this circumstance there is nothing which is at all peculiar to the institution in question. Almost all our existing Sunday schools and week-day schools for the education of the poor are necessarily under the immediate direction of lay-teachers, who are also unlettered men; and the proposed institution of local Sunday-schools does not, therefore, in this respect, involve any new or untried principle. The practice objected to is already universal; nor is there any thing in the frame of the local Sunday-schools which prevents the same interference and controul on the part of the clergy which is now exercised in other schools. But, notwithstanding the sufficiency of this answer, it may not be inexpedient to examine the subject more closely. It is obvious, then, that the minister of religion, be his zeal and activity what they will, is not gifted with ubiquity. His other duties on the Sabbath will, in most instances, exclude him from any thing more than a transient survey of these, or of any other Sunday-schools; and they must necessarily be conducted, if they are to be carried on at all, by individuals selected from his own congregation or vicinage. In Scotland, indeed, the principle of lay instruction is not confined to schools: there is a body of "elders" attached to every distinct church, all of whom must have the concurrent approbation of the minister. These constitute a class of ecclesiastical functionaries, who have the sanction of the Church for their being employed in visiting the sick and affording them spiritual aid, and in various other works of piety and benevolence. In England, no such order exists: on the contrary, a strong dislike prevails in the great body of churchmen to the employment of this species of agency. Many of our parishes, therefore, exhibit the painful spectacle of a single labourer occupying a district, parts of which he may never have visited, and with many of the inhabitants of which he may therefore be utterly unacquainted. But if, in addition to this lamentable defect of spiritual labourers, the scruples to which we have adverted, respecting the employment of lay agents in the instruction of Sunday-schools, were now for the first time to be admitted, the consequence must inevitably be, that the

education of the youth of the lower classes in the principles of religion must be abandoned to the Methodists and Dissenters, who most certainly will be embarrassed by no such scruples. Waving, however, for the present, this momentous view of the subject, let us consider abstractedly, whether the objection which has been advanced to the employment of lay agency in the work of religious instruction be well founded. And in coming to a decision on this subject, we shall be materially assisted by the powerful reasoning of Dr. Chalmers in the paper before us.

The author sets out with a strong and eloquent testimony to the *necessity and value of a learned clergy*. And we are anxious to allow him to state his own sentiments on the subject, lest, from any of his subsequent observations, it should be thought that his opinions, respecting lay unlettered teachers, are in any degree connected with a coarse and irrational contempt of human learning.

"It is mainly to the learning of the priesthood that Christianity has kept her ground on the higher platform of cultured and well educated humanity, and that she enters so largely, as a bright and much esteemed ingredient, into the body of our national literature. It is true that, in this way, she may compel an homage from many whom she cannot subdue unto the obedience of the faith; and save herself from contempt, in a thousand instances, where she has utterly failed in her attempts at conversion. But it is well, whenever this degree of respect and acknowledgment can be obtained for her, among the upper classes of life; and more especially in every free and enlightened nation, like our own, where the reigning authority is so much under the guidance of the higher reason of the country, it is of unspeakable benefit that Christianity has been so nobly upheld by the talent and erudition of her advocates. The fostering hand of the legislature would soon have been withheld from all our Christian institutions, had the Christian system not been palpably recommended by those numerous pleadings wherewith a schooled and accomplished clergy have so enriched the theological literature of our island. Nor do we believe that, in the face of public opinion, any political deference could have long been rendered to Christianity, had she been overborne in her numerous conflicts with the pride and sophistry of able unbelievers. It is thus that we stand indebted to the learning of Christian ministers for the security of that great national apparatus of religious instruction, the utility of which we have already endeavoured to demonstrate: and hence, though learning does not, of itself, convert and christianise a human soul, it may be instrumental in spreading and strengthening that canopy of protection, which is thrown, by our Establishment, over those humbler but more effective labourers, by whose parish ministrations it is that the general mass of our population becomes leavened with the doctrines of the Gospel, and Christianity is carried, with light, and comfort, and power, into the bosom of cottages." pp. 306, 307.

There is a subsequent testimony to the claims of the Church of England to literary distinction, which, as issuing from the bosom of the Kirk, and as being one of the few tributes of this kind which, since the days of Cromwell, have crossed the Tweed, we think it right to present to the attention of our readers.

"There are many who look with an evil eye to the endowments of the English Church, and to the [alleged] indolence of her dignitaries. But to that church the theological literature of our nation stands indebted for her best acquisitions; and we hold it a refreshing spectacle, at any time that meagre Socinianism pours forth a new supply of flippancies and errors, when we behold, as we have often done, an armed champion come forth, in full equipment, from some high and lettered retreat of that noble hierarchy; nor can we grudge her the wealth of all her endowments, when we think how well, under her venerable auspices, the battles of orthodoxy have been fought,—that, in this holy warfare, they are her sons and her scholars who are ever foremost in the field,—ready, at all times, to face the threatening mischief, and, by the might of their ponderous erudition, to overbear it." p. 310.

No question can arise, we conceive, in the minds of reflective individuals, as to the justice of this tribute either to theological learning in general, or to the merits of our own church in particular. It is, in our judgment, a powerful collateral argument in favour of a church establishment, that no other system would supply, to individuals of a certain rank in life, a sufficiently strong inducement to encounter the expenses and labours of a learned education. Of such an education it is difficult to estimate the full value. Dr. Chalmers touches on the advantages of gaining, through this medium, men of elevated rank and of high attainments as champions of the truth; men quick-sighted in the detection of error and fanaticism among religionists, and no less qualified to expose the false pretensions of the unbeliever to philosophy or literature, or the assumptions of superior acquaintance with Scripture and theology on the part of heretics;—men, in short, furnished with the means of establishing the authenticity of Scripture, on grounds which neither calumny, nor misrepresentation, nor ridicule, nor all the puny, though envenomed, weapons of infidel warfare, can successfully assail. There is another advantage of learning, as connected with religion, and to which we refer as bearing, to a considerable extent, on some of our future reasonings; we mean the light which it sheds on *the contents of* Scripture. It is not enough to say of it, that it is valuable for the defence of the record. It is no less valuable for the development and the exposition of the meaning of that record. It is surprising how many controversies a little sound learning will adjust. Almost all strange and monstrous theological systems have sprung from false conceptions of the meaning of particular terms or isolated expressions of Scripture; and a single touch from the spear of sound criticism, in many instances, dissolves or disperses them. Every day of our lives more and more convinces us of the very great importance of a thorough and classical investigation of the meaning of the language of Scripture. By a careful analysis of its words and images, not only will the diligent student discover new mines of moral and intellectual wealth in the sacred volume, but he will escape the mortification of spending the latter portion of life in repenting of the absurdities of his earlier years. And, whilst we thus insist on the general value of learning, let us never forget the peculiar claims of our own church on the gratitude of the friends of the Gospel. We may venture to say, that we know of no error which has not met in that church with its most powerful antagonist. From the moment when it erected itself in opposition to Popery, and, led on by Jewell and afterwards by Chillingworth, fought the battles of Protestantism—through all those momentous stages in which it encountered successively the assaults of puritanism, of infidelity, and of latitudinarianism; to these latter days when, under the conduct of Horsley, and the present Bishop of Raphoe, it has trampled in the dust all the hosts of Socinianism—we know of no church which has equally made good its claims, as far as exterior defences of religion are concerned, to the dignities with which it has been invested. Nor is it our intention, in referring only to the defence of religion from outward assaults, to contend that the Church has rendered less assistance to the right exposition and interpretation of Scripture. Her formularies are perhaps, after all, the best human exposition of Scripture; an exposition which exhibits at the same time the strictest regard to truth and the most marked spirit of moderation; an exposition which, more perhaps than any other, casts debateable points into the shade, and gives the highest prominence to the undebated principles of

Christianity; and consequently the exposition which supplies, beyond every other, a common ground on which opposing parties may meet and proceed forth, in the whole armour of God, to contend with the common enemies of their faith. And, if there has been, as we are bound to admit, a painful abandonment of these formularies in the case of many individuals, there have not been wanting at any time, and especially now there are not wanting, a large body of churchmen, true to the spirit and temper of the illustrious parent from whose lips they draw the lessons of life, and under whose banner they go forth to the conflict with the world, the flesh, and the powers of darkness. But we must return to our author.

We have seen the merited tribute which Dr. Chalmers has rendered to clerical learning in general, and to the learning of the Church of England in particular. He proceeds, however, to state, that literature, though highly valuable, is not the only, nor even the first, requisite in a teacher of religion. And here we shall let him deliver his opinion in his own words.

"But, though learning must be enlisted on the side of Christianity, for the purpose of upholding her in credit and acceptance, among influential men; yet it is not indispensable for the purpose of conveying her moral and spiritual lessons into the heart of a disciple. The truth is, that many of the topics about which ecclesiastical learning is conversant, are exterior to the direct substance of that Bible which professes to be a written communication from God to man: such as the historic testimonies that may be quoted in favour of religion, and those church antiquities, to acquire the knowledge of which we must travel through many a volume of ponderous erudition, and at least the history, if not the matter, of the various controversies by which the Christian world has been agitated. We are aware that much of this controversy relates to the contents of the record, as well as to the credentials of the record. Yet, however its plainer passages may have been darkened by heretical sophistry, on the one hand, and its obscure passages may have divided the opinion of critics and translators, on the other; this does not hinder, that, from the Bible, and the English Bible, there may be made to emanate a flood of light, on the general mass of an English peasantry—that, to evolve this light, a high and artificial scholarship is neither necessary nor available—that, on the understanding of a man, unlettered in all that proceeds from halls or colleges, the word of God may have made its sound, and wholesome, and sufficient impression: and that from him the impression may be reflected back again, on the understandings of many others as unlettered as himself—that thus all in the book of God's testimony which mainly goes to enlighten a man as to turn him into a Christian, may be made to pass from one humble convert to his acquaintances and neighbours; and, without the learning which serves to acquire for Christianity the dignified though vague and general homage of the upper classes, he may, at least, be a fit agent for transmitting essential Christianity throughout the plebeianism that is around him." pp. 307—309.

Much of what follows in this interesting paper is dedicated to the establishment of the above position; and we shall endeavour, partly by quotation, and partly by abridgment, to present the substance of it to our readers.

The author begins by shewing that the word of God is the grand *instrument* by which saving knowledge is to be conveyed to the mind of a lost and miserable sinner. This instrument he compares to a stamping machine—to a machine that is so constructed as to be capable of conveying a deep and enduring impression to any object to which it is forcibly applied, but demanding some exterior agency, in order to convey that impression. This exterior agency, in the case of the Scripture, is nothing less than the sacred power and influence of the Holy Spirit. The illustration is homely, but it is accurate, and serves to shew us with much precision what are the exact circumstances of the minister of religion.

He has the instrument of impression in his hand—he may exhibit it to his people—he may bring it in contact with their minds; but it is, after all, the Spirit of God who must apply the impelling force, and stamp the lesson, or truth, or promise upon the heart. If any object against this statement, the danger of *enthusiasm*, inasmuch as it leads to a reliance on some unknown and invisible power, the answer is, That the Spirit is not upon this hypothesis supposed to act either without means, or by means which are vague, dubious, or undefined, but simply, and altogether, *by the instrumentality of the word of God*. He takes the truths of "this holy book," and impresses them on the mind. And, under the power of the impression thus applied, says Dr. Chalmers, a man of "humble scholarship may be transformed, not into an erratic and fanciful enthusiast, but into a sound scriptural Christian, without one other religious tenet in his understanding than what is strictly defined by the literalities of the written record, and without one other religious feeling in his heart, than what is most pertinently called forth by the moral influence of the truths which have thus been made known to him." p. 311.

The next step in the argument of Dr. Chalmers is, whilst he points out some of the services which may be rendered to religion by the merely learned minister, to shew also what services must not be expected of him. As, without the teaching of the Spirit, he may read, and, generally speaking, understand the sacred record; he may, as it were, know, and be able to explain, "the impression on the seal." By his natural sagacity he may be capable of carefully analysing the character and conduct of the professors of religion. And, by comparing them with Scripture, he may ascertain whether these professors are, in fact, nominal or real Christians. And thus he may, by the detection of hypocrisy or fanaticism, render essential services to the Truth. The author endeavours to illustrate, by the example of President Edwards's celebrated work, on "the Religious Affections," the distinct offices of learning and piety.

"The American divine affords, perhaps, the most wondrous example, in modern times, of one who stood richly gifted both in natural and in spiritual discernment: and we know not what most to admire in him, whether the deep philosophy that issued from his pen, or the humble and child-like piety that issued from his pulpit; whether, when, as an author, he deals forth upon his readers the subtleties of profoundest argument, or when, as a Christian minister, he deals forth upon his hearers the simplicities of the Gospel; whether it is, when we witness the impression that he made, by his writings, on the schools and high seats of literature, or the impression that he made, by his unlaboured addresses on the plain consciences of a plain congregation. In the former capacity, he could estimate the genuineness of the Christianity that had before been fashioned on the person of a disciple; but it was in the latter capacity, and speaking of him as an instrument, that he fashioned it, as it were, with his own hands. In the former capacity, he sat in judgment, as a critic, on the resemblance that there was between the seal of God's word, and the impression that had been made on the fleshly tablet of a human heart; in the latter capacity, he himself took up the seal, and gave the imprinting touch, by which the heart is conformed unto the obedience of the faith. The former was a speculative capacity, under which he acted as a connoisseur, who pronounced on the accordancy that obtained between the doctrine of the Bible, and the character that had been submitted to its influence; the latter was an executive capacity, under which he acted as a practitioner, who brought about this accordancy, and so handled the doctrines of the Bible, as to mould and subordinate thereunto the character of the people with whom he had to deal. In the one, he was an overseer, who inspected and gave his deliverance on the quality of another's work; in the other, he was the workman himself:

and while, as the philosopher, he could discern, and discern truly, between the sterling and the counterfeit in Christianity, still it was as the humble and devoted pastor that Christianity was made, or Christianity was multiplied, in his hands." pp. 318, 319.

We are not altogether satisfied with the wording of this statement. Admitting fully to the author the *inefficacy*, as to conversion, of *mere learning*, we would guard against any language which has even the appearance of assuming the necessary *efficacy* of *real piety*. According to his own illustration, the power to "stamp" is not in the hand of the minister, be he who or what he may. It is the exclusive office of the Holy Spirit. But, if so, *He* may work by what instrument he will. Nor can we doubt, with some examples before us which readily present themselves to our memories, that it often does please Him to work by the instrumentality of men who are themselves very defective in personal piety; to use them as the "rod of his power," in smiting the conscience; or as the "staff" of his power in guiding, sustaining, and controlling the heart. And a statement, therefore, which would seem to imply that only the real convert can be the instrument of conversion, would be, in our judgment, not merely to mistate the fact, but to undervalue the efficacy of scriptural truth, when enforced on the heart by the Holy Spirit. As to the *facts* of the case, nothing can be more evident than that bad men, who themselves held the truth in unrighteousness, have sometimes been the media by which that truth, so inoperative in their own case, has been efficaciously conveyed to the mind of others. And as to the *Scriptures*, it is to be remembered, that they are instruments whose value and efficacy is far from depending on the human hand by which they are wielded.—A part of the confusion which is apt to cling to this subject, arises, we conceive, from the indiscriminate application of the word "instrument" *equally* to the book and to the preacher. But they are not instruments in the same sense. If the man is considered as an instrument, it is only in a secondary sense: he is the *channel* through which the "water of life" is poured—the *arm* by which the mighty engine is set in motion—the *voice* by which utterance is given to the "word of truth." And the Spirit, though He confine himself to the same *primary* instrument, the word of God, in the work of man's conversion, yet sometimes does employ, as secondary instruments in this work, those whom perhaps we should least expect Him to employ—persons who, though they know the truth, have not themselves really experienced its renovating power.

Let us not, however, be mistaken. It is not our intention, in what we have said, to convey the idea that Dr. Chalmers would not agree with us in this point; or that he is disposed to attach to mere human instrumentality any undue influence; or that he would either question the impossibility of the mere speculative believer bringing converts to God, or assert that every true believer would necessarily become a successful preacher of the Gospel. We are only desirous of guarding against the impression to which the language employed in the above passage, if unexplained, might undesignedly lead.

As to the question, whether a greater, infinitely greater, efficacy is not to be anticipated from the labours of converted than of unconverted individuals, it can scarcely become a matter of discussion. In the first place, few unconverted individuals will be found to preach the truth at all. In the next place, where doctrinally correct, a want of earnestness and feeling will ordinarily characterize their labours, and diffuse itself, as by sympathy, over their hearers.

Nor is this all. The lives of such preachers will, generally speaking,

tend to neutralize or vitiate their reasonings. And still further, it is certainly only to the honest, simple, believing minister of the word, to the preacher, devoutly seeking the assistance of the Holy Spirit, that any *promise* of such assistance is made; and it is therefore on *his* ministry alone it can be expected ordinarily to fall. The success of a hypocritical ministry is an exception, not a rule. The success of the true prophet is the rule, not the exception. If, therefore, the query be proposed, whether more is to be hoped from learned indifference or unlettered piety in a minister, we can have no more hesitation in deciding for the latter than we should in preferring the fishermen of Galilee to the council of Trent. In this view, we give our hearty concurrence to the following important passage in the pamphlet before us.

"It is here that churches, under the domination of a worldly and unsanctified priesthood, are apt to go astray. They confide the cause wherewith they are entrusted to the merely intellectual class of labourers; and they have overlooked, or rather have violently and impetuously resisted, the operative class of labourers. They conceive that all is to be done by regulation, and that nothing, but what is mischievous, is to be done by impulse. Their measures are generally all of a sedative, and few or none of them of a stimulating tendency. Their chief concern is to repress the pruriencies of religious zeal, and not to excite or foster the zeal itself. By this process they may deliver their establishment of all extravagancies, so as that we shall no longer behold, within its limits, any laughable or offensive caricature of Christianity. But who does not see that, by this process, they may also deliver the establishment of Christianity altogether; and that all our exhibitions of genuine goodness may be made to disappear under the 'same withering influence which deadens the excrescencies that occasionally spring from it? It is quite a possible thing for the same church to have a proud complacency in the lore, and argument, and professional science, of certain of its ministers; and, along with this, to have a proud contempt for the pious earnestness, and pious activity, of certain other of its ministers. In other words, it may applaud the talent by which Christianity is estimated, but discourage the talent by which Christianity is made. And thus while it continues to be graced by the literature and accomplishment of its members, may it come to be reduced into a kind of barren and useless inefficiency as to the great practical purposes for which it was ordained." pp. 320, 321.

The following passages also, in which Dr. Chalmers meets the objections against "quackery" and "empiricism" in religion, cannot fail to be gratifying to our readers.

"Now, this parallel between physic and theology does not hold; nor is the power of working a given effect on the corporeal system arrived at by the same steps, with the power of working a given effect on the moral or spiritual system. To be a healing operator upon the body, one must be acquainted with the manifold variety of effects which the agents and applications innumerable of matter have upon the maladies, equally innumerable, to which the body is exposed. To be a healing operator upon the soul there is one great application revealed to us in Scripture, which, in every instance where it does take effect, acts as an unfailing specific for all its moral disorders. In the former profession, every addition of knowledge is an addition of power; and the best guarantees for an effectual exercise of the art medical are the science, and study, and experience, of a finished education. In the latter profession, these are useful too, for estimating the effect that has been made upon the character, but not indispensable for working that effect. That mighty truth, the belief of which is the power of God, and the wisdom of God, unto salvation may be deposited by one man in the heart of another, without the aid of any scholastic art or scholastic preparation. It is too simple to be illustrated by human talent; and the mode of its conveyance from one bosom to another depends on certain influences which are as much beyond the reach of a philosopher as of a peasant, and as much within the reach of a peasant as of a philosopher. Grant that the one has just as much of personal Christianity, and as much of devotedness in the cause of human souls, and as much of the spirit of believing intercession with God, in be-

half of those among whom he is labouring,—and then is he in possession of just as powerful instruments as the other, for bringing them under the dominion of the truth, as it is in Jesus." pp. 326, 327.

"And it is the same with a Christian effect. He who can best work it on another's mind is a Christian himself. It is the sympathy of his kindred feelings—it is the observation of his actual faith, and of its bright and beautiful influences upon his own character—it is the winning representation of a doctrine that may be read a thousand times over, without effect, in the written Epistles of the New Testament, but which is armed with a new power to engage and soften the heart of an inquirer, when he sees it exemplified in the person of that believer who is a living epistle of Christ Jesus—It is the melting tenderness by which he presses home the overtures of the Gospel on his fellow-sinners, and, above all, the efficacy of his prayers for grace to turn and grace to enlighten them; these are what may accomplish a man who is unlettered in all but his Bible, to be a far more efficient Christianiser than the most profound or elaborate theologian; these are what essentially constitute that leaven by which either with or without philosophy, a fermenting process for the growth and the diffusion is made to spread far and wide among our population." pp. 328, 329.

When it is affirmed, in the latter part of the first of these quotations that the unlettered man is "in possession of *just as powerful instruments*" as the lettered individual for the instruction of others, supposing their moral state to be the same, the affirmation must be taken, we think, with considerable limitation. We cannot consent so to depreciate letters as to imagine that, *cæteris paribus*, the habits of investigation and reasoning and public speaking, the taste which seizes on the finest images and expressions of Scripture, the power of clearly conveying what is strongly felt, are thrown away upon an audience however coarse or uneducated. Religion is, we imagine, always a gainer by such auxiliaries, witness Dr. Chalmers himself.—John Wesley attributed much of the success of his own ministerial labours to his skill in logic, acquired in the schools of Oxford; and the most successful missionaries have generally been men of respectable literary attainments. It must, however, be admitted, that where men of letters have thus triumphed over the vices and prejudices of their hearers, it has been when their love of souls has induced them to descend from that higher level in society to which their circumstances or education had raised them, to the lower level of those whom they were desirous to instruct. And till this is the case; till the minister is able so far to divest himself of the fastidiousness of a refined education and taste as to converse much with the poor, to mingle with them in the ordinary scenes of life, to enter into their cabins, to see them as it were in their every-day attire, and to let them witness his religion, not in discourse only, but in action; notwithstanding all his talents and acquirements, he will stand lower in the scale of efficient instructors than the pious, though comparatively unlettered, man, who is thus associated with the poor, who does tread the same path of duty with them, who is exercised by the same trials, and who displays to their daily observation his superiority to the very temptations by which they themselves are overcome.

Without, however, dwelling longer upon these minuter parts of the subject, we may now, we think, confidently call upon our readers to put their seal to the testimony of Dr. Chalmers respecting the *impolicy* of *ministers refusing to avail themselves of the agency* of those lay members of their flock upon whose piety, good sense, and scriptural intelligence, they are able to rely. We have heard considerable clamour against the plans of the author, founded upon this very circumstance. "What (it is asked), are we to cast upon the unlettered part of our congregation the important office of moulding the

minds of the young?"—We answer, without hesitation, Yes; you must employ the best instruments you can find; and if, with discretion and a knowledge of Scripture, they combine, the essential quality of real piety, be thankful that you are favoured with such fellow-labourers. And we would moreover remind some of these objectors, that they themselves, with all their cavils against the system of Dr. Chalmers, are pursuing the same system under far more disadvantageous circumstances; for, we would ask, *who* are the individuals set over the mass of the National Schools, and other large public establishments for the poor in this country? And to whom is an unlimited right conceded, in these institutions, of moulding the minds of the young? Are not the individuals entrusted, generally speaking, laymen? are they not unlettered laymen? and are they not laymen, in many instances, taken almost at random from the mass of society; and, in some cases, chosen with little other recommendation, perhaps, for the trade of tuition than that they have been bankrupts in some other? Are they not sometimes retained as masters, on account of their technical skill in teaching and organization, when their moral habits are of more than a doubtful complexion? We ourselves have had the opportunity of observing the prevalence of immoral habits, even among those who are themselves candidates for the office of teachers. And we could point to an individual removed from one school on a charge of drunkenness, who was immediately, and with a full consciousness of his habits, employed in the superintendance of a neighbouring school. We advert to these facts, not from any disposition to plunge into controversy, but because we wish to convince the most sceptical of our readers, that if the young are to be taught, they must be instructed by lay teachers; and that it is absurd and unjust to become squeamish as to the employment of laymen only in this particular direction, where their industry may be most usefully and efficiently exercised, and where their zeal and piety may produce the most advantageous results on the increase of the church, and the peace and prosperity of the nation. The reformation which we could wish to see accomplished in the views of large numbers of persons of influence as to this point, is, that they should, on the one hand, feel less hesitation as to the employment of such agents; and that, on the other, they should take infinitely more care respecting their moral and religious character. The larger employment of such inferior agency is, in fact, in our minds, one of the grand desiderata of the day. We are deeply concerned to see many individuals of talents and piety sinking under burdens which, if they were properly enlightened on this point, they would feel it their duty to cast upon others. Their error is partly the result of prejudice; but it is, in some instances we apprehend, the result, in part at least, of personal vanity. There is a prodigious disposition in all of us to think that *no man can do any thing so well as ourselves.* With this delusive persuasion in his heart, a young minister enters upon his field of action. It is his governing principle, that no society is to exist of which he is not to be treasurer, secretary, or patron; no school to which he does not dictate every rule and lesson; that none shall meet unless he preside over the meeting; that his parish, in fact, shall be tethered by a set of ropes which he holds in his hands. Now all this would be very well if only, by some new constitution of his nature, he could, like "Michael Scott," be every where at one moment, and do the work of a regiment with one pair of hands, and look as many ways as Argus with one pair of eyes; and had he only, like "Swedish Charles," "a frame of adamant and heart of fire." But we correct

ourselves: even if he were thus marvellously gifted, his congregation might contain individuals fitter than himself for many of the offices he thinks proper to undertake. But the fact is, that, though his youth and zeal sustain him for a little moment under his Atlantean duties, his nerves and frame soon give way. The afflictions of life, perhaps, press upon him. Its cares are sure to follow him. The failure of some favourite scheme, perhaps, discourages him. His very piety languishes from the want of reasonable repose, and solitary prayer, and quiet communing with his heart, and with his God. And, after a few tumultuous years, he is found sinking into premature decrepitude, old in middle age, and exhibiting all the indications of a man who has lived too fast for the powers of his own nature. Nor is it the only mischief, or the worst in such a case, that the individual himself thus deeply suffers. All around him feel the ill effects of his feverish industry and officiousness. His people have leaned so much upon him, have been accustomed so exclusively to trust to his superintendance and vigilance, that there are no working bees to be found in the hive; so that, when he falls, all falls with him. His people are children when they should be men. And when the solitary lamp at the parsonage is extinguished, the whole place is left in perfect darkness. This, we are persuaded, is one of the grand causes to which we are to attribute the sudden extinction of institutions, and the disappearance of all moral improvements in particular churches or neighbourhoods, when a leading individual pays the debt of nature. The interests of humanity have been bound up in his single bosom, and the blow which struck that was fatal to the community. How widely different from this case is that of an individual who, looking, with modesty and enlargement of mind, over the vast field of moral usefulness, perceives at once his own incompetence to occupy every part of it; and, without shrinking from personal exertion, and with a hearty disposition to turn every moment to the best account, feels it his duty to be labouring rather in the gross than in the detail—rather in creating agents around him, than in discharging the duties of agency—rather in directing and controlling the energies of his people, than in slipping into their harness. In the first instance, indeed, his zeal may make less show, and attract fewer admirers: he may seem to be stationary when others are advancing. No grand institutions may arise at once, like an exhalation, under the touch of his wand; but, after a time, his enginery will begin to work; and, should he fall, much as he will be mourned over by the children of his hand, they will not mourn as men without hope. Being dead, he will yet live and speak, in the energies of those formed under his fostering care. And as the influence of the moon on the tides is greatest after the full, it may be, perhaps, when his countenance no longer beams upon his people that his influence is the strongest, and the converts to his ministry the most numerous. It is not possible for us to give more space or time to this topic. But we consider it as one of high importance; and we shall be amply repaid for our labours if we learn that any of those admirable men whom we have the pain to see tossing in the whirlpools of perpetual occupation — "their foreheads ridged and furrowed" with needless perplexities — should be led by these humble observations to set themselves to consider whether they have not hitherto mistaken their proper sphere and occupation, and whether, instead of in future acting the distinct parts of general, soldier, and trumpeter, of the same ecclesiastical regiment, they may not be better employed in drilling the awkward soldiery around them,

and wielding their strength instead of exhausting their own.

If we could but once see our clergy and others consistently and vigorously acting upon the principle of creating such an agency in their respective parishes, we should not despair of seeing the fair vision conjured up by Dr. Chalmers in the following passage, at length realized.

"This holds out a very brilliant moral perspective to the eye of a philanthropist. In a few years, many of the scholars at our present seminaries will be convertible into the teachers of a future generation. There will be indefinite additions made to our religious agency. Instead of having to assail, as now, the general bulk of the population, by a Christian influence from without, the mass itself will be penetrated, and, through the means of residing and most effective teachers, there will be kept up a busy process of internal circulation. It is thus that he who can patiently work at small things, and be content to wait for great things, lends by far the best contribution to the mighty achievement of regenerating our land. Extremes meet; and the sanguine philanthropist, who is goaded on by his impatience to try all things, and look for some great and immediate result, will soon be plunged into the despair of ever being able to do any thing at all. The man who can calmly set himself down to the work of a district school, and there be satisfied to live and to labour without a name, may germinate a moral influence that will, at length, overspread the whole city of his habitation. It is rash to affirm of the local system that it is totally impracticable in London; while most natural, at the same time, that it should appear so to those who think nothing worthy of an attempt, unless it can be done *per saltum*,—unless it at once fills the eye with the glare of magnificence, and it can be invested, at the very outset, with all the pomp and patronage of extensive committeeship. A single lane, or court, in London, is surely not more impracticable than in other towns of this empire. There is one man to be found there, who can assume it as his locality, and acquit himself thoroughly and well of the duties which it lays upon him. There is another who can pitch beside him, on a contiguous settlement, and, without feeling bound to speculate for the whole metropolis, can pervade, and do much to purify his assumed portion of it. There is a third, who will find that a walk so unnoticed and obscure is the best suited to his modesty; and a fourth, who will be eager to reap, on the same field, that reward of kind and simple gratitude, in which his heart is most fitted to rejoice. We are sure that this piece-meal operation will not stop for want of labourers; though it may be arrested, for a while, through the eye of labourers being seduced by the meteoric glare of other enterprises, alike impotent and imposing. So long as each man of mediocrity conceives himself to be a man of might, and sighs after some scene of enlargement that may be adequate to his fancied powers, little or nothing will be done; but so soon as the sweeping and sublime imagination is dissipated, and he can stoop to the drudgery of his small allotment in the field of usefulness, then will it be found, how it is by the summation of many humble mediocrities, that a mighty result is at length arrived at. It was by successive strokes of the pickaxe and the chisel that the pyramids of Egypt were reared: and great must be the company of workmen, and limited the task which each must occupy, ere there will be made to ascend the edifice of a nation's worth, or of a nation's true greatness." pp. 352—355.

The author concludes his essay by a vigorous call upon the followers of Mr. Wesley to adopt the local system, and to carry the Gospel, by this means into every alley and cottage in the country. Now doubtless the light and disposeable force of which their body consists, supplies extraordinary facilities for such an enterprise. The sort of Cossack warfare proposed by the author, would be more congenial to them than for a time it would be to the heavy-armed troops of the Establishment. Thus far we certainly concur with Dr. Chalmers, that, rather than the work of moral reform, among the many hundreds of thousands of our countrymen who are without all means of instruction, should continue to be neglected, we should heartily desire

to see it in the hands of the Methodists, or of any other body who will supply the Church's lack of service. We may add, however, that *if it is not to be done by the Establishment*, which above all things we desire, there is no other body of Christians, perhaps, who, on the whole, we should be better pleased to see engaged in it than the followers of Mr. Wesley. The strictness of their discipline, their rigid system of inspection, their singular facilities in availing themselves of precisely those individuals in their body who are best suited to the work; all seem to constitute them, if the Established Church hangs back, suitable agents for so extensive an undertaking. May we not also, in spite of some fresh acts of alienation from the mother church, even now state it as a reason why this body of religionists is preferable for the work in question to systematic Dissenters, that, after all, there may be lingering in their breasts some latent attachment to the parental roof from which they have wandered, and some anxiety to repose once more in the parental bosom? But, be all this as it may, whilst Methodism goes on approximating to Dissent, and whilst not a little of enthusiasm is cherished among its followers, we cannot wish to see the business of *locality* left in their hands. Indeed, where *can* we wish to see it, except in the hands of those to whom the spiritual interests of the great mass of the community are entrusted? where, but in the hands of the national church; a church, of whose formularies few complain; the revival of whose discipline all desire; whose name is so dear to most orders of society, that her movements will not be suspected; and whose interests are so linked with those of the state, that her labours to promote them will never be feared;—of that church which, of all religious bodies in this kingdom, perhaps alone comprehends that quantity of learning in her members, and that moderation in her principles, which would serve to controul and regulate the zeal a system of such energy would be sure to kindle? It is then to the Church of England that we would consign this great enterprise; and had we a hundred voices, they should all be lifted up to implore her clergy and her members to awake from the sleep of ages, for such her past suppineness may be called, and to go forth for the recovery of her people from the depths of vice and ignorance to which in so many cases they have sunk. We cannot think of the state especially of our vast metropolis, without the most heart-rending emotion. Ten thousand individuals have passed through its few principal prisons in a single year. Many thousands of children in its courts and alleys are subsisting altogether upon depredation. Hundreds of thousands, in spite of all the laudable exertions of the National and other Societies, are still destitute of Christian education. Crime seems, for the present, to have so mastered our existing means of improvement, that its circle, in spite of every exertion, widens and deepens around us. The race of benevolence after sin and misery, is, at the present moment, that of the tortoise after the hare. What joy would it be to us to see a body of philanthropists, with the clergy of London at their head, forming themselves into a committee to determine by what means the local system might be best set in motion in streets and cellars, on which scarcely a ray of the Gospel has ever yet shone! What a consolation even to know that the number of individuals was multiplied, who were beginning to move in their own immediate sphere; and, without waiting for the public, were determined to discharge their own consciences, and ply their sickle, even if it be the only one, in the great harvest of souls! May the God of all mercy stir up our minds to this work of justice and

of love! and may the century which found the poor of our country "perishing for lack of knowledge," leave us a people "taught of God," and heirs of all the "peace" and joy which such knowledge is calculated to convey! May God give the word, and great will be the company of those who shall arise to nurse the children of this neglected flock, and to lodge them in the bosom of their Father.

With this examination of the Eighth Number of Dr. Chalmers, which ends the first volume of his quarterly papers, we close our observations for the present. How soon we may be able to follow him through the next volume, we know not. We shall, however, the less regret our disability to track his footsteps in our humble pages, because we venture to hope that those who miss him here will go in quest of him to his own admirable papers. In so doing, they will be every way gainers. They will, we venture to prophecy, find much to admire, and little to lament, except a style which is perhaps fuller of vigor and of faults than the style of any English or Scottish writer since the time when reading and writing were considered as among the capital crimes of the country. Such is the amount of his offence against society. His claims upon it will, we confidently believe, be fully known only in the land where the triumphant servants of the Lord "will see the face of their God," and have his "name written in their foreheads."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Memoirs of an only Son, by the Rev. T. Durant;—Sketches of the Highlands of Scotland, by D. Stewart;—Naval Biography by Lieut. Marshall;—History of Charles II.;—Fishes of the Ganges, by Dr. F. Hamilton;—Village Sermons on the Christian Character, by the Rev. E. Berens;—The Beauties of Jeremy Taylor, with his Life, by Mr. Melmoth.

In the press:—Specimens of the American Poets;—Elements of Mathematics, by P. Nicholson;—Public Men of all Nations;—A Technological Dictionary, by Mr. Crabb;—Elements of Self-knowledge, by the Rev. T. Finch;—Psalm and Hymn Tunes, by the Rev. D. Everard;—Oriental Literature, applied to the Illustration of the Sacred Scriptures, designed as a Sequel to Oriental Customs, in 2 large volumes 8vo.; by the Rev. S. Burder, A. M.;—A Letter to Rabbi Herchell, containing a Comparison between the Force of the Evidence for the Resurrection of Jesus of Nazareth, and that adduced to prove the miraculous Exodus of the Israelites from Egypt; by the Rev. George Hamilton;—A third volume of the Remains of Henry Kirke White, selected from his Letters, and other MSS., with prefatory Remarks by R. Southey;—Considerations on the Subject of Calvinism, and a short Treatise on Regeneration, by W. B. Knight, A. M.;—The Life of John Goodwin, A. M., comprising an Account of his Opinions, Writings, and Controversies, with a Review of the Civil Wars and the Inter-regnum, by T. Jackson;—The Works of Arminius, translated from the Latin, with the Life of the Author.

CAMBRIDGE.

Sir William Browne's Gold Medals.—The subjects for the present year are: Greek Ode—"Pyramides Ægyptiacæ." Latin Ode—"Mors Napoleonis." Greek Epigram—Ἐρᾷ γε δῆτα κ' οὐκ ἐρῶ. Latin Epigram—"—— nugæ seria ducunt in mala." The subject of the Seatonian prize poem for the present year is—"Antiochus Epiphanes." (1 Macc. cap. 1, &c.)

Royal Humane Society.—At the last General Court, it was reported, that

during the year 149 cases have been rewarded, of which 134 were of persons restored from apparent death; 15 unsuccessful. Of these 149 cases, 20 were attempted suicides by females, and three by men. No less than 215 claimants were rewarded for their personal risk and exertions in saving the lives of others. The income from December 1820, to December 1821, was 3,247*l.* 15s. 11d.; and the expenditure, 2,791*l.* 7s. 6d. The methods of treatment recommended by the Society may be had gratis. Since the establishment of this Society upwards of 5000 persons have been restored from apparent death, and rescued from imminent danger; and more than 24,000 persons have been rewarded for risking their lives to preserve those of others.

The Annual Report from the National Vaccine Establishment, just printed by order of the House of Commons, and signed by some of the principal medical men in the metropolis, commences with a declaration, that the test of another year's experience has produced an increase in their confidence as to its benefits. They add, that it has been practised more extensively than ever, notwithstanding exaggerated rumours of the frequent occurrence of the small-pox after it. The Report however admits, that the small-pox, in a modified and peculiar form, will sometimes take place after vaccination; but it adds, that the disorder has in such cases always run a safe course, being uniformly exempt from secondary fever. "For the truth of this assertion," continues the Report, "we appeal to the testimony of the whole medical world. And for a proof that the number of such cases bears no proportion to the thousands who have profited, to the fullest extent of security, by its protecting influence, we appeal confidently to all who frequent crowded assemblies, and who must admit that they do not discover in the rising generation, that disfigurement of the human face which was so common every where some years since."

ITALY.

Sir Humphrey Davy has published the following curious observations on the papyri found in Herculaneum.—The Roman MSS. are in general composed of papyrus of a much thicker texture than the Greek ones; and the Roman characters are usually larger, and the rolls much more voluminous: the characters of the Greek MSS. are, however, with a few exceptions, more perfect than those of the Latin ones. From the mixture of Greek characters in several fragments of Latin MSS. and from the form of the letters and the state of decomposition in which they are found, it is extremely probable that they were of a very ancient date when buried. He looked in vain amongst the MSS. and on the animal charcoal surrounding them, for vestiges of letters in oxide of iron; and it would seem from these circumstances, as well as from the omission of any mention of such a substance by Pliny, that the Romans, up to his period, never used the *ink of galls and iron* for writing: and it is very probable, that the adoption of this ink, and the use of parchment, took place at the same time. The earliest MSS. probably in existence on parchment, are those *codices rescripti* discovered by Monsignore Mai, in the libraries of Milan and Rome. Sir H. Davy tried several substances for restoring colour to the letters in ancient MSS. The triple prussiate of potash, with the alternation of acid, he found most successful. No fragments of Greek, and very few of Latin poetry, have been discovered in the whole collection. Nearly 1000 columns of different works have been copied and engraved by the artists employed in the Museum; but there is very little probability of their being, for many years, offered to the world. Should discoveries of MSS, at any future time be made at Herculaneum, it is to be hoped that the papyri will be immediately excluded from the atmosphere, by being put into air-tight cases, filled with carbonic acid gas after their introduction. There can be no doubt that the specimens now in the Museums were in a much better state when they were first discovered. The persons who have the care of MSS. found at Herculaneum, state that their original number was 1696, and that 431 have been operated upon or presented to foreign governments, so that 1265 ought to remain; but by far the larger proportion are small fragments; and when Sir H. Davy examined the rolls in 1819, it did not appear to him that more than from 80 to 120 offered proper subjects for experiments.

INDIA.

The Governor of Bombay has adopted a humane and enlightened regulation, similar to one which we some time since

announced as issued by the Governor-General at Calcutta, for rescuing young men, cadets or surgeons, on their arrival in India, from the dangers to which they are exposed by the formation of injurious acquaintance and habits. On the arrival of a ship from England, an officer, appointed for the purpose, will superintend the suitable reception of the young men, assist them in obtaining servants, protect them against the impositions of the natives, and provide a table and accommodations for them till appointed to their stations.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Life of the Rev. J. W. Fletcher, late Vicar of Madeley; by the Rev. Robert Cox, A. M. 5s.

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RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

TWENTY-FIRST REPORT.

(*Continued from p. 54.*)

OUR last Number embraced the substance of that part of the Society's Twenty-first Report, which refers to the West African Mission: we now proceed to the Mediterranean Mission, a primary object of which is the revival of the Christian churches bordering on the Mediterranean, with a view to the extension of Christianity throughout the continents of Africa and Asia. Many of the particulars of this mission have appeared in our pages: we shall therefore content ourselves with a brief recapitulation.

During five years' residence in the Mediterranean, Mr. Jowett's time has been fully occupied in voyages and journeys, in superintending the translation of the Scriptures into Maltese, in carrying on much of the correspondence and business of the Malta Bible Society, in assisting in the preparation of tracts, and in promoting education. Whenever he was in Malta, and his health would allow it, he maintained family prayers, in English and Italian, on Saturday and Sunday evenings, accessible to such persons as wished to frequent them. These meetings were the means of attaching friends to the mission. So greatly, however, has the work grown in his hands, that able coadjutors are required; and the Committee trust that his visit home will be the means of procuring such assistants.

The valuable manuscript of the Amharic New Testament, our readers will remember, was brought to England by Mr. Jowett; that of the Old arrived safely by a subsequent packet. Mr. Jowett brought also a translation of the Gospels into Maltese, with a view of printing one of them during his stay in this country.

Before Mr. Jowett left Egypt, he made arrangements with Mr. Salt for the purchase of manuscripts of the Ethiopic Scriptures, more particularly of those parts which are wanting or defective in the copies accessible in Europe.

Mr. Professor Lee has turned his mind much to the subject of Abyssinia; and several other members of the University of Cambridge are devoting themselves, with his assistance, to forward the plans of this and other benevolent societies in behalf of that nation.

Dr. Naudi has continued the preparation of tracts in Italian. Mr. Jowett brought with him to England a tract on Redemption, which had received the benefit of revision by an accomplished Italian scholar: he has carried this tract through the press, and an edition of 2000 copies has been forwarded to Malta. By the series of tracts now in a course of preparation, "we shall become," Mr. Jowett says, "preachers of the truth to many hundreds of thousands who read the Italian language."

Mrs. Jowett has exerted herself with much success for the instruction of Maltese girls. Habits of order and neatness had been introduced; and prayer and the reading of the Scriptures, in Maltese, rendered familiar to the children.

Mr. Jowett has accumulated a large stock of materials for communicating to the Christian world a view of the moral and religious state of the Mediterranean; and is occupied in digesting them for publication.

The Committee next report the proceedings of the Rev. James Connor on the eastern shores of the Mediterranean; a narrative of which has already appeared in our pages. Mr. Connor was enabled, in his journey, to open channels for the circulation of the Scriptures, not only throughout the islands of Candia, Rhodes, and Cyprus, but in all parts of Syria. Hilarion, an Archimandrite of the Greek Church, had engaged, before Mr. Connor left Constantinople, in a translation of the New Testament into modern Greek. On his return to that city, he found that great progress had been made in the translation. Mr. Connor availed himself of the opportunity of cultivating an intercourse with various ecclesiastics of high station, who are friendly to the circulation of the Scriptures. Among these, Polycarp, Patriarch of Jerusalem, had been apprised of his proceedings in the holy city, and warmly approved of them.

The recent melancholy events at Constantinople, which have greatly impeded the Society's plans for the present, are already known to our readers.

The Committee next proceed to lay before their subscribers, the substance

of their communications from the North-India Mission.

The Committee trace the proceedings in this Mission, under the heads of Christian Labourers, Education, and the Press.

In the stations in which these labourers are employed, no other change has taken place, during the year, than a vacancy at Titalya, occasioned by the death of Mr. Schroeter. Of two of the Society's native missionaries, Abdool Messeeh and Mr. William Bowley, the Corresponding Committee thus speak:

"Abdool Messeeh continues to fulfil the utmost expectations of the Committee; and the testimony borne to the excellency of his general deportment, is such as the friends of religion would desire. He is now in Calcutta, where he holds public worship in Hindoostanee three times a week; and numbers of the native Christians attend."

Of Mr. Bowley, who has been ordained as a Lutheran minister, the Committee remark:—

"Mr. Bowley's labours are continued as formerly, to the native congregation, and to the native inhabitants of Chunar, and the neighbourhood generally. His journals exhibit instances of several respectable natives, who, through their intercourse with him, have been brought to approve of Christianity—openly to avow their disbelief of Hindoo books—to read the Gospel in private—and to join occasionally in Christian worship; yet the loss of property, and other inconveniences involved in loss of caste, have hitherto deterred them from making an open profession of Christianity. It is, however, evident that this wearing away of ancient prejudices and increasing favourable disposition toward Christianity among the natives, in every place where missionaries are in habits of intercourse with them, is a preparation of the way for the reception of the Gospel."

Of the seminary of Hindoostanee youths under Mr. Corrie, it is said:

"An examination of the Hindoostanee boys took place, in the presence of several members of the Committee, as well as others interested in missionary objects. The boys were first exercised in reading out of the New Testament, in Hindoostanee; then in reading out of the English New Testament, and explaining the meaning in Hindoostanee. This part of the examination gave much satisfaction: as the pupils manifested a knowledge of English, both in respect to the pronunciation and meaning, which was creditable at once to themselves and their instructor. They were also made to repeat a large portion of the Hindoostanee Catechism, lately printed by the Committee, for the use chiefly of the native Christians at Chunar. The result completely proved that nothing more is wanted than a suitable command of leisure for the prosecution of this work in a very efficient manner. The Committee humbly hope, that perseverance in a course of Christian discipline and education, may, with the Divine blessing, enable them to furnish some useful labourers to the missionary field."

In the department of Education, providing suitable books is felt to be a point of prime importance in India. In addition to the valuable labours of the Rev. D. Schmid, on this point, assistance had been derived from other quarters. The Corresponding Committee particularly acknowledge their obligations to the Diocesan School Committee, for the History of Joseph, in Bengalee; and to the Calcutta School-book Society. The number of scholars under instruction throughout this mission, probably exceeds 2000.

Of the works which have issued from the press, it is stated that the whole of Mr. Ellerton's Dialogues on the Book of Genesis are now published, with an English translation annexed. About 8000 copies have been printed during the year. One thousand copies of each dialogue have been printed separately in Bengalee. The dialogues have been introduced at Burdwan with very good effect: and the Committee add, that the curiosity of the Natives to read them is so considerable that Mr. Deer has introduced them into the greater part of his village schools; so that it has become necessary to take measures for printing a new edition in Bengalee alone, to meet the demand. The Committee have also printed, during the last year, 2000 copies of Mr. Bowley's Catechism in Hindoostanee in the Persian character, and 500 in the Nagree character; 200 copies of a hymn book, and 300 copies of extracts from the Common Prayer, comprehending the Litany in the Nagree character. In this department the Rev. D. Schmid has been diligently employed. He published a letter in English, addressed to Baboo Rammohun Roy; with a view to point out to inquisitive Hindoos—who, re-

nouncing the idolatrous system of their Poorans, adhere to the Vedas as of Divine authority—the exclusive claims of the Bible to inspiration. Soon after, the school book called "Divine Sayings," in Bengalee and English, was brought through the press by the Committee. Mr. Schmid has now in hand a work, of which the first part in Bengalee and English, containing 294 pages, has just issued from the press: it is intended to be a summary of Christian doctrine and practice, and of church history, drawn from the Scriptures, and expressed in the very words of the sacred text. Mr. Schmid has devoted the whole of his savings to the printing of this and other works, and has given the profits to the funds of the mission.

The expenditure of this mission for the year, amounted to about 31,890 rupees, or 3986*l.*, exclusive of the outfit and passage of missionaries. More than a fourth of the amount of this expenditure was raised in India.

It would be impracticable for us to enter upon the details of the several stations connected with this mission; but we shall extract one or two passages by way of specimen.

A gentleman in the East India Company's service, who visited Chunar, bears the following testimony to the exemplary state of the Native Christians.

"It was delightful to witness the beautiful order and decorum of the Native women. The first sight of such a congregation of worshippers is the more striking, because one has hitherto been accustomed to see the women of this country under such very different circumstances. I went with Mr. Bowley to hear him catechize the Christian women in one of their houses, and was indeed gratified. I was more particularly struck by their behaviour and deportment. They read too, very well; and seemed well to understand the questions and answers of the catechism: they then sang. I cannot tell you what I felt in hearing them sound the praises of Jesus Christ. They seemed also to feel as they sung.—I went afterward to see two of the European invalids, whose wives were among the Christians. The first was an old invalid soldier, nearly deaf; and I was accosted, on entering his door, by a native girl, neatly dressed, saying in English, 'Good morning, sir:' there was another little black creature running about: these are two native orphans, whom this man has adopted. On entering the house of the next, I was particularly surprised to observe the exceeding cleanliness and neatness of the house and all its furniture. We surprised the man at his Bible: his wife came in, soon after, having been among those who were examined: she is, Mr. Bowley says, a pious woman. The whole appearance of the barracks, of the houses of the individuals, and those of the Native Christian women, was such as reminded me of a country village in England on the Sabbath-day. Some were sitting at the doors, and others in the verandas reading; and the whole of them were so quiet that one could not but be sure that the Gospel of Peace was known there. I have not seen any thing like it in India before; on which account, perhaps, it was the more observable by me: but the Natives themselves, Mr. Bowley told me, say that the place has been quite altered since the Gospel has been preached. The hawkers and venders of goods now never think of going to the barracks on a Sunday; for they only meet with reproof or advice, instead of selling any thing: and the very Coolies of the place have learned something of Jesus Christ; for the women talk of Him to all who will listen."

Mr. Fisher thus speaks of the Native Christians at Meerut:

"My Native Christians are, at present, all with me. We have the sacrament on the first Sunday in every month, at which they regularly attend and participate. Every Sunday, at eleven o'clock, they all assemble in my study, to read the Gospels. If I were to write down their conversations, they would furnish interesting subjects for correspondence."

Of one of these conversations, Mr. Fisher gives the following account.

"Last Sunday, we were conversing on the universality of the feeling that prevails in all nations, that some atonement for sin is necessary. I related to them what my three sons had seen, as they returned with me from Hurdwar. A Fakeer was observed by the road-side, preparing something extraordinary; which, having never observed before, excited a curiosity to draw near and examine his employment. He had several Hindoo Pilgrims round him, all on their way from the holy Ghaut; who assisted in preparing the wretched devotee for some horrible purpose, to which he had voluntarily bound himself, in order to

expiate the guilt of some crime which he had committed long ago. His attendants literally worshipped him; kissing his feet, calling him God, and invoking his blessing. A large fire was kindled under the extended branch of an old tree: to this branch the Fakir fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion, backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers: with the other hand he counted a string of beads, a fixed number of times; so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means he says he shall atone for the guilt of his sins, and be made holy for ever. The last half hour of the four hours, his people say, he stands upright and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire. The boys went to see him again in the evening, when he was engaged in his prayers, but to what or whom they could not tell.

"I asked my little congregation what they thought of all this. They sat silent, with their eyes cast down and sighing heavily. At length, Anund turned to Matthew Phiroodeen, and passing his arms round his neck, exclaimed, with the most touching expression of affection as well as of gratitude to God—'Ah, my brother! my brother! such once were we! but now (and he lifted up his eyes to heaven, and elevated his whole person)—Jesus! Jesus! my God! my Saviour!'"

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

The following are a few extracts from the letters received by the Committee in the course of the last year. These afford ample proof of the necessity and utility of the institution, and are its best recommendation.

1. "I still remain in circumstances similar to those of the last year, when real poverty constrained me to appeal to the compassion of your Committee. I say similar, though not exactly in all points, for a gracious God has sent me an increase of family. Though Mrs. —— has been the mother of thirteen, I cordially welcome the last; and as it is a boy, I give him to God in sincere prayer, to make him a truly christian man, and if it be his will, a laborious preacher of righteousness. — Without some charitable aid I cannot clear off the arrears of the last year. In my present rather expensive situation, how is it possible that 130*l.*, the amount of my income, can supply so large a family as eleven persons, with the most common comforts of life? Your repeated bounty has enabled me to be useful, and respectable, and comfortable, in a situation certainly of some importance."

2. "Happy should I be were my pecuniary circumstances such as would render another application on my part unnecessary; but having had for many years to labour among a very poor people, my family having been very large, and my necessities compelling me to purchase many articles on disadvantageous terms. I have not known for several years what it is to be free from difficulties; and such is my state at present, unless I can obtain some speedy assistance, that my credit must fail, and in that case an end will be put to my ministerial usefulness. In addition to my other burthens, I have lately experienced considerable affliction in my family, and having myself at times been so indisposed as to be incapable of discharging my duty; the consequence has been an unavoidable increase of expenditure—and although the congregation I serve is so considerable in number, many of them being in low circumstances, and not a few of them total strangers, that degree of assistance is not afforded which might otherwise be expected. My income is about 147*l.* I have ten children, five of whom are wholly dependent upon me for support. It is computed that the congregation may average a thousand persons; the communicants a hundred. The sacrament is administered monthly."

3. "I am still curate of ——, have a wife and ten children, seven of whom are wholly dependent on me; and my curacy is no more than fifty pounds per annum for our support. Five of my children have been afflicted with the typhus fever, and doctors' bills must be very

considerable for attending them these three months. I hope that the worthy gentlemen will look upon this my humble petition with tenderness and compassion: and may the God of mercy reward my kind benefactors!"

4. (From a Clergyman's Widow.)—"In deep distress and heartfelt sorrow, I acquaint you and the worthy Committee of the death of my dear husband, after a painful illness of ten months, which he bore with a steady, composed, and Christian fortitude, truly edifying to his religious friends——I feel greatly obliged for the last liberal supply, in feeling consideration of his supposed expense——I have three children dependent on me, or rather on Providence. The medical bills, and several other necessary expenses, are yet unpaid. I pray to be enabled to put my whole trust in the Lord. My son, who is come to us, and has succeeded in having his father's curacies, is the only earthly support I have to look to. In laying this before the Committee, you will oblige your afflicted but grateful servant."

5. "When I review the dealings of God with us I am constrained to say, that mercy and goodness have abounded towards us——Though the merciful Lord was pleased to cloud his favours with afflictions, yet I trust all was in love to our souls——I have *forty-five pounds* per annum from the chapel, and have received *forty-six* pounds, from other sources. We are six in family. From six to seven hundred in the congregation, and about thirty communicants. We have Sunday-schools attached to the chapel; I superintend them myself."

6. "I beg leave to acknowledge in the most grateful manner, the receipt of your kind letter, with the inclosed bank post-bill. It is impossible for me to describe, within the compass of a letter, the joy which the receipt of this valuable present has created in the bosom of my poor wife and myself. It came just in time to rescue us from the greatest misery, and to afford us wherewith to obtain those necessaries required for the sustenance of man, which I am sorry to say we were almost destitute of."

7. "I received your kind letter yesterday, enclosing ——; I have to thank the Committee for the favour conferred upon me. It will prove highly beneficial to me, as it will help to accomplish many of my wishes for the services of my children, and *which could not have been done but* through this aid. It will prevent many a heart-ache, and cause, I hope, my soul to be lifted up to God in gratitude and thanksgiving."

..... "My income, one hundred pounds.....No fees whatever. My family consists of nine persons. I buried a child nine months ago, and my eldest son has been put apprentice by some pious christian friends. The congregation from twelve to fifteen hundred, often two thousand. The communicants monthly from one to two hundred."

8. ——— "My scanty stipend will too well convey a sense of my need, which is pressing; but I wish to conduct myself with resignation. My salary is twenty pounds. I have no other income I have a wife and three children. The average of the congregation about one hundred and fifty—sacrament administered four times a year. My own poverty, and that of the people, have hitherto prevented me from doing any good further than by my public and private labours."

9. ....., "Though poverty pinches very hard, more particularly in cases where the petitioners may have been brought up in affluent circumstances, and educated as gentlemen usually are at our universities, yet, when continued illness, with numberless concomitant expenses is taken into consideration, his sufferings become far greater; to this add a further source of grief;—a poor sick wife, near her confinement is wholly unable to provide the many little necessaries requisite. You may hence form a fair opinion of my present state. My income is under sixty-five pounds. I have a wife, and at present three children, all young, and wholly dependent on me for support."

By reference to the accounts of the Society, it appears that the Committee have been under the necessity, for the last two years, of selling out part of their funded property; although by the dividends arising from it, the grants made by them have been in a considerable measure supplied. The Committee therefore hope, that as the claims on the Society's benevolence are yearly increasing, the friends of religion and the church will exert themselves to increase the list of donations and subscriptions.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The bill proposed by the new ministry for the regulation, we might almost say for the extinction of the liberty, of the press, has passed the chamber of deputies, after a long and vehement struggle, by a majority of 219 to 137. Numerous amendments were moved, and warmly supported by the left side, but were decidedly rejected. The new ministers, have thus proved their strength, at least in the representative body; but there can be no doubt that the general feeling in France is hostile to their views of policy, and should these be persisted in, may issue in some serious convulsion, affecting even the stability of the throne, and involving, perhaps, the peace of the world. The allied powers, however, could, hardly deem themselves justified in interfering in the internal disputes of France, while those differences respected only the fulfilment or non-fulfilment of the pledge given by the king in the charter, when he reascended the throne. Certainly the fiction of a social compact was most completely realized on that occasion; and there can be no doubt that the nation has as indefeasible a claim on the government to fulfil the terms of that compact, as the government has upon the nation for submission to the laws framed in conformity to its spirit and principles. In the mean time, the French funds are gradually rising: and we lament to add, the French Slave-trade is acquiring daily a wider and more opprobrious extent.

SPAIN.—The king of Spain has been obliged, at length, to dismiss his ministers and to choose new ones. Among other measures recommended to the cortes, in a special message sent down to them from the throne, is a proposition for restraining the evils of the press. A law has passed that body to effect this object; and the rational restraints which it imposes gave occasion, while they were under discussion, to some popular tumults. The cortes, however, have remained firm; and, we must do them the justice to say, seem disposed to uphold the existing institutions of the country, against the clamours or the efforts of faction, whether exerted in favour of the old or of the new order of things.

It gives us great pleasure to state, that a law has recently passed this assembly for the more effectual repression of the African Slave-trade. All Spanish ships in that trade are made liable to seizure and condemnation. Their owners, fitters-out, captains, officers, and crew, are subjected, on conviction, to the punishment of the galleys, or to hard labour in some other way, for ten years. All foreign vessels attempting to introduce slaves into the Spanish dominions are also to be seized and confiscated, and the persons navigating them to undergo the same punishment as native Spaniards. The slaves carried in contravention of the laws are to be made free, and a part of the proceeds of the ship and cargo is to be applied to their benefit. We hail this law as an indication of a spirit on the part of the Spanish cortes, which promises an administration of uprightness and humanity; and we trust that no time will be lost in concerting with our government the means of carrying so admirable an enactment into complete effect. France may well blush at being thus outstript by Spain in the march of benevolence and justice.

TURKEY.—A most remarkable silence has of late prevailed with respect to the affairs of Turkey; and the general inference from this circumstance appears to have been, that the differences between that power and Russia are about to be compromised, and that the troubles in Greece are likely soon to terminate. We confess that we can discover nothing in the mere absence of idle rumours to justify such surmises. A note of the Turkish government addressed to the English minister would rather indicate that there was no intention on the part of the Porte to accede to what has been declared to be, and what we believe really is, the ultimatum of Russia. The assurances it contains are of the most vague and unsatisfactory kind, and so perfectly evasive that they are calculated to generate distrust instead of confidence. In the mean time, neither Russia nor the Porte appears to have relaxed their warlike preparations; and their armies, which are daily joined by fresh troops, are at no great distance from each other, ready, apparently, to

begin their operations with the return of spring. The Greeks are busily employed in fortifying, and in supplying with the munitions of war all the strong places of which they have obtained possession, in the Morea and elsewhere; and they evince a determination, whatever may be the result of the negociations between Russia and the Porte, and at whatever cost to themselves, to achieve their deliverance from the Turkish yoke. We most ardently hope that their efforts will be crowned with complete success.

DOMESTIC.

Parliament opened on the 5th instant, with a speech from the throne, delivered by the king in person, in which his majesty presented, in substance, the following statements: That he continued to receive from foreign powers the strongest assurances of friendship towards this country: that his endeavours had been directed, in common with his allies, to the settlement of the differences between Russia and Turkey; and that there was reason to hope that those differences would be satisfactorily adjusted: that he had derived great satisfaction from the loyalty and attachment manifested by his Irish subjects during his visit to their country, but that a spirit of outrage had since arisen which he felt determined by all possible means to subdue,—for which purpose it would be necessary for Parliament to consider whether the existing laws were sufficient to meet the exigency: that the revenue had increased, and was still increasing: that he had made a large reduction in the estimates of the annual expenditure, particularly in the naval and military departments: that the commerce and manufactures of the United Kingdom had considerably improved, and were in a flourishing condition; but that the agricultural interest was in a depressed state, and ought to occupy the early attention of parliament,—who, however, would always bear in mind, whatever measures they might adopt, that in the maintenance of our public credit all the best interests of the kingdom were deeply involved.

In the house of lords, the address in reply to the king's speech, was carried without opposition. In the house of commons, two amendments were moved; one by Sir F. Burdett, the object of which was to defer, for two days the consideration of the reply to be made to his majesty; and the other by Mr. Hume, which went to pledge the house to a large reduction of our expenditure, and the consequent relief of the country from the pressure of taxation. Both motions were negatived by considerable majorities; but they gave rise to some interesting discussions.

On the state of our negociations with respect to Turkey, little or no explanation has as yet been given. The few words uttered by ministers seemed intended to produce the impression, that their *feelings* were on the side of the Greeks; but that considerations of policy, and also of good faith to Turkey, would prevent this country from espousing their cause, or from interfering at all in the question, except by way of mediation; and this mediation, they trusted, would be successful.

The state of Ireland demanded, and has received, prompt attention. At the period when the View of Public Affairs in our last Number went to press, the disturbances in the south-west of that island had been for the moment somewhat calmed; but they subsequently broke out with new force, and assumed more of the decided character of rebellion. Skirmishes have occurred between parties of the rioters and the police and military, in which several persons have been killed. The reports of the last fortnight have, however, been again more favourable; though nothing, perhaps, can be more fallacious than to judge of the real state of the insurrection from these partial changes. To check the immediate evil, ministers have brought before parliament two very strong measures; the suspension of the law of Habeas Corpus, and the revival of the Insurrection Act,—the provisions of which are extremely coercive, such as forbidding persons from assembling in groups of above a certain number, inflicting severe penalties upon individuals absenting themselves from their homes at night without a lawful excuse, enabling the magistrates to make domiciliary visits at all hours, and to decide, if they think it requisite, in some cases, on the guilt or innocence of the parties, without the intervention of a jury. The operation of these laws, however, is confined to districts declared to be actually in a sate of insurrection. The necessity of these measures was conceived to be so urgent, that many

of those who lamented most deeply that direful necessity, considered them as indispensable at the present moment; and they were carried through parliament with the utmost celerity, the standing orders of both houses being suspended on the occasion. We do not question this necessity; but we trust that the plans of government for the pacification of Ireland, are not limited to coercive measures of this stern description. If they are, however effectual they may be in dissipating the present alarm, the deep-seated causes of all these calamitous disturbances will remain just where they were, and be ready to break out, as they have done again and again, at the first favourable opportunity, or on the first fresh excitement. In the present instance, indeed, it clearly appears, that the disorders which have unhappily occurred did not originate in political disaffection, but arose from the cruel and oppressive conduct of certain land-owners towards their tenantry. But, in the actual state of Ireland, what security can we have that that state of lawless tumult which has been excited by private wrongs, and has been directed against obnoxious individuals, shall not be gradually converted into rebellion against the government which is properly exerting itself to repress and to punish the violation of order? This forms an argument indeed for the most energetic measures which can be devised for restoring tranquillity to the disturbed districts. But it presses, if possible, still more strongly, on the government and on parliament, the duty of meliorating the condition of that unhappy and too long neglected country. To encourage the agriculture, commerce, and manufactures of Ireland; to give to her an able and upright local magistracy, a resident gentry, and a resident laborious and pious clergy; to raise the degraded condition of her peasantry, and enable them to enjoy a fair portion of the produce of their labour; to allay the religious dissensions which pervade every part of the country, and embitter the quiet of every hamlet within it; and to devise a substitute for the tythe system, that everlasting source of discontent and disorder, are a few, and but a few, of the obligations imposed upon them. And if, in addition to this paternal conduct on the part of the rulers and legislators of Ireland, the clergy were not only to reside in their parishes, but to labour to gain the affection and confidence of their parishioners, by their uniform and unceasing kindness, even to those who reject their professional ministrations; and if suitable exertions were also employed by them, and by the Protestant gentry, to educate the rising generation in moral and religious habits, and to enable them to read the holy Scriptures, as the directory of their faith and practice; much might doubtless be effected in a few years for the improvement and tranquillity of that country: she would become too happy to wish for any material political changes, and too well informed to be open to the machinations of revolutionary demagogues. If some such course is not pursued, the mischievous spirit which is at present at work in some quarters, will become general, and, no longer confined to local grievances and partial evils—to a war with tithe-proctors and middle men, will take a far wider range, and aim at the overthrow of every established institution, at whatever cost of devastation and blood. We earnestly hope, therefore, that the affecting exigencies of Ireland will not be forgotten with the cessation of the present alarm. Little indeed has, as yet, been said in parliament, either by ministers or opposition, respecting any intended measures of amelioration; but this, we conceive, has proceeded not from any want of cordial interest in the subject, but from the number of other pressing points which have called for earlier attention, and from the necessity of quelling, in the first instance, the tumultuous spirit which exists in some parts of the country. The statements of the noble lord who moved the address on the king's speech in the house of lords, (the Earl of Roden), seem to furnish a pledge that, among the other measures in prospect for Ireland, the education and religious instruction of the people will occupy a prominent place. His lordship dwelt forcibly on this topic; and particularly hailed the much-calumniated Bible Society as the guardian angel of his country. We trust that his manly and Christian sentiments, on the moral amelioration of Ireland, will not be without their due effect upon parliament and the country; and especially on those of his fellow-countrymen, lay or ecclesiastical, who have hitherto been unjustly warped on these vital questions. We were no less consoled by the en-

gagement entered into by Mr. Grant, the late secretary of Ireland, to develop to parliament his views of the state of that country, and of the remedial measures which her circumstances require; an engagement which was hailed with such concurrent acclamation as at once proved the deep impression felt of the importance of the subject, and the strong claim which the speaker was allowed to have acquired to the general confidence of the house and of the country by his upright, liberal, and able administration of Irish affairs.

The state of the agricultural interest has given birth to some lengthened debates; and various plans have been proposed for its relief, all of them, we conceive, equally unavailing. That there is a considerable degree of distress felt by farmers and landowners, in many parts of the country, is admitted on all sides. The whole, however, seems to us to resolve itself into this; That the produce of the soil is cheap from its abundance, and that rents have not yet been sufficiently lowered to suit the new circumstances in which we are placed.

As for the various and discordant remedies that have been proposed, they have only tended to convince us more than ever that parliament, by its interference, may do much harm, but can do no good. The diminution of taxes is of course loudly insisted upon as one grand remedy; and it cannot be denied that, if this were practicable, some slight relief might follow its adoption,—but less, far less, we believe, than is commonly imagined. Ministers have yielded so far to the general feeling, as to have agreed to remit to the amount of a shilling on the bushel of barley. Economy is doubtless the duty of ministers; and we are glad that all parties, ministers themselves among the number, concur to think so; but it is but mockery to hope for any sensible relief to the agriculturists from this or any other practicable reduction of taxes. It is but a limited part of the revenue over which government have any controul; and even were they to cut down the public expenditure to the lowest possible estimate of their opponents, the reduction would be scarcely, if at all, felt by the farmer. Great as is the sum demanded of him for taxes, it is only a fraction of the sums paid by him in the shape of rent and poor's-rate; and, were the whole swept away, we conceive it would make but a slight deduction from his necessary outgoings. Ministers have further proposed to issue four millions of Exchequer Bills to parishes, on the security of the poor's-rate, to be lent to distressed agriculturists. But this proposition we conceive to be wholly uncalled for by the circumstances of the country; and if acted upon, must therefore do more harm than good. There is a superabundance of capital in the country already; so that this measure can only add to the difficulty which is already felt in finding the means of beneficially employing it. It may enable some land-holders, indeed, to keep up their rents a little longer, and some farmers to pay them; but this can be attended with permanent advantage to neither.—The Agricultural Committee has been re-appointed.

Besides the repeal of the malt-tax duty, the Chancellor of the Exchequer contemplates an immediate liquidation of the one hundred and fifty-five millions of five per cent. stock, by converting them into four per cent. stock; a measure which seems at the present moment to be practicable, and, if practicable, expedient.

We are happy to report a favourable state of the finances; a circumstance which we cannot but attribute to the cheapness of the necessaries of life, which puts it in the power of the great mass of the community to expend a larger portion of their earnings on exciseable articles.

ANSWERS TO CORRESPONDENTS.

X. X.; AGRESTIS; A CONSTANT READER; C. V. P.; C. C. DUBITANS; S. B.; JUVENIS; J. T. G.; Y. E. T.; AMICUS FIDEI; MATER; S.; FIDUS AMICUS; A CONSTANT READER; R. S. Y; L. Y; and ANGLO-AMERICANUS, Nos. 2 and 3; have been received, and are under consideration.

We have frequently stated that we have not space to insert lists of charitable subscriptions.

We are requested to announce, that the remaining half of the 100*l.* Bank Note, (No. 6981) has been received by the British and Foreign Bible Society.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

ON THE APOCRYPHAL NEW TESTAMENT.

(*Concluded from p.* 69.)

MR. HORNE continues his third section, on the *internal* evidence of spuriousness in the books of the Apocryphal New Testament, as follows:—

6. *The apocryphal books ascribed to the Apostles and Evangelists contain direct contradictions to authentic history, both sacred and profane.* Thus, in the beginning of the Epistle of Abgarus, that monarch is made to confess his faith in Christ as God, or as the Son of God: in the latter end he invites Christ to dwell with him in his city, because of the malice of the Jews, who intended him mischief. Now this is a plain contradiction; for had he really thought him God, he must certainly think him possessed of almighty power, and consequently to be in no need of the protection of his city. This seems to be as clear demonstration as subjects of this sort are capable of receiving: nor are we aware of any objection that can be made, unless it be, that Peter, who had confessed him to be the Son of God (Matt. xvi. 16), yet when he came to be apprehended, thought it necessary to interpose with human force to attempt his rescue. (Matt. xxvi. 51. compared with John xviii. 10.) To which it is easy to answer, that whatever opinion Peter, or indeed any of the Apostles, had of Christ before this time, they seem now to have changed it, and by the prospects of his danger and death to have grown cool in their opinion of his almighty power, else they would never all have forsaken him at his crucifixion as they did. But nothing of this can be supposed in the case of Abgarus, who cannot be imagined to have altered his sentiments in the interval of writing so short an epistle.

Again; *several parts of the above cited letters, which profess to be addressed to Seneca, suppose Paul to have been at the time of writing at Rome; whereas others imply the contrary.* That he was then at Rome, is implied in the first words of the first letter, in which Seneca tells Paul, that he supposed he had been told the discourse that passed the day before between him and Lucilius by some Christians who were present; as also in the first words of Paul's first epistle, and that part of Seneca's second, where he tells him, he would endeavour to introduce him to Cæsar; and that he would confer with him, and read over together some parts of his writings; and in that part of Paul's second, where he hopes for Seneca's company, and in several other places. But, on the other hand, several parts of the letters suppose Paul not at Rome, as where Seneca (Epist. iii.) complains of his staying so long away, and both Paul and Seneca are made to date their letters, when such and such persons were consuls: see Paul's fifth and sixth, and Seneca's sixth, seventh, and eighth. Now, had they *both* been in the same city, nothing can be more unreasonable than to suppose that they would have dated thus: what need could there be to inform each other who were consuls? Paul therefore

is supposed to be and not to be at Rome at the same time, which is a manifest contradiction. Besides this contradiction, the very dating of their letters by consulships seems to be no small evidence of their spuriousness, because it was a thing utterly unknown that any persons ever did so; nor does one such instance occur in the Epistles of Seneca, Cicero, or any other writer. To which we may add, that, in these letters, there are *several mistakes* in the names of the consuls who are mentioned; which clearly prove that these epistles could not have been written by Paul and Seneca. Another circumstance which proves the epistles ascribed to the Apostle to be a gross forgery, is, that the latter is introduced as entreating Seneca not to venture to say any thing more concerning him or the Christian religion to Nero, lest he should offend him. Now it is utterly improbable that Paul would obstruct Seneca in his intentions of recommending Christianity to the Emperor Nero; and it is directly contrary to his known and constant zeal and endeavours for its propagation. Would he not rather have rejoiced in so probable an opportunity of spreading the knowledge of Christ, and by the means of one so near to, and so much in favour with, the emperor, have procured the liberty for himself and the other Christian converts of exercising their religion freely? To imagine the contrary is to suppose the Apostle at once defective in his regards to himself and the whole body of Christians, and acting in direct contradiction to the whole of his conduct, and zealous endeavours to advance the interest of Christianity.

But, besides, it has happened here, as commonly in such cases, want of memory betrays the forgery: although the author, so unlike Paul, in this place wishes not to discover the Christian religion to the emperor, yet in another epistle, viz. the sixth of Paul, he is made to advise Seneca to take convenient opportunities of insinuating the Christian religion, and things in favour of it, to Nero and his family; than which nothing can be a more manifest contradiction.

Similar gross and glaring contradictions occur in the Gospel of Nicodemus. To instance only in one or two, which are very notorious: In chap. ii. 14. the twelve men, Eliezer, Asterius, Antonius, &c. who declare themselves to be no proselytes, but born Jews; when Pilate tendered them an oath, and would have had them swear by the life of Cæsar, refused, because, they say, we have a law that forbids our swearing, and makes it sinful to swear; yet in chap. iv. 7. the elders, scribes, priests and Levites, are brought in swearing by the life of Cæsar without any scruple; and in chap. xii. 23, they make others, who were Jews, swear by the God of Israel; and Pilate gives an oath to a whole assembly of the scribes, chief-priests, &c. chap. xii. 3. This seems a manifest contradiction. Another is, that in chap. xi. 15, Pilate is introduced as making a speech to the Jews, in which he gives a true and just abstract of the Old Testament history relating to the Israelites, viz. what God had done for them, and how they had behaved themselves to him. Whereas the same Pilate, chap. xxiii. 2, is made to be perfectly ignorant of the Bible, and only to have heard by report that there was such a book; nor can it be said, that Pilate here only refers to the Bible kept in the Temple; for the manner of speech shews he was ignorant of the contents of the book; "I have heard you have a certain book," &c. and this is indeed in itself very probable. Further, this book contains many things contrary to known truths. Such is indeed the whole of it, except what is taken out of our present genuine Gospels. Who, for instance, will credit the long story chap. xv.—xviii. of Christ's going

down to hell, and all the romantic fabulous relations of what happened in consequence of it? Who will believe that Christ there signed Adam and the Patriarchs with the sign of the cross; and that all the holy Patriarchs were in hell till that time? &c. Besides, in other places, there are notorious falsehoods; as that is, to make the Jews understand our Saviour, as saying that he would destroy Solomon's Temple, chap. iv. 4. which they could not but know had been destroyed several hundred years before;—to make the name Centurio to be the proper name of a man who came to Christ, when it is certain it was the name of his post or office, &c.;—to make the words of Paul, 1 Cor. xv. 55, *O death, where is thy sting? O grave, where is thy victory?* to be the words of Isaiah, chap. xxi.; and to make Simeon (chap. xvi. and xvii.) to be a high-priest, which it is certain he was not.

7. The striking contrast between truth and falsehood is naturally heightened, when those passages come under consideration which are borrowed from the genuine Scriptures, and, with more or less deviation from the original, adapted to the purposes of the apocryphal writers. Thus, the simple fact contained in Matt. i. 19. is expanded through a chapter and a half of the Prot-evangelion. Again; the plain narrative of Luke ii. 16. is not thought sufficient for the great event which was just before related, and accordingly it is thus improved in the Gospel of the Infancy:—"After this, when the shepherds came, and had made a fire, and they were exceedingly rejoicing, the heavenly host appeared to them, praising and adoring the supreme God; and as the shepherds were engaged in the same employment, the cave at that time seemed like a glorious temple, because both the tongues of angels and men united to adore and magnify God, on account of the birth of the Lord Christ. But when the old Hebrew woman saw all these evident miracles, she gave praises to God, and said, *I thank thee, O God, thou God of Israel, for that mine eyes have seen the birth of the Saviour of the world.*"—The short and interesting account which is given by the genuine Evangelist at the end of the same chapter, is considered by the author of a spurious Gospel, as by no means adequate to the great dignity of our Saviour's character, nor calculated to satisfy the just curiosity of pious Christians. We are therefore informed, that Jesus, in his conference with the doctors in the temple, after explaining the books of the law, and unfolding the mysteries contained in the prophetical writings, exhibited a knowledge no less profound of astronomy, medicine, and natural history*. Hence, too, in

* Gospel of the Infancy (li. lii. of Fabricius), xx. xxi. of Apoc. New Testament, pp. 39—41. The latter part is so curious, and forms such a contrast to the sober narrative of the sacred historians, and indeed of all serious history, that it may be well to transcribe it as an illustrative specimen. "When a certain astronomer, who was present, asked the Lord Jesus, 'whether he had studied astronomy:' the Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square, and sextile aspect; their progressive and retrograde motion; their size and several prognostications; and other things, which the reason of man had never discovered. There was also among them a philosopher well skilled in physic and natural philosophy, who asked the Lord Jesus, 'whether he had studied physic.' He replied, and explained to him physics and metaphysics, also those things which were above and below the power of nature; the powers also of the body, its humours and their effects; also the number of its members and bones, veins, arteries, and nerves; the several constitutions of body, hot and dry, cold and moist, and the tendencies of them; how the soul operated upon the body; what its various sensations and faculties were; the faculty of speaking, anger, desire; and lastly, the manner of its

the Gospel attributed to Nicodemus, the particulars of our Saviour's trial are enumerated most fully, the testimony of the witnesses both for and against him is given at large, and the expostulations of Pilate with the Jews are recorded with a minuteness equal to their imagined importance. And as, in the genuine history of these transactions, the Roman governor is reported to have put a question of considerable moment, to which our Saviour vouchsafed no answer, or at least the Evangelists have not recorded it, these falsifiers have thought proper to supply so essential a defect. "Pilate saith unto him, *What is truth?* Jesus said, *Truth is from heaven.* Pilate said, *Therefore truth is not on earth?* Jesus saith unto Pilate, *Believe that truth is on earth among those, who, when they have the power of judgment, are governed by truth, and form right judgment.*"

In the Prot-evangelion, there are not fewer than *twelve* circumstances stolen from the canonical books; and in the Gospel of the Birth of Mary, *six* circumstances; and by far the greater part of the pretended Gospel of Nicodemus is transcribed and stolen from other books. Nothing can be more evident to any one who is acquainted with the sacred books, and has read this Gospel, than that a great part of it is borrowed and stolen from them. Every such person must perceive, that the greatest part of the history of our Saviour's trial is taken out of our present Gospels, not only because it is a relation of the same facts and circumstances, but also in the very same words and order for the most part; and though this may be supposed to have happened accidentally, yet it is next to impossible to suppose a constant likeness of expression, not only to one, but sometimes to one and sometimes to another of our Evangelists. In short, the author seems to have designed a sort of abstract or compendium of all which he found most considerable to his purpose in our four Gospels; though he has but aukwardly put it together.

But the most flagrant instance, perhaps, of fraudulent copying from the canonical books, is to be found in the pretended Epistle of Paul to the Laodiceans, almost every verse of which is taken from the great Apostle's genuine writings, as appears from the collation in Mr. Jones's work on the Canon.

8. Lastly, as the credibility of the genuine books of the New Testament is established by the accounts of countries, governors, princes, people, &c. therein contained, by their being confirmed by the relations of contemporary writers, both friends and enemies to Christians and Christianity (and especially by the relations of hostile writers); so the spuriousness of the pseudo-evangelical writings is demonstrated by their containing *gross falsehoods, and statements which are contradicted by the narratives of those writers who were contemporary with the supposed authors of them.*

Thus, in the fourth of Seneca's epistles to Paul, we read that *the emperor* (Nero) *was delighted and surprised at the thoughts and sentiments in Paul's epistles to the churches;* and in the fourth of Paul's epistles to the philosopher, that the *the emperor is both an admirer and favourer* of Christianity. These assertions are notoriously *false,* and contrary to the unanimous relations of heathen and Christian writers concerning Nero and his regard to the Christians. The Gospel of Mary contains at least two gross falsehoods and contradictions to historical fact; and not fewer than seven equally glaring instances

compositon and dissolution; and other things, which the understanding of no creature had ever reached. Then that philosopher arose, and worshipped the Lord Jesus, and said, O Lord Jesus, from henceforth I will be thy disciple and servant."

exist in the pseudo-gospel or Protevangelion of James: six others occur in the two gospels of Christ's Infancy, which relate things notoriously contrary to the benevolent design of Christ's miracles, and to his pure and holy doctrine, which prohibited revenge, and promoted universal charity and love. Lastly, —for it would exceed the limits of this article (already perhaps too much extended) to specify all the absurd falsehoods contained in the spurious writings which we have been considering,—the Acts of Paul and Thecla directly falsify the doctrines and practice of the Apostle, concerning the *unlawfulness* of marriage (which he is here said to have taught, though the reverse is evident to the most cursory reader of his Epistles); and concerning the *preaching of women*, Thecla being said to be commissioned by him to preach the Gospel, though it was not only contrary to the practice of both Jews and Gentiles, but also to St. Paul's positive commands in his genuine Epistles. But what proves the utter spuriousness of these Acts of Paul and Thecla, if any further proof were wanting, is the fact that Paul, whose life and writings bespeak him to have been a man of unimpeachable veracity, is introduced in them as uttering a wilful and deliberate falsehood. That he is so introduced, is evident; for after an intimate acquaintance between Paul and Thecla, and their having taken a journey together to Antioch, he is presently made to deny her, and to tell Alexander, I know not the woman of whom you speak, nor does she belong to me. But how contrary this is to the known and true character of St. Paul, every one must see. He, who so boldly stood up for the defence of the Gospel against all sorts of opposition, who hazarded and suffered all things for the sake of God and a good conscience, which he endeavoured to keep void of offence towards God and men, most unquestionably never would so easily have been betrayed to so gross a crime, to make a sacrifice of the credit of his profession and the peace of his conscience at once upon so slight a temptation and provocation.

Having thus gone through the heads of his masterly and conclusive argument, Mr. Horne dismisses the subject with the following general reflections:—

IV. From the preceding view of the evidence concerning the apocryphal productions, which have lately been reprinted, the candid reader will readily be enabled to perceive how little cause there is, lest the credibility and inspiration of the genuine books of the New Testament should be affected by them. So far indeed are these books from militating, in any degree, against the evangelical history, that, on the contrary, they most decidedly corroborate it: for they are written in the names of those whom our authentic Scriptures state to have been Apostles and companions of Apostles; and they all suppose the dignity of our Lord's person, and that a power of working miracles, together with a high degree of authority, was conveyed by him to his Apostles. It ought also to be recollected that few, if any, of these books were composed before the beginning of the second century. As they were not composed before that time, they might well refer (as most of them certainly do) to the commonly received books of the New Testament: and therefore, instead of invalidating the credit of those sacred books, they really bear testimony to them. All these books are not properly spurious; that is, ascribed to authors who did not compose them: but, as they were not composed by Apostles, nor at first ascribed to them, they may with great propriety be termed *apocryphal*; for they have in their titles the names of Apostles, and they make a specious pretence of

delivering a true history of their doctrines, discourses, miracles and travels, though that history is not true and authentic, and was not written by any apostle or apostolical man. Further, we may account for the publication of these apocryphal or pseudepigraphal books, as they were unquestionably owing to the fame of Christ and his Apostles, and the great success of their ministry. And in this respect the case of the Apostles of Jesus Christ is not singular: many men of distinguished characters have had discourses made for them, of which they knew nothing, and actions imputed to them which they never performed; and eminent writers have had works ascribed to them of which they were not the authors. Thus, various orations were falsely ascribed to Demosthenes and Lysias; many things were published in the names of Plautus, Virgil, and Horace, which never were composed by them. The Greek and Roman critics distinguished between the genuine and spurious works of those illustrious writers. The same laudable caution and circumspection were exercised by the first Christians, who did not immediately receive every thing that was proposed to them, but admitted nothing as canonical that did not bear the test of being the genuine production of the sacred writer with whose name it was inscribed, or by whom it professed to have been written.

To the Editor of the Christian Observer.

THE declaration of St. Paul, Rom. ix. 3; "*I could wish that myself were accursed from Christ,* for my brethren, my kinsmen, according to the flesh;" is allowed by all biblical scholars to be subject to considerable difficulties. I hope, therefore, an attempt to throw light on that remarkable passage will be candidly received, even though it should be considered by competent judges unfounded in point of criticism.

I have looked into all the commentators cited by the Critici Sacri; but none of them appears to me to furnish a satisfactory solution of the difficulty. Some of these learned writers consider the Apostle's phrase as a deliberate declaration that he could wish, if possible, to be himself cut off from everlasting happiness for the sake of his countrymen. Others reject this notion as too monstrous to be entertained, and explain his meaning in a lower sense of suffering contempt like that to which an excommunicated person is exposed. Many, perhaps the majority, of readers look upon the sentence simply as an hyperbole, comparing it with the expression of Moses, when, with like zeal for his brethren, he wished that God would blot him out of his book; but I do not find it easy to bring my imagination to admit of such an extraordinary boldness of assertion as, if it had been first conceived in our own times, and expressed in our language, would have appeared to border on impiety.

The most satisfactory explanation to my own mind, is the common one adopted by various eminent writers and commentators—among others, Scott and Doddridge—that the Apostle wished himself made a curse "after the manner of Christ" (απο του χριστου), who was made a curse for us; that is, he could be content to submit to the same ignominy and personal suffering. This rendering is usually supported by a reference to 2 Tim. i. 3. where the same Apostle "thanks God, whom he serves (απο προγονων) from his forefathers;" that is, after the manner of their religion, or after their example. Many good biblical scholars, however, entertain doubts whether the two passages can be deemed parallel.

Without discussing this point at present, allow me to suggest an interpretation which I believe has

never been suggested, but which I think will bear examination. I conceive the phraseology in the passage in question to be strictly parallel to that of Genesis iii. 14., where the Almighty pronounces the serpent, "cursed *above* all cattle." The construction in the Septuagint, bears a most striking accordance to that of St. Paul, (επικαταρατος συ ΑΠΟ παντων των κτηνων. αναθεμα ειναι ΑΠΟ του χριστου): and it seems to me highly probable, that the blessed Apostle, whose whole mind was full of the doctrines of the fall and the redemption,—whose heart was melted by the love of Christ, in becoming "a curse" for the whole human race,—in contemplating the dreadful obstinacy of his countrymen, was led to break out into an impassioned wish, that he could convert them, even at the expense of being himself made a curse *above* Christ. There were no bounds to the ignominy he could be content to undergo for the great object so near his heart: he would bear, if possible, even the measure of contempt and reprobation heaped on the Redeemer himself, or, if it could even be exceeded, he would still be willing to endure it.

To this view of the passage I see no objection either on the score of doctrine, or of grammatical construction; but, if I am in error, I shall be happy to be corrected by some of your learned correspondents.

D. R. N.

To the Editor of the Christian Observer.

In your last Number, in the review of "Pamphlets on the Infidelity of the Times," occurs the following observation (p. 98): "We may remark of most large schools, whether for rich or poor, that religious *knowledge*, rather than religious *duty*, is the object of solicitude." I so fully agree with your reviewer in the truth of his observation; and am so strongly convinced, that to this grievous defect we must attribute the low state of practical religion in the case of far too many of our laity and clergy, that I am anxious the consideration of the subject should be extended beyond a mere passing remark; particularly in reference to the theological pursuits of students for holy orders, and, I may add, of academical students in general.

In the case of Oxford, considerable attention has of late years been devoted to the science of divinity; and from the ample investigation which the subject has undergone at Cambridge, it may, I think, be confidently predicted, that it will not be very long before some measures are adopted, in that university also, for adding Christian theology to the pursuits necessary for the attainment of a degree. The wish to do so is, I believe, very general; so that the chief difficulties regard only the details of the question, as connected with Cambridge habits and institutions. It is not, however, my present purpose to touch upon points of this nature; but solely to remind your readers, that, after all, little is done for the extension of religion by the mere application of the human intellect to the critical studies of theology. Such an application is indeed highly valuable and desirable; but it is at best but a small part of what the exigencies of the present times, and, I may add, of *all* times, demand. I could wish to see it embossed in conspicuous characters on the gates of our colleges; on the walls of our endowed and national, and all other academical, institutions; on the doors of the examination-rooms of our episcopal palaces; over every theological library in the kingdom; and on the title-page of every volume of critical, controversial, and argumentative divinity, that "knowledge [when alone] puffeth up; but charity [Christian love to God and man] edifieth." Science, even the science of divinity itself, is not religion, any more than the

science of ethics is practical morality. The importance of the critical studies of theology can scarcely be too highly estimated in their place: every scholar who lives under the influence of Christian principles, feels doubly the value of his scholarship, and only laments that it is not far greater; as almost every attainment he can possess, when dedicated to the service of God, and made the handmaid to sacred studies, is found by him to be of use in the elucidation of the inspired volume. It is not therefore, I think, without the strongest grounds, that yourself, Mr. Editor, and your correspondents, have so frequently and zealously insisted upon the importance of the critical studies of theology, and have urged the younger clergy especially to become competently versed in the *learning*, as well as to be endued with the moral qualifications, of their profession. There are, however, dangers in this as in most other questions on *both* sides; and I think I should not err if I added, that the danger in our universities, and indeed in all places of learned resort, is far greater on the one side than on the other. I trust I shall not appear invidious in my remarks, if I urge, as an illustration strongly in point, the line of semi-theological studies to which the labours of the present Bishop of Peterborough have chiefly directed the attention of Cambridge students. I select this example the rather because I am enabled to fortify my remarks by the authority of one of the ripest scholars, and most deeply read biblical critics, whom the Church of England can at present boast; I mean the pious and learned Bishop of St. David's. In the course of last summer, amidst his indefatigable labours, his lordship found time to carry through the press a work small in bulk, but of great erudition, entitled "A Vindication of Bishop Cleaver's Edition of the Decretum Lacedæmoniorum contra Timotheum." The work is not printed for sale, but "is distributed as presents to a few friends, for the sake of that part of its contents which relates to the celebrated verse of St. John, in his first Epistle; the authenticity of which he hopes to prove on grounds of external evidence, as well as internal, by Greek authorities as well as Latin*." In the course of his remarks his lordship adverts to what he considers, and justly, "a very great misrepresentation," which occurs in the Theological Lectures of the present Bishop of Peterborough, in reference to the late Bishop Cleaver's "list of books for the younger clergy." The chief occasion, however, of the Bishop of St. David's animadversion, and, I may add, of the present reference to it, is not merely that the Bishop of Peterborough has done "injustice" to Bishop Cleaver, but that his remarks "*appear calculated to mislead the younger clergy, by confounding the order of their studies, and withdrawing their attention from what ought to be the first and last object of their ministry.*" This is a grave charge, but his lordship fully substantiates it. Having stated the Bishop of Peterborough's objection, that "there is nothing like system" in Bishop Cleaver's arrangement of books, his lordship observes:—

"Its purpose was to assist the younger clergy in such a prosecution of their studies, as might best qualify them for the duties of their profession. And what are the sentiments and attainments necessary

* His lordship, in addition to some prefatory remarks on the subject, in his Collection of Tracts on the Divinity of our Lord, has recently published the work here alluded to, entitled "A Vindication of 1 John v. 7. from the objections of M. Griesbach; in which is given a new View of the external Evidence, with Greek Authorities for the Authenticity of the Verse not hitherto adduced in its Defence," Rivingtons and Hatchard. 1821. Price 3s. 6d.

for their acquitting themselves best in their profession?

"1. A strong sense of duty.

"2. A devout feeling and exercise of personal religion.

"3. A decided conviction of the truth of Christianity.

"4. A thorough knowledge of the Scripture; namely,

"5. Its doctrines;

"6. Its ordinances; and

"7. A zealous and practical attachment to the church of which they are members.

"These are the sentiments and attainments prescribed by the Bishop of St. Asaph. And how are they to be acquired?

"1. By the study of professional duties.

"2. By prayer.

"3. By examining the evidences of Christianity.

"4. By the daily study of the Scripture, (with the aid of comments and other subsidiary means);

"5. In all its doctrines of faith and works;

"6. And the ordinances of Christ and his Apostles;

"7. And by a comprehensive knowledge of ecclesiastical history, especially of their own church, and of ecclesiastical law as far as concerns the rights of the church, and the correct performance of their ordinary duties."

The Bishop of St. David's then proceeds to shew that Bishop Cleaver's classification corresponds with this enumeration; though, not being intended as a strictly systematical analysis of subjects, it is scarcely fair to submit it to such a test. It was quite sufficient if it answered the purpose of convenient arrangement. The Bishop of St. David's, however, remarks:

"I can hardly conceive a course of professional reading more calculated to make a conscientious, able, and useful minister of the Church of England, than that which is prescribed by the Bishop of St. Asaph's list of books. It appears to me much more judiciously disposed than the Professor's (Dr. Marsh's) own system of theology. To lay the foundation of theology in a critical knowledge of the manuscripts, various readings, and editions of the Scriptures, is inverting the order of theological studies. It can have no general or practical influence on the ministry of the church. It lends no aid to the conversion of the infidel, or to the instruction of the ignorant. The great cardinal passages of Scripture derive no benefit from it. Patricius Junius was converted by reading the first chapter of St. John; Lord Lyttelton, by the conversion of St. Paul; and Gilbert West, by the evidences of Christ's resurrection. If ἡ των λογων κρισις πολλης εστι πειρας ΤΕΛΕΥΤΑΙΟΝ επιγεννημα, the criticism of the Bible, in the sense here adverted to, should be among the last branches of theology, instead of the first. By making it a large and prominent part of theology, it fixes the mind on the *subsidiary means* of the science, rather than the *end*. Its end is seen in its very name. Theology is *Doctrina de Deo*; and Christian theology is *Doctrina de Christo Deo*. Among the ancient Fathers, theology was the doctrine of Christ's Divinity. In this sense they understood the words θεολογειν and θεολογια. *The knowledge of Christ then, and of the means of man's salvation, should be the governing principles in Christian theology;* and the foundation of it, as a science, should be laid in such preparatory grounds *as point directly and obviously to those great subjects which* are the ends of Christian theology."

His lordship adds:

"As all our knowledge of these subjects is derived from God's revelation of his will in the Scriptures, whatever tends to certify the truth of the Christian revelation, and explain the languages in which the Scriptures are written, must ever be a necessary subject of theology. But Providence has so mer-

cifully taken care for our instruction in the great business of our salvation, that the important truths which most nearly concern us, are the least embarrassed with difficulties, and require none of the aids of elaborate philology. Happily, therefore, for the generality of readers, even of clerical readers, the science of manuscripts, various readings, and editions, is not among the necessaries, but the luxuries of literature;—indispensable indeed to the perfection of a biblical critic, but by no means so either to the well informed Christian or the sound divine."

After these just and valuable remarks, your readers will not be surprised to find his lordship urging, in the next page, the necessity of the future minister of a parish being "well instructed in *his pastoral* duties;" and that not at some far distant and indefinite period, but "*before he has finished his academical studies.*" It is the just merit of the Bishop of St. David's plan, to use his own words respecting Bishop Cleaver's, that "it rests a young clergyman's conduct on two great leading principles, the want of which no system can compensate,—*a high sense of duty, and personal religion:* it superadds, to his literary and professional acquirements, something better than mere literary excellence; and brings into exercise, and tends to perpetuate, those serious and interesting impressions under which he pledged himself to the faithful discharge of his pastoral duties on the day of his ordination." The want of such a system is felt through all the ramifications of our academical, collegiate, and clerical establishments. We need a plan calculated to reach the heart as well as the understanding; to infuse the sentiment, as well as support the form, of religion; and not only to teach what men ought to know and believe, but so to influence them as to make their knowledge and belief effectual for the salvation of their souls.

G.

To the Editor of the Christian Observer.

THE paper of H. M. on the performance of the Church Service, though published in your Number for last July, did not attract my attention till lately. Its subject, however, appears to me so important, that I am induced to submit a few more observations upon it to your notice.

The omission of Divine Service on those important occasions for which special and impressive formularies have been provided,—such particularly as Ash Wednesday, Easter eve, and Ascension-day, to which may be added, the total neglect of the Ember Weeks,—has deprived the Church of England of much of its salutary influence upon the mind of the public; and I fully agree with your correspondent that it is to be lamented, that on such days as those above mentioned, any church or chapel of the Establishment should remain unopened.

I further concur with him in the chief subject of the remaining part of his paper, and have often felt, in common with him, much surprise and regret, that, our church having provided express rubrics and directions for every *minute* portion of Divine Service, any deviation from its precise rules should be unnecessarily committed. In matters of indifference, it is so satisfactory to a humble mind to act under an authority which sets it at rest, and leaves it at leisure for considerations of a graver character, that any wilful alterations of a plain rule are as surprising as they are inexcusable. Why, for instance,—to take one of the examples mentioned by H. M.—should a clergyman prefer to say, "The first lesson for this morning's service is taken from such a chapter,"—rather than "Here beginneth such a chapter?" Or the Gospel or Epistle is "taken from" such a chapter, rather than "is written in" such a chapter? The two forms are equally good; but

one of them being directed to be used becomes thereby entitled to the preference; and, when a habit is acquired of departing from an established regulation in trifles, it becomes more easy to consent to do it in points of greater importance.

I am disposed, however, to give the consideration of this question a more serious turn. The spirit of man is naturally so lawless and independent, that it is a salutary discipline to be obedient to direction, and (I would add) more especially as respects trifles; for as in trifles there is less temptation to provoke, and less excuse to warrant, disobedience, so, on the other hand, a man who carries his principle of submission to lawful authority into such particulars, and obeys, not only where he sees paramount reasons for the rule, but also where it directs his choice between modes of proceeding in themselves indifferent, is less likely to be wayward and self-willed in any other case, where a duty is recommended to him by stronger and plainer principles of particular application.

I cannot but think that this single consideration ought to have silenced all the contests in a former age about the use of a surplice and the lawfulness of particular forms. It is useful to bring the mind to a habit of constant conformity to appointed rules, in matters where conformity is innocent, as a remedy for that haughty spirit of independence which is at variance with the humility of true religion. There is also a satisfaction in feeling that the course pursued is a course prescribed by lawful authority, and that in adopting it we are not exercising a discretion, but complying with a duty.

The same principle may also be of service in answering the question of "A Lover of Evangelical Preaching," in your Number for September; for though I would not in any case set the duty of conformity above the duty of working out our salvation, I yet regard the former as one of the means by which the latter is to be performed; and am persuaded that the reverence which is felt for a parish minister, not from personal but official considerations, is a reverence in its measure truly religious, which may be forfeited indeed by gross misconduct on his part, but ought for our own sake to be cherished as long as it is possible to retain it.

Indeed, even where the church service is performed with some degree of inattention, and the doctrine of the pulpit is of a defective character, so much still remains in the text, the lessons, and the liturgy itself, as well as in the established order of worship—if not to awaken a heedless sinner, yet to build up a sincere Christian—that I think a man will do well to consider maturely before he determines on forsaking the parochial ministrations of his church. Would he, in such circumstances, but be regular in his attendance on divine worship, devout in his use of the liturgical service, and diligent in deriving what instruction he can from the discourses of his minister; would he, on his return home, make the subject of the sermon a matter of private study, and pray earnestly for the Divine guidance in his own examination of the Scriptures, and for the Divine illumination and blessing on his appointed pastor, he might often make a more profitable use even of defective ministrations than can be expected under a different system, however zealous the minister, or pure his doctrine, or acceptable his labours. The religion of our age and country is too little of a self-denying and self-mortifying character; and if in all our sacred duties we were more ready to suspect our own correctness, whenever we go about to please ourselves by unauthorised innovations, it would detract nothing either from the purity of the church, or from the beneficial influence of its services upon our minds and conduct.

To recur once more to H. M.'s communication; he does not seem to be aware of the ground on which the words "and oblations," in the Communion Service, are omitted by many ministers. The sentences read at the offertory are sufficient to shew, that the money collected before the sacrament was originally intended in part for the use of the clergy. It was therefore first offered to God upon the altar, and then became the property of the church, as well for the support of its ministers as for the relief of the poor: and this proceeding was analogous to that followed in the Jewish sacrifices; many parts of which, except in the case of burnt-offerings, were laid on the altar, and, after being heaved, or waved, before the Lord, became the property of the priests. But, as the ministers of the Church of England have long refrained from availing themselves of these offerings, there seems to be a propriety in their omission both of the word *oblations*, and of those sentences in the offertory which refer to it. Indeed, I believe that these sentences are now generally disused by the clergy.

Of the omission therefore of the word oblation, though sanctioned by no rubric, I approve: for I have no idea of making any rule so absolute as not to be modified by circumstances, or to yield to a manifest change in the occasion for using it. But departing from a rule without necessity or reasonable cause, is very different from a deviation founded on the same principle which occasioned the rule. I much wish, for the advantage of the church, that, except in such particulars, its service could be exactly conformed to its regulations and canons. We should then have the Communion Service detached from the Morning Prayer; and perhaps, among other restorations, the prayer preceding the sermon, instead of being either an extemporary effusion, or a collect designed for other occasions, would again become a "bidding" or hortatory prayer, instructing the people in many important particulars, for which they ought to pray, according to the pattern provided in the fifty-fifth canon.

C. C.

*** Some months before C. C.'s communication, we had received another paper in reply to H. M., in which the writer contends that the words "and oblations" may properly be retained; because, upon the authority of Wheatley and Bishop Patrick, the word *oblations* in this place does *not* mean the offerings anciently made for the use of the clergy, but "the elements of bread and wine, which the priest is to offer solemnly to God, as an acknowledgment of his sovereignty over his creatures, and that from henceforth they might become properly and peculiarly his: for, in all the Jewish sacrifices of which the people were partakers, the viands or materials of the feast were first made God's by a solemn oblation, and then afterwards eaten by the communicants, not as man's, but as God's provision, who, by thus entertaining them at his own table, declared himself reconciled and again in covenant with them." (See Wheatley on the passage.) Our correspondent, however, adds, that he thinks the point doubtful; but that, whether Wheatley's exposition be just or not, "there is no impropriety in retaining the expression, since our alms to the poor, when consecrated by faith and prayer, become a truly evangelical oblation, and are mercifully accepted by our heavenly Father, in virtue of the one great satisfaction and sacrifice offered upon Calvary: '*Forasmuch as ye did it to the least of these my brethren, ye did it unto me.*'"—Our correspondent further remarks, that though the clergy no longer receive any part of the sacrament alms themselves, the gratuity usually given to the parish clerk is strictly an "oblation"

bestowed upon him in virtue of his office as a sort of sub-minister of the church; and he adds, that so certainly is that the fact, that he almost thinks a parish clerk might maintain an action at law against a clergyman or churchwarden, in support of his claim to such a portion of the offerings at the sacrament as he could prove had from time immemorial been appendant to his office. We leave our readers to decide between the statements of our correspondents.

EDITOR.

FAMILY SERMONS.—No. CLIX.

Jeremiah vii. 4.—*Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these.*

THE prophet Jeremiah, in the present chapter, as well as in several others which go before and follow, was foretelling the grievous calamities which should befal the Jews on account of their sins. He describes, in the most affecting language, their rebellion against God; their obstinacy when threatened with punishment; their impenitence, their idolatry, their ingratitude, their pride, their covetousness, their falsehood, their perjury, their cruelty, their gross immorality of life, their hypocrisy in religion, and their settled contempt of God's word and commandment. Having thus shewn them their offences, he affectionately urges them to amend their ways, and to turn to God. But, instead of receiving his message with humility; instead of abasing themselves before their justly offended Creator, and imploring forgiveness; they answered the Prophet, with pride and self-security, "The temple of the Lord, the temple of the Lord are these;" as if they thought their outward privileges, and the long continued favour of Jehovah towards their nation, were quite sufficient to falsify all the predictions of the inspired Prophet. God had indeed been pleased to honour them with signal privileges: they were favoured with many disclosures of his will; they were governed by his laws, and were under his immediate superintendence, and his temple and worship were established among them: but instead of considering the end of these benefits, too many of them only took advantage of them to build themselves up in a false confidence, seeming to think, that with such tokens of God's favour, no calamity would be suffered to befal them, however great their provocations. But the prophet Jeremiah endeavoured to bring them to a better mind, and to sweep away their refuges of lies, by shewing them the utter fallacy of their hopes. "Thus saith the Lord of hosts, the God of Israel; Amend your ways and your doings, and I will cause you to dwell in this place. But trust not in lying words saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these....Behold ye trust in lying words that cannot profit."

The text will lead us, *first*, to consider the extreme folly of trusting to any religious privileges, while our hearts remain unrenewed and our lives unholy; and, *secondly*, to shew that this folly is too common in every age and country, and that we ourselves perhaps are guilty of it.

First, We are to shew the extreme folly of trusting to any religious privileges, while our hearts remain unrenewed and our lives unholy.—On what ground can we rely on the continuance of God's favour under such circumstances? Should we, because a friend had conferred many benefits upon us, and forgiven us many offences, be justified in supposing that there would be no limit to his endurance, or that his past favours bound him to continue his countenance to us, however perverse or ungrateful our

conduct in return? Yet the Jews —and their case is not singular— seemed to claim a special right to the continued favour of God, in virtue of their religious privileges; not considering that those privileges were a free gift; that they might at any time be withdrawn, without a shadow of injustice; and that while they lasted they were intended to operate, not as inducements to presumption, but as motives to love and thankfulness and obedience. They had in themselves no spiritual efficacy; and it was both irrational and unscriptural to suppose that they could shield the disobedient from the punishment due to their transgressions. Neither the character of God, nor his promises, held out any ground of hope on which to build such a conclusion. It would not have been consistent with his holiness, or wisdom, or justice, that the sinner should escape under the plea of any national or personal privileges, however great. And his promises, both temporal and spiritual, were all made in accordance with the same principle. "If ye walk in my statutes, and keep my commandments and do them...then I will walk among you, and I will be your God;...but if ye will not hearken unto me, and will not do all these commandments,...I will set my face against you." The whole tenour of God's providential dispensations is likewise to the same effect. And accordingly the Jews, great as were their national mercies, found on numerous occasions that they were not exempt from the just displeasure of their Divine Governor. At an early period of their history, when sustained by miracles in the wilderness, and under his immediate guidance and protection, they were visited with severe calamities for their murmurings, backslidings, and idolatry. Again, ages after, when settled in the promised land, it is said, "The hand of the Lord was against them for evil," on account of their transgressions. On another memorable occasion, being overpowered by the Philistines, they sent for the ark of the covenant into the camp, in hopes, by means of that visible emblem of the Divine Presence, to gain the victory over their enemies: but they had broken God's commandments, and he suffered them to be a second time defeated, and the ark in which they trusted to be taken by the conquering army. A similar lesson is to be learned throughout the whole of their history: they were frequently given over to the pestilence, or to famine, or to the sword, and were carried captive into the land of their enemies, to punish them for their national sins. Yet, with all these proofs of God's righteous judgments, their constant cry was, "The temple of the Lord, the temple of the Lord:" they caught hold, as it were, of the horns of the altar with unhallowed hands; and, notwithstanding the threatenings of the Almighty, were ever prone to trust in those external privileges by which they were distinguished above other nations, but which, when abused, only added to the aggravation of their offences. At the very time when they were committing the grievous enormities of which the Prophet Jeremiah convicts them, they were zealous for the outward worship of God, and boasted highly of their religious profession. But could any folly be greater than that of supposing that this insincere worship could satisfy Him who searcheth the heart, and trieth the reins? Could any infatuation be more dangerous than that of stifling the remonstrances of conscience, and drowning the voice of the warning Prophet, with a vain boast of their outward privileges; their form of godliness, without the power?— What though they were born of the seed of Abraham, and were initiated into the external observances of their church from their infancy, and were scrupulous in

all the ceremonials of Divine worship, and had the lively oracles of salvation in their hands, and, as the prophet Zephaniah expresses it, "were haughty because of God's holy mountain!" Would these things profit them in that day when the secrets of all hearts shall be revealed, and each individual of mankind shall be judged according to the deeds done in the body; and when, moreover, he who knew his Lord's will and did it not, shall be beaten with many more stripes than his less privileged neighbour? The Prophet forcibly points out the extreme folly and delusiveness of such expectations: "Go," he says, "unto my place which was in Shiloh, where I set my name at the first; and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called unto you, but ye answered not; therefore will I do unto this house which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh." The temple of Jerusalem, however glorious its appearance, however dear, if we may so speak, to Jehovah, if wickedness were found in it, should soon be made like that tabernacle of which it is recorded, that "God forsook it;" and which probably remained in ruins to future ages, a monument of the Divine displeasure against sin, even in the very seat of professed sanctity, and the place which he had selected for the visible emblems of his presence. Truly, to use the words of St. Paul (Gal. vi. 15), "with God neither circumcision availeth any thing, nor uncircumcision;" that is, no outward form, or profession, or privilege; but "a new creature," or, as the Apostle expresses it in the fifth chapter, "faith which worketh by love."

Having thus considered the extreme folly of trusting to external privileges, while the heart is unrenewed and the life unholy, we are, *Secondly*, to shew, that this folly is too common in all ages; and that we ourselves, perhaps, are guilty of it.—We have already seen how prone the Jews were, at every period of their history, to take refuge from the denunciations of their Prophets in the excellence of their public worship, and the presumed favour of God towards them; and this, notwithstanding that his promises were inseparably joined with an exhortation and command to walk in his laws, without which they were to expect no protection at his hands. And thus it is to the present hour. How many pride themselves in being zealous Protestants, or strict members of the Established Church, or regular attendants on public worship, while they live in the spirit of the world, and without any scriptural evidence of being in a state of favour with God! How many trust to the supposed orthodoxy of their faith; or to their zeal against infidelity, enthusiasm, or superstition; while they are ignorant of the scriptural way of salvation, and indifferent to the great concern of making their calling and election sure! How many cherish a secret hope from the prayers of religious parents, the zeal and piety of their ministers, the remaining good effects of a Christian education, or the signal mercies of Divine Providence in their behalf, while they are destitute of any principle of love to God, and have no desire to live to his glory! How many boast of the extensive circulation of the Scriptures; of the many symptoms of a revival of religion in the land; of the efforts, in particular, of their own sect or party to extend the knowledge of Christianity throughout the world; or of the invaluable religious privileges of our highly favoured country; and yet, like the self-deceivers in the text, are wholly unconcerned

themselves to lead a life consistent with their professed hopes and privileges! How many, again, contend earnestly for the purity of Christian doctrine; or trust to some change of sect or sentiment, or to some impression on their imagination, which they mistake for true conversion of heart, without being at all nearer the kingdom of God than the Jews, with their boasted zeal for the temple and the ritual of Divine worship! In short, innumerable are the ways in which persons deceive themselves on these subjects; fancying that the temple of the Lord is among them; and on this vain surmise remaining content and careless in their sins, and ignorant of all true religion.

Now let us ask ourselves, in conclusion, whether such is our own case. On what are we placing our hopes for eternity? Are we resting upon any thing superficial or external; upon any thing short of genuine conversion of heart to God, a simple reliance upon the merits and grace of our Saviour, accompanied by a life of holy obedience to his commands? It is nothing that we were born in a Christian country; that we received a pious education; were taught the Scriptures from our infancy; were accustomed to attend public worship and family prayer; were trained to take an interest in the benevolent labours of religious and charitable institutions; were instructed accurately to detect and warmly to exclaim against false doctrine, and to comply with every usage and ceremony of the church; if to this fair outward form be not added the life and spirit of religion in the soul. True piety is not any thing that can be done for us; it must be engrafted in us; it must dwell in our hearts, and shew its blessed effects in our conduct. We must devoutly love and reverence our Creator; we must come as helpless sinners to the cross of our Saviour; we must trust alone in his all-sufficient sacrifice for salvation; we must give up ourselves body and soul to his service; we must make it our chief object to know and to perform his will; we must renounce every known sin for his sake; we must endeavour to love and serve our fellow-creatures, even as He also loved us. Every thing short of this true devotion of heart and life to God, is but the shadow of Christianity: it is but crying, "The temple of the Lord, the temple of the Lord are we:" whereas the only earthly temple in which God dwells by his spiritual presence is, that of a new and contrite heart. "The temple of God is holy, which temple ye are." "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."

To the Editor of the Christian Observer.

THERE is no topic which has been more frequently and ably discussed in the pages of the Christian Observer, than the duty of renouncing the world; and I feel greatly indebted to many of your correspondents for their valuable remarks on this subject, scattered up and down your twenty volumes. In practice, however, there is frequently found great difficulty in accommodating general rules to the daily occurrences of life, and on no point more so than that of worldly conformity. I will take the liberty, therefore, of requesting from some of your contributors, a well-weighed answer to the following query; a query which relates to a subject of great interest to no small number of persons at the present period, and on which the opinions of many excellent practical casuists are greatly divided. The query is as follows:—

What is the proper line of conduct to be pursued by pious and conscientious parents providentially

situated in places where the society of persons of kindred sentiments in religion cannot be obtained, except by breaking the established gradations of life, and mixing intimately with individuals whose station, education, or habits render them in many respects, notwithstanding their piety, undesirable companions for their children? Ought religious parents in such cases entirely to prevent young persons enjoying the advantages of society? or may they allow them to mix, to a certain extent, with casual acquaintances in their own circle of life? and how must they act as respects their intercourse with religious persons in subordinate stations?

QUÆRENS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THERE is no class of persons in whose welfare I have taken a more lively interest, than that of domestic instructors, both male and female, resident in the families of the nobility and wealthy commoners of this country. Accustomed, in many instances, in early life, to the refinements of feeling and taste arising from a liberal education; to the comforts of a happy domestic fireside; and to the interchange of that pre-eminent human blessing, family affection; they are perhaps, by means of some unforeseen calamity, removed into a wealthy family, to undertake the charge of several young persons with whom they have never previously had the least intercourse, and in whom they can of course feel, at least at first, no peculiar interest, except as their instructors. Regarded by the elder members of the family as unwelcome, though necessary, intruders, and by the younger ones as persons whose only object is to instil into their minds knowledge which they probably hate, and to enforce the necessity of overcoming many propensities which the want of discipline has rendered habitual to them; destitute of the social comforts enjoyed even by the servants of a well-regulated household, and unrepaid by the kind encouragement of friendly and affectionate esteem, they are expected to have mental energy and bodily health to persevere in the arduous duties of an office the most laborious, most anxious, and most responsible. Can we be surprised that so many persons thus circumstanced become early the victims of lingering disease; or, what is yet more distressing, are deprived, by over exertion, of that mental elasticity which might have been the solace of their declining years, and the delight of a happy circle of affectionate friends? They are expected to be intimately acquainted with all the subjects which constitute a well-conducted and accomplished education, and to possess the power of communicating knowledge with ease and pleasure to their pupils; and yet with such large demands on their time, and intellect, and talents, they are not only often worse remunerated than many an upper servant, but are subjected to numerous mortifications from which the latter are exempt.

A little serious thought would teach persons of intelligent and reflecting minds, even from pure selfishness, unassisted by any higher principle or better feeling, to pursue a more liberal plan of conduct towards the instructors of their children. For, can they expect that well-educated persons of any

feeling or delicacy, can possess that affectionate interest, that unremitting energy, so necessary for the fulfilment of the duties of a conscientious domestic instructor, if oppressed by the pride or formal coldness of their employers, and without any opportunity of exercising the better feelings of the human heart? Or can they hope that their children should shew that affectionate respect for their instructors which is necessary to enable the latter to acquire a suitable influence over their tempers, and to direct their understandings?

Were these remarks applicable only to persons of mere hackneyed character, who lose every good feeling in the selfishness of worldly pursuits; or to the gay and dissipated, who expend all their sensibilities in the haunts of folly; I should have been less anxious to urge the subject in the pages of the Christian Observer: but unhappily I have seen the portrait which I have sketched too accurately exemplified in the houses even of persons who profess to be consistent followers of that meek and humble Saviour who "went about doing good." I have witnessed it in the dwellings of some valuable and much respected friends, to whose hospitality I have been greatly indebted, and who, I believe, were quite unconscious of the pain they were occasioning. Often have I met with instructors of both sexes, secluded from every domestic enjoyment, from every social comfort, labouring incessantly month after month, for the benefit of those who, when the daily task was ended, were encouraged to fly from their instructors in pursuit of pleasures in which the latter were not permitted to join; being left, unnoticed or forgotten, to struggle in solitude with feelings of weariness and mortification,—feelings which the united strength of reason and religion, was often insufficient to overcome. Others I have seen allowed—I cannot say invited—to pay a formal visit to the drawing-room in the evening for an hour or two, to be silently neglected by half the party, if not bantered by the other half, and then to retire weary and dispirited with their irksome visit of ceremony, to draw in solitude a painful contrast between the comforts of their lost home and the oppression of thoughtless selfishness. Surely persons to whom an indulgent Providence has given the power of contributing to the comfort of such useful, and, in very many instances, truly valuable, members of their family, should endeavour to keep in mind that heavenly injunction to "do to others as they would that others should do to them." Let them place themselves in idea in the situation of those whom they unfeelingly neglect, or unnecessarily mortify; and then, unless selfishness and a life of folly have hardened their heart, they cannot but feel an honest regret at their want of Christian benevolence, and an earnest desire in future to obviate their past errors.

To those who are struggling with the difficulties and trials alluded to, I would say, "Happy are you, if you have learned in the school of affliction to 'set your affections on things above;' and, though, deprived of many earthly comforts, to 'Rejoice in the Lord.' 'Be not weary in well doing,' however great your discouragements; 'for in due season ye shall reap, if ye faint not.'"

I turn from this painful retrospect, to one which has always afforded me great pleasure; for among the list of my friends, I am happy to say I can number some who act a very different part. Blessed with great affluence, and in several instances with high titles, their heartfelt pleasure consists in diffusing happiness to all around them. In their houses I have seen the instructors of their children admitted with the most friendly hospitality into the domestic circle,

treated with uniform respect and attention by the elder branches of the family, partaking with them of every social repast, and withdrawing only from those large and formal entertainments in which they would not have felt at home, if invited to them, and which would have encroached on the hours and habits and duties of their station. Thus affectionately treated by their employers, they have acquired a powerful influence over the dispositions and understandings of their pupils, and have had the satisfaction of forming them, through the blessing of God upon their labours, to "whatsoever things are just, true, lovely, and of good report." Several persons thus circumstanced have candidly owned to me, that the salutary influence they have enjoyed over their young friends has been chiefly owing to the kindness with which they were distinguished by the parents; and all with whom I have been acquainted (with the exception of one ungrateful individual whose wrong propensities no kindness could subdue) have laboured in return with unremitting attention and cheerfulness, to devote every faculty and talent they possessed to the service of their benefactors and their children, firmly resisting more lucrative offers, and becoming, in after life, the friends and advisers of those whom they had trained to early habits of industry, piety, and social virtue.

I am far, however, from asserting, that in the unhappy cases to which I have before referred, all the blame was on the side of the employer. The habits and tempers of many individuals concerned in domestic education are too much of a character to excite some degree of reserve and distance on the part of the heads and the friends of the families in which they reside. I have known instructors, both male and female, who though fully qualified for their station by competent talents and information, and perhaps by a spirit of piety, have so grievously failed in some of the domestic virtues, or have cherished so little reverence for the minuter forms of well-ordered society, that their employers have found it difficult to incorporate them as they could have wished in the select family circle. It would be doing a considerable service to the younger race of tutors and governesses, and through them to many families, if some of your correspondents, conversant with the details of the subject, would draw up a counterpart to the foregoing remarks, and would affectionately point out, with a view to correct, those faults or failings of the class of persons in question which prevent their ordinarily obtaining that degree of estimation in society to which their mental and moral qualifications, generally speaking, entitle them. In many cases, these faults or failings are unknown and unsuspected by the individual, and would be readily corrected if kindly pointed out.—I will only just glance at the kind of specification which I mean. For example; I have occasionally observed, in families of highly polished habits, governesses or tutors, whose early education and acquaintance had been of so very unpropitious a kind, that whatever their value as teachers, it was impossible even for their pupils not to observe such defects in their speech, or manners, or behaviour, as would render it very difficult for a judicious parent to know how to act on the occasion. These cases are the more painful, because they may occur where there is the greatest merit in the individual. Other defects are of a less excusable kind;—such as hastiness of temper; unreasonable discontentedness with the station assigned by Providence; a morbid habit of viewing almost every thing as intended for a personal slight; pedantic habits in conversation; the indulgence of a satirical spirit; the love of disputation; vanity in

dress; affectation of behaviour; self-importance; studied eccentricity of conduct; the want of gentleness and patience; and, lastly, a spirit of coldness and selfishness, which is very apt to find its way into the human heart, wherever persons are placed in a somewhat insulated position, or thrown upon their own resources under circumstances unfavourable for the growth of the social and domestic charities.

A CONSTANT READER.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from page 23.)

Norfolk (Virginia), Dec. 12, 1820.

As engagements of various kinds begin to thicken upon me previously to embarking, and I have little chance of any opportunity of writing to you as I *wish*, I must continue to snatch little intervals as they present themselves, and write to you as I *can*.

You are already in possession of our "personal narrative" to a late date. I will now continue my remarks, scanty and superficial as I know they are, on the subject of emigration. I do not recollect that I omitted any thing at all material which occurred to me, during my hasty progress through the country, with respect to the inducements offered to the *poorer* classes, who are anxious to obtain a little land, from which they may derive a subsistence for their families by personal exertion. On the more difficult subject of the advantages which agriculturists, with a capital of a few thousand pounds, would derive from coming to this country, I shall enter with greater reluctance; because it is one in the minutiæ of which I feel still less at home, although I have taken pains to obtain such information as would lead me to conclusions on which I could rely. The fact is, that of the more recent settlements, (even of those less remote than Mr. Birkbeck's,) little is known on the coast, and the accounts which you receive from casual visitors are usually as vague and inaccurate as those derived from persons interested are exaggerated and partial. *Opinions* respecting all the settlements, it is easy enough to collect; but *facts*, on which to found opinions entitled to any consideration, it is extremely difficult to obtain.

I have met with two persons only who have actually been at Mr. Birkbeck's settlement; one in the course of the last summer, the other less than eight weeks since. They both state, that he has now a very comfortable house, excellent fences, and from 60 to 80 acres of Indian corn; but that he has raised little or no wheat, finding it more desirable, on the whole, to purchase flour at Harmony, eighteen miles distant.

I have not Mr. Birkbeck's book before me to refer to, in order to see whether this is his third or fourth year; but, in either case, the result differs so widely from his anticipations, as to render it difficult for him to elude the charge of being a wild and sanguine speculator.

In one of his estimates, he states the following as the quantity of produce which a settler on 640 acres, may expect to raise in the first four years:—

1st year,	100	acres of	Indian corn.
2d year,	100	ditto	ditto.
	100	ditto	Wheat.
3d year,	200	ditto	Indian corn.
	100	ditto	Wheat.
4th year,	200	ditto	Indian corn.
	200	ditto	Wheat.

This estimate was made not later, *I believe*, at any rate than in 1817, (you can refer to his book); and yet in the autumn of 1820, he has little or no wheat, and only 60 or 80 acres of Indian corn, though possessing unquestionably, in his skill and resources, more than the average advantages of new settlers, and stimulated to extraordinary exertions by a regard to his reputation,

So much for quantity. With respect to price, in his estimate of profit, he takes wheat at seventy-five, and Indian corn at forty, cents per bushel. I cannot hear of any actual sales on the Wabash, to fix the prices on the spot; but in both Kentucky and Ohio, wheat is at twenty-five to thirty-three, and Indian corn at twelve and a half, cents per bushel: while the fact that he regards it as more desirable to buy and transport flour eighteen miles, than to raise it at home, furnishes a strong presumption that he can derive little profit from its cultivation. The gentleman whom I mentioned, as being there a few weeks since, told me that Mr. Birkbeck was preparing to sow a little wheat this winter; but that he regarded grazing as the most profitable object of his future attention. Of the price of labour, and of foreign articles of domestic economy, I could obtain no satisfactory information. I lately met a gentleman who has been travelling extensively through the western country. He did not visit Mr. Birkbeck's settlement, but saw two English families returning from it sickly and debilitated; their inability to preserve their health there being, as they alleged, their principal reason for leaving the colony. He also met an English gentleman of property who had been to examine the place, with a view of taking his family thither: he said, the sight of it, and a conviction that it was unhealthy, decided him at once to relinquish the idea; that he considered the selection a most unfortunate one for Mr. Birkbeck, and that the number of the colonists did not exceed two hundred.

I have heard others speak rather favourably of the healthiness of Mr. Birkbeck's *particular spot*, to which his draining-fences will contribute; but all represent Illinois in general as a most unhealthy State, where the people for the most part are pallid and emaciated, and exhibit the languor and apathy which follow frequent or long-continued intermittents.

I became sadly too familiar with this melancholy spectacle on my south-western route: scarcely one family in six in extensive districts in the Carolinas, Georgia, Alabama, Louisiana, and Mississippi, being exempt from fever and ague; and many of them exhibiting tall young men of eighteen to thirty moving feebly about the house, completely unfitted for exertion, after fifteen or eighteen months' residence, or rendered indolent or inefficient for the rest of their lives. In Georgia and Carolina, we were told in a jocular way, that it was not uncommon for a person who was invited to dinner on a particular day, Wednesday for instance, to begin reckoning "Monday—Tuesday—Wednesday—No; I cannot come to you on Wednesday, for that is my fever-day."—The two gentlemen who had visited Mr. Birkbeck agreed in stating, what has often been denied, that he has a well of excellent water.

On the whole, I am disposed to think that Mr. Birkbeck's sanguine anticipations have been grievously disappointed, and would have been proved by the result to have been extravagant, independently of recent changes in the circumstances of the country. At the same time, I have no doubt that even his present views of his situation and prospects, moderated as they must be by his past experience, embrace advantages which in *his* estimate far outweigh the privations and sacrifices attending his removal hither, and lead him still to congratulate himself warmly on his change of country. And, indeed, in possession of all the substantial comforts of physical life; removed beyond the sphere of those invidious comparisons which would render him sensible to artificial wants; exempt from present anxieties, and with a reasonable prospect of leaving every member of his family in-

dependent and prosperous, his situation, in a worldly point of view, is a very comfortable one. I am inclined however to think, that independently of his ambition to found a colony, and his apparent anxiety while on the move to get as far as possible from his native country—an anxiety for which true English feeling finds it difficult to account—he might have invested his property in some of the Atlantic States, with as much or more advantage to at least one or two generations of his family, and with a far less sacrifice of present comfort. Should his family, however, retain any large quantity of land, a growing density of population in the western country, and even in Illinois, notwithstanding its present unhealthiness, may render it a source of wealth in future years.

In the ordinary course of things, without an European market, agricultural profits in this country must be extremely small; among other reasons, because so large a *proportion* of the population, compared with most other countries, will be land proprietors, and so small a proportion dependent on others for their agricultural produce; and because the great fertility of the soil will leave an unusually large supply, after maintaining the labourers employed in its cultivation. It appears to me that the natural tendency of this state of things among an industrious and enterprizing people, is to encourage domestic manufactures; I mean manufactures really domestic—made in the family—the produce of that labour which higher agricultural profits would retain in the field, but which there appears to be no inducement to employ in the cultivation of produce which will sell for little or nothing when raised. This is a species of manufacture in a great measure independent for its prosperity on governments or tariffs; for it is of little importance to the small farmer, that foreign manufactures are tolerably low, if his produce will neither command *them*, nor money to buy them. He can obtain his clothing in exchange for his leisure hours; but then it must be by employing those hours in actually *making* his clothing, and not through the intervention of agricultural produce. I am surprised to find to how great an extent this species of manufactures is carried, and how rapidly the events of the last two years have increased it. In some parts of the State of New York, I was told the little farmers could not make a living without it. In Pennsylvania, it is perhaps still more general; some of the lower descriptions of East India goods having almost entirely given place to a domestic substitute actually made in the family; and the importations of Irish linens having been most seriously checked by the greatly increased cultivation and manufacture of flax in the immediate vicinity of Philadelphia. In Virginia and North Carolina, I had opportunities of seeing these domestic manufactures as I passed in the stage; and on my horseback route it was a constant source of surprise—to *you* I may add, without danger of being suspected to be a Radical, and of gratification; for this combination of agriculture and manufacture in the same family appears to me to form a state of society of all others the best adapted to produce a happy, independent, and domestic population. If I mistake not, America will exhibit this combination in a greater degree than any nation with which I am acquainted, unless the permanent removal of our corn laws should give a new stimulus to her agricultural labour; and even then, the immensity of her fertile territory might enable her to supply our wants without checking her in any material degree in the career I have anticipated for her.—But I did not intend to enter on these speculations. I have sometimes wished

you could see what a pretty family picture a mother and two daughters make; the mother spinning, and keeping a daughter on each side most actively occupied in cardingfor her.—In the hope that this picture will play around your imagination, and lead you to forget how dry a letter you have been reading, I will conclude for the present, especially as I am arriving at the end of my paper. I intend, if I have time, that another letter shall accompany this.

Norfolk (Virginia), Dec. 18, 1820.

The little digression into which I was insensibly led in my letter of yesterday, prevented me from completing my remarks on Mr. Birkbeck. I have already mentioned some of my reasons for supposing that, in the ordinary course of things, agricultural profits will be generally low in this country. Nor am I aware of any peculiarities in Mr. Birkbeck's situation which would form an exception in his favour in this particular. It must not be forgotten, that while the imminent danger of flour turning sour at New Orleans, his principal market, is to be set against the advantages he may possess over the *farmers* in the Atlantic States, in his competition with the *graziers* of Ohio, his greater distance from the Atlantic cities may more than counterbalance the benefit of a readier access to extensive prairies. At present I am told, that the expense of conveying flour from Illinois, and selling it at New Orleans, would leave little or nothing for the grower of the wheat; and I have been assured, on the authority of several persons who have passed through Kentucky and Ohio this autumn, that in many cases the farmers would not cut their wheat, but turned their cattle into it; and that in others, the tenants would hardly accept of the landlord's moiety of the produce which they had stipulated to give him for rent.

Mr. Mellish, the traveller and geographer, whom I frequently saw in Philadelphia, shewed me a letter from Mr. Birkbeck, in which he says; "There is an error of some importance in my Letters; and I wish that a correction of it could accompany the publication. In my estimate of the expenses of cultivating these prairies, I have not made sufficient allowance of *time* for the innumerable delays which attend a new establishment in a new country. I would now add to the debtor side *a year of preparation*, which will of course make a material deduction from the profits at the commencement of the undertaking."

On the whole, I am disposed to believe that experience will suggest to Mr. Birkbeck some mode of making money, though far more slowly than he expected; and I think the general estimate of the merits of his situation, by the natural reaction of his exaggerated statements, is at present a little *below* the truth.

I should not be surprised if a new and extensive market were gradually opened to the western farmers among a population employed or created by *manufacturing establishments* beyond the mountains. Wool may be raised on the spot with tolerable facility; and I have already mentioned the low rate of freight at which, in Ohio, they can obtain cotton from Louisiana and Mississippi in exchange for wheat, which will scarcely grow at all in the southern countries.

As the Waltham factory, near Boston, can sustain itself so well against foreign competition, I do not know why cotton mills should not flourish in Ohio, where mill seats are numerous and excellent, provisions low, labour moderate, and the protection contemplated by the duty on foreign articles increased by distance from the coast. Hitherto capital has been wanted, commerce and land-speculations absorbing all that could be begged or borrowed; but the India trade

is at present discouraging, the land mania has partly subsided, and money is readily to be had on good security at five per cent.

From what I hear of Ohio, I know of no place where a young, enterprizing, skilful cotton-spinner with from 5000*l.* to 15,000*l.* capital, fond of farming, and exempt from those delicate sensibilities which would make his heart yearn towards the land of his nativity, would pass his time more to his mind, or be in a fairer way of realizing a large fortune. To the mere farmer or agriculturist also, I should consider it an inviting State. I was told by the late governor of Ohio—one of the earliest settlers in that State, and for many years one of its representatives in Congress, a very active, intelligent man, with whom I have already made you acquainted—that unimproved land is to be had at 1½ to 2 dollars per acre, for good quality; improved with buildings, and pretty good, 6 dollars; and 20 to 30 dollars for the best in the country. He considers that farming capital, well managed by a practical hard-working farmer, assisted by his family, produces six to nine per cent. at the low prices of 12½ cents for Indian corn, and 25 cents for wheat, and fifteen to twenty per cent. at 25 cents for Indian corn, and 50 cents for wheat. I should imagine this was too high a return to calculate upon where labourers were to be hired, and the capital large; but he seemed to say it was not, and added, that grazing would pay much better interest, the cattle being sold to drivers who come for them. In the remote forests of the Mississippi, I met drovers from Philadelphia, with herds of cattle which they had purchased from the Indians 1000 or 1200 miles from their destined markets.

I asked a very respectable and intelligent resident in Ohio, how he would recommend an Englishman, coming to settle in that State as a farmer, to employ his 5000*l.* supposing that to be his capital. He said he would purchase a farm and stock with 500*l.*, leave 2000*l.* in government or bank-stock securities bearing interest to bring in a certain income, and the remaining 2500*l.*, he would invest judiciously in land to be left to improve in value as a speculation. On this last, he would venture to underwrite a profit of 100 per cent. in ten years, asking no other premium than the excess above 100 per cent. Many bargains are now daily offering. He said, if a person vested 1000*l.* in a farm and stock, and in making his house comfortable, 2000*l.* in government securities, yielding six per cent. interest, and 2000*l.* in land to lie idle, improving in value; the six per cent. which he might safely calculate on making from his farm, besides maintaining his family on its produce, added to the six per cent. for his 2000*l.* in money securities—together 180*l.*—would enable him to keep a carriage and two horses and three servants, and to enjoy many of the comforts of life. This, too, I consider highly coloured, after making every allowance for the difference between his estimate of comforts and ours. His would probably exclude wine, and tea, and coffee; or at least his coffee would probably be pale enough when every pound cost one or two bushels of wheat. English ideas also as to clothes, even on a peace-establishment in the western wilds, and still more as to education, would probably differ widely from those of my informant. The expense of a good boarding school or "seminary" for boys or girls (in this country they have as few *schools* as *shops*, except Sunday-schools, though as many *seminaries* and *academies* as *stores*,) is 35*l.* per annum, near Chillicothe. He has some of his family at school on these terms; and I think he said that at the female "seminary" Latin was taught, if desired. In dress and

manner he is of about the same "grade," as the Americans would say, as a respectable Yorkshire farmer, possessing an estate of 8000*l.* or 2,000*l.*, and lives, I should imagine, somewhat in the same style, with a table perhaps more profusely spread with domestic produce,—such as beef, mutton, venison, turkeys, game, and fruit,—and more restricted in foreign wine and colonial luxuries. He spoke of going over to England to bring two or three hundred people with him to Ohio, where "he would make them so happy;" but his family attachments bind him to home. Such men as the overlooker of your mill, or others equally steady and experienced but more acute, would prosper well in Ohio under his auspices. They would be growing rich, while the *poor* settler on land would be only comfortable and independent; a condition, however, by no means to be despised, especially when capable of suggesting such poetical ideas as the following:—

'Tis I can delve and plough, love,
And you can spin and sew;
And we'll settle on the banks
Of the pleasant Ohio.

(*To be concluded.*)

To the Editor of the Christian Observer.

A CORRESPONDENT, in your Number for January (p. 12), has proposed for solution the following query: "Is it consistent with the spirit of Christianity for persons in the present day to draw lots, in any case, in order to settle a doubtful or disputed point?" The arguments which your correspondent mentions, as usually urged in favour of this mode of decision, are,—First, that it rests on the authority of Scripture, both under the Old and the New Testament dispensations; and secondly, that in cases of a minute nature, such as the disposal of a slight article of property, the practice is often convenient, and is, at all events, too indifferent to be the subject of either censure or approbation.—To these arguments he replies,—First, that the Scripture precedents for drawing lots are not applicable to the present times; Secondly, that the practice is not of an indifferent nature, since it is either an appeal to Providence or to mere chance; and, Thirdly, that it may afford encouragement to the injurious and immoral system of lotteries and games of hazard.

I quite concur with your correspondent in his first argument, that the precedents of drawing lots, mentioned in Scripture, are not applicable to the present times. Those who maintain that they are would confine the drawing of lots to occasions of some moment or difficulty, considering it as an act of profaneness to use this mode of decision on trifling questions. Others argue, on the contrary, that drawing lots is allowable in trifles, but not in cases of importance. The points therefore to be settled, are,—First, is the practice *ever* lawful? and, secondly, if lawful at all, in what cases is it so?

1. *Is the practice ever lawful?* Now, it certainly *was* lawful in the Scriptural instances alluded to by your correspondent; and we are expressly told as a general truth, that "the lot is cast into the lap, but the disposing thereof is of the Lord." In the instances in question, it was a solemn religious act, a direct appeal to the Almighty. But to make it lawful in *this* sense in *modern times*, it must be shewn that God has continued to authorize us to expect his immediate and visible interference, whenever we may think proper to appeal to it; which would amount to a standing miracle and continued revelation, and is no where countenanced by the authority of Scripture. I conclude therefore, that casting lots in the present day, *as a religious act*, is wholly unwarranted and presumptuous.

Still, it may possibly be lawful

in a lower view: it may be lawful, for instance, as a convenient mode of decision in dubious cases, without being intended as an immediate appeal to Heaven. Its having been used on certain occasions by Divine appointment for a higher purpose, does not prove that it is unlawful to use it for a lower. An act indifferent in itself may be connected with certain associations, or not, as the case may happen. Some forms and customs in our own church, for example, may be either decent and devout, or superstitious and injurious, according as they happen to be employed by a Protestant or a Papist; that is, according to the intention of using them, and the associations connected with them.

But your correspondent says, that drawing lots is not an action of this indifferent nature; for that it is either a direct appeal to God, or an appeal to the fabled deity called Chance. I agree with him, for the reasons just mentioned, that if it be a direct appeal to God, it is wholly unauthorized in modern times. But I do not admit, that the case comes strictly to this alternative. I know of no such being as "Fors Fortuna." There are certain laws of matter and motion appointed by the Almighty: in recognizing these we are never to forget his supreme agency; yet it is obvious that it would, in numerous instances, be unwise and almost profane, to speak of Him as exercising a direct interference. I think that, in the case of drawing lots, this remark strongly applies. We are not to resolve the issue of drawing lots into the immediate and visible decision of Divine Providence; nor yet are we to impute it to necessity or chance. It is the effect of certain laws and operations quite regular and consistent, and by which both the contending parties agree to be bound, neither of them having any greater foresight of the result than the other. If both are willing for mutual convenience to abide by this test, there seems to be nothing abstractedly *unlawful* in their determination. Whether it is, generally speaking, a wise or prudent method of resolving doubts, is quite another question. Many things are abstractedly "lawful," which for many reasons are not "expedient."

2. Supposing it then to be admitted, that drawing lots may, in certain cases, be lawful; the question is, to what kind of cases does the permission apply?

Is it lawful, in the first place, to resort to this mode of determining differences *in cases of importance?* Those who think that it is, argue upon the ground of its being a direct appeal to the Almighty; but if, as has been endeavoured to be proved, such an appeal is no longer warranted, the argument cannot rest upon this basis. The question then comes to this: "Are the *lower* grounds, on which a decision by lot may be defended, admissible in cases of great moment?" I think unquestionably *not;* because God has given us better and safer guides, and more rational modes of decision. In those important questions, for example, in which the determination by lot has been resorted to in some religious societies, the points in dispute would have been far more rationally and scripturally settled by vote, or ballot, or arbitration; or, what is yet better still, by the force of patient and candid argument, and mutual concession. As a proof how much may be done towards the settlement of differences, even in cases of great difficulty, by a forbearing and liberal spirit, I might mention the very honourable fact, that the Committee of the British and Foreign Bible Society—composed as it is of a considerable number of persons of various ranks, denominations, and habits of life, and called, at every meeting, to decide upon questions capable of eliciting much opposition of sentiment—have never, in a single instance, if I am rightly informed,

found it necessary to measure their strength with each other by means of a numerical division. They have uniformly found, that mutual explanation and Christian concession have been amply sufficient to carry on the business of the Society, without the painful alternative of a ballot.

I think then I have proved, that drawing lots is not, any more than casting dice, or dissecting piacular victims, a justifiable mode of appealing directly to the decision of the Almighty; and that there is no warrant to expect that the Divine Will will be revealed by such a procedure; and that, consequently, there is no sufficient ground for the adoption of the practice in any case of importance; such as a debate in parliament, or the deliberations of a public body; or a point of faith, or morals, or duty; in all which instances our conscience and rational powers, under the guidance of Scripture, and with prayer to God, are the proper directory of conduct. But in trifling points, such as those mentioned by your correspondent, I cannot think it *absolutely unlawful or sinful*, to use any fair and simple mode of settling a difference which may have the concurrence of both parties. If two brothers, for instance, see fit to draw lots for a family picture, which each wishes to obtain, but which cannot be the property of both; they merely adopt this method to prevent dispute or partiality, and are bound by the issue, not in consequence of any express appeal either to the Almighty or to chance, but by the faith of their mutual compact. I cannot see any thing unlawful in such a case, any more than if a child, asking his father which sweetmeat he was to take out of a dish, were directed to take the one that happened to be nearest him; and which might turn out to be the best or the worst in the lot.

But while I think that drawing lots, in such unimportant cases, is not unlawful or indefensible on this lower ground, I am far from considering it a desirable practice, and would strongly caution parents against encouraging, in their families, any of the little expedients of sortilege so common among children. Let it be laid down as a daily maxim, that every thing is to be settled upon principle, and nothing by caprice. The litigated picture above mentioned might very properly have been suffered to follow its legal destination; or the matter might have been referred to the arbitration of a common friend, who should be empowered to decide, after weighing the arguments in favour of each party. In a family, children should be taught to view the decision of a parent as a perfectly satisfactory mode of adjudication, from a full conviction, grounded on constant experience, that the paternal allotment is uniformly founded on wise and equitable principles. This implicit confidence is one of the greatest sources of peace and order and contentment in a family; and woe to the parent who disturbs it by any decision of an unjust or partial character! A child should feel perfectly confident, even where his allotment happens to be the least enviable, that his parent was guided by wise reasons of right, or seniority, or qualification, or some other just principle which, on the next occasion, would probably restore the balance, and make the good of one the good of all.

I quite concur with your correspondent in his third argument, that every practice should be discouraged which appears to countenance the principle of raffles, lotteries, and games of hazard; and though I think some considerable distinctions exist between the two cases, I will not weaken the force of his precaution by any qualifying remarks. I would only observe, on a general view of the subject, that in all questions of this nature, the particulars of each individual case must determine its merits; for

what, under certain circumstances, may be innocent and allowable, under others may be fraught with injurious consequences. A watchful guardian of children or young persons will learn, by experience, exactly where to interpose to correct the evil tendency of any particular practice; but will be cautious of multiplying obstacles, and discovering dangers, where, but for an ill-judged officiousness, no danger might have existed.

W.

To the Editor of the Christian Observer.

I WILLINGLY agree with your correspondent Πιστις, in your Number for January, that the Scriptures furnish no sanction to those modern Christians who use the casting of lots as *a religious act*. I remember to have heard, not long ago, of a case of this kind which occurred among the Independent Dissenters. A friend of mine in the country was present at the meeting of a Tract Committee, where the minister presided, and, feeling it his duty to object to one of the proposed resolutions, a considerable discussion took place: the minister warmly supported the resolution, and, probably perceiving that it might be lost if put to the vote, urged the propriety of a solemn appeal to God by the lot. My friend in vain protested against the idea of expecting any direct interposition of the Supreme Being, and renewed the protest even after the decision had been made in his own favour.

According to the best judgment which I am able to form upon this subject, the use of the lot is to be regarded solely as *one* of those *various means* which the Divine Being has been pleased to employ, on different occasions, for specific and determinate objects, and which were constituted *religious acts*, only as *connected with those objects*; being otherwise left on the same footing which they had previously occupied. Thus, wherever the use of the lot was commanded or sanctioned by Divine authority under the Old dispensation, and also as it regards the election of Matthias under the New, we are bound to consider the decision as indicative of the Divine appointment; but, in all other cases, such a belief, founded upon the result of the lot, would be totally unjustifiable. The case of *dreams* referred to by your correspondent, appears perfectly analogous: whenever they have been employed to convey the mind and will of Jehovah, the *direct interposition* of the Almighty has been clearly and distinctly made known.

No one can be farther than myself from countenancing an idea of the existence of *chance*. The Christian is assured that Jehovah is the Supreme Ruler of the universe: he knows that all things, even those which may appear the most trivial and contradictory, are ordered after the counsel of *his will*. This doctrine he cherishes as an unfailing source of joy and consolation, though he often feels that the contemplation of it is too wonderful for him. There are times when unaided reason would proudly fathom its depths; but he remembers that "man cannot by searching find out God;" he bows in submissive silence, believing that what he knows, but "in part" now, shall hereafter be clearly revealed.

If the view which I take of this subject be correct, it will follow that the use of the lot in determining any point is in no higher sense an *appeal to God* than the casual reference of it to a by-stander—as if, for example, I should be hesitating which of two walks or rides to take, and, for want of any sufficient reason to influence my decision, were to leave the selection to a friend unacquainted with either.

If the casting of the lot be considered *in itself* a religious act,

why should not dancing, the setting up of a pillar, the washing of hands, the slaying of a lamb, the eating of bread, with various other circumstances recorded in Scripture, be deemed religious acts also?—Surely it must be evident that the solemnity consists solely in the Divine purposes of their application; and that, if the acts themselves be connected with other objects, they must be judged of by the *merits of those objects* alone.

If I object to the modern use of dancing, it is not, on the one hand, that dancing is represented in the Scriptures as having formed a part of the religious worship of the Jews; nor, on the other, that there is any thing criminal in the act of dancing; but because, in the exercise of Christian judgment, I believe the practice, under its existing circumstances, greatly tends to dissipate the mind, and to destroy those pure and holy affections which it is our bounden duty to cultivate and cherish. Upon this principle, so far as the *use of the lot* may bear with *injurious* effect upon the *morals or piety* of mankind, it cannot be too *strongly reprobated.* But here, as in a multitude of other cases, I feel anxious that the question should be fairly met, and that acts which are criminal only in their *abuse* or *misapplication*, should not be confounded with such as are *positively forbidden*: I use this term, because, if the lot be, as your correspondent argues, "a solemn appeal" to God, the use of it in "a matter light and insignificant," is a virtual breach of the Third Commandment.

Much injury has, I fear, been done to the cause of religion by the zealous attempts of her friends to support unimportant, and perhaps untenable, positions. The exposition of their failure has often been held up by her enemies as a boasted proof of the general weakness of her cause; but "her foundations are upon the holy hills," and those bulwarks which are raised upon the basis of Prophets and Apostles, Jesus Christ himself being the chief corner-stone, shall abide for ever.

How judicious, and how forcible, are the addresses of St. Paul to the Christian converts at Corinth! how admirably adapted to silence those who obstinately refused to be convinced! And who can read the history of our Saviour's life without being charmed by the wisdom with which He ever spake? His enemies could gain no advantage over Him, and every attempt to entangle Him ended in their own confusion.

It is a subject for congratulation to the Christian world, that many writers of our own day have evinced great solicitude to tread in the same path. Their works will remain monuments of successful attempts to exhibit truth in its native energy, and will continue to advance the cause of that pure and undefiled religion which shall eventually triumph over all the opposition of its enemies.

E. P. S.

REVIEW OF NEW PUBLICATIONS.

The Pirate, by the Author of "Waverley, Kenilworth, &c." In 3 vols. small 8vo. Edinburgh. 1822.

WHY does not the Christian Observer review the Waverley Novels? has been so often repeated, that we think it time at length to attend to the inquiry. Our protracted silence will have shewn that we are not very vehement admirers either of novels or novel reading; and, as Christian observers, we do not hold ourselves obliged very frequently to notice works like the present. There are, however, cogent reasons for at length adverting to the

subject. The Waverley Novels already amount to no less than thirty-nine volumes: their multifarious contents, good, bad, and indifferent, are eagerly swallowed (for novel readers do not wait to masticate, much less digest, their repast) by innumerable readers in every corner of the empire: the book shops are crouded with candidates for the first reeking copies the moment a new tale is announced; long before which auspicious event, from the wholesale vender to the itinerant bookstall, the wary bibliopole placards his window and counter with the intelligence: edition after edition is bespoken before it can be printed; the humblest circulating library must have its duplicate and triplicate copies; the parlour, the drawing-room, and it is well if not the kitchen and servants' hall and nursery also, become possessed of this indispensable piece of furniture: the young and old, the gay and the grave, all sit down with avidity to the perusal; and more time and energy are perhaps employed in settling who among so many anxious expectants shall first have the precious volume, than would almost suffice for reading it; the lady's maid and footman quarrel for the prior claim to purloin a sight of the parlour copy; while the very cook and her scullion expedite their operations to have a snug hour for the borrowed treasure from the circulating library. Go where you will, a Waverley Novel peeps forth: you find it on the breakfast table, and under the pillow; concealed in the desk of the clerk, and the till of the shopman; in the sleeve of the gownsman, and the pocket of the squire; on the barouche-box, and in the sword-case; by day-light, by lamp-light, by moon-light, by rush-light; aye, even among the Creek Indians has been seen a volume of these far-famed tales beguiling the tedious hours of the daughter of an Alabama planter, as she sat down with her coffee-pot by the evening fire-side in the recesses of an American forest.

> Scandit eodem quo dominus; neque
> Decedit æratâ trirêmi, et
> Post equitem sedit.

Works thus numerous and popular—and which, both from these circumstances, and from the high degree of talent that pervades them, must have no inconsiderable effect upon the public taste and sentiments—undoubtedly claim some attention in a miscellany like ours; nor shall we shrink from putting our readers in full possession of our sentiments upon them.

There are also other reasons which have determined us to enter on the present subject; not the least of which is, that the modified character of the Waverley Novels has gained access for them into many families in which general novel-reading had been strictly interdicted. Even *religious* families, in numerous instances, have suffered these specious works to become the means of breaking down the barrier which had been hitherto maintained between the habits of *bona fide* Christians, and the habits of worldly society; and an opening for injurious or trifling reading being once admitted, it is not easy to anticipate where the evil may stop. A single novel, if not more exceptionable than are the generality of the Waverley Tales, would scarcely have induced us to go far out of our path to notice it: we should have calculated on its dying away without producing any very considerable effects on society, and certainly without causing any material innovation in the habits of those persons to whom novel-reading was a very rare or unknown practice. But such a constant repetition of the draught, even though its composition be but partially deleterious, may be highly dangerous. The volumes in question already amount, as we have stated, to the number of our Articles of Religion; and it will be well if they do not prove "forty stripes save one" for

their readers and the public. Each stroke may be gentle, and yet the united effect of the whole severe; especially should the *act* of novel-reading, being thus frequently repeated, become a *habit*, and find its way permanently into families hitherto inaccessible to its baneful influence.

The Waverley Novels, however, must not be the whole of our theme; for they are but a part, though, for one writer, a very considerable part, of the mass of works of entertainment and imagination which now so profusely issue from the presses of England and Scotland, and which are eagerly perused by thousands and tens of thousands of our countrymen and countrywomen of all ranks, ages, and capacities. Poetry, in particular, has, of late years, made most prolific shoots; and we wish we could add with truth, that "its leaves are for the healing of the nations." To all this, we must append, as a part of our general indictment, the mass of tales, poems, dramas, and other effusions which float, "trifles light as air," over the stream of our diurnal, and weekly, and monthly literature; and all of which go into the vast aggregate of the national reading, and tend strongly to influence the public taste, sentiments, and conduct.

It seems to us a question of delicate casuistry to what extent religious families may lawfully indulge in the perusal of works of mere taste and imagination. As a general principle, it is easy to say "The less the better;" but such a sweeping denunciation, however convenient to the casuist, is not likely to convince or reform those who require conviction or reformation; nor is it, in fact, altogether well-founded. The imagination is not necessarily an enemy: like other faculties of the mind indeed, it is depraved by the Fall; but, like them also, it may be employed, under the guidance of the Holy Spirit, for the most valuable purposes. The perversion is not in the faculty, but in its application; and the object of a Christian should be, not to extirpate it, but wisely to control its unlawful tendencies, and to dispose it to virtuous and heavenly objects. To abandon it to the service of "the world, the flesh, and the devil," is both unnecessary and most inexpedient. It ought rather to be rescued from this degradation, and employed, as the sacred writers and our Blessed Lord himself employed it in their figures, and parables, and apologues, and allegories, for the glory of God and the good of man. To this we might add, that its occasional exercise furnishes a powerful relief to the man of business or study; and may even be of use, in some cases, to the clergy themselves; at least to those of them whose leaden pinions require such an aid, or whose soporific habits of thought and language might be sublimed, to the great satisfaction of their auditories, by the due use of this valuable, though often dangerous, faculty.

But the subject strikes us in another aspect. We live in a somewhat unkindly climate: a large portion also of our population are cooped up in towns and cities: we are proverbially subject to rains and fogs and chills, to dark days and long evenings; and the habits of the people, concurring with these natural causes, render in-door occupations and amusements essential to British ideas of comfort. Every parent who wishes to discourage in his children the inordinate love of visiting, gossiping, and pleasure-taking, and at the same time not to allow the domestic fireside to become the scene of listlessness, indolence, or inanity, perhaps of fretfulness or quarrelling, must feel the great importance of *light* (we do not say *trifling*) reading as one of the best resources for his purpose. Young persons cannot be every moment employed either in their studies or in active

recreations, or in devotional exercises; it is desirable also on many accounts to promote among them a taste for reading, which cannot be altogether done by means of treatises of dry and abstract argument. Here then is a fair opening for books of an innocent and amusing character; such as voyages, travels, the lighter arts and sciences, poetry, and many of the papers in periodical and other publications. The chief, though by no means the only danger, is in the admission of works purely of imagination. As for doubtful sentiments, injudicious expressions, and exceptionable facts and allusions, it is hard to say how they can be wholly excluded, even where works of fiction are most strictly shut out. There are comparatively few books of light reading, even of a useful kind, in which a prudent Christian parent may not detect passages which he could wish altered or omitted. The most moral writers, unless they are sincere Christians, are apt to introduce unscriptural principles and motives; and even sincere Christians are not always men of good taste, and enlightened judgment, or conscious of what will bear reading, word for word, in a family circle. In all these cases, the best safeguard is the *viva voce* comment of a judicious parent or friend; and where this can be had, many a work may be read with advantage, which, if studied in silence and solitude, would have been highly dangerous to a youthful mind.

It is clear, then, that works of imagination cannot be condemned at once and in the gross, simply on account of there being a supposed impropriety in exercising the particular faculty of mind to which they appeal; for the imagination, as we have seen, is not necessarily a vehicle of evil, and may even be made a vehicle of good. It is equally clear also, that an occasional occurrence of wrong sentiments or other partial deformities, in works of imagination, cannot be fairly visited with a total banishment of this branch of literature, without applying the same rule to many other classes of works, including a very large proportion of those which are among the very best for the family fire-side. One chief class of works of imagination, namely, poetry, is found, even by religious parents, to be not only a valuable literary amusement for young persons, but an excellent vehicle for instruction and the promotion of right feelings; provided (as it must be also in the case of works *not* of imagination) a due exercise of piety and judgment is made in the selection. There is then, in fact, nothing, strictly speaking, in works of imagination, which is *malum per se;* and yet, as our readers will discover in the course of our remarks, we perceive so much that is exceptionable in the general, and almost inevitable, accompaniments of such works, that we should be inclined to lean more towards the extreme, for an extreme it would certainly be, of total prohibition than of unlimited indulgence.

In order to make the necessary distinctions which belong to the subject, and to lay our ideas before our readers in some degree of order, we shall venture to classify works of imagination under three heads:—

First, Those which are written with an obviously *bad* intention.

Secondly, Those which are written with no definite intention at all, except fame or profit to the author, and amusement to the reader.

Thirdly, Those which are written with a positively good intention.

Of those which come fairly under the first of these classes we shall say very little; since it cannot be necessary, we should hope, to warn any person who can read so grave a page as ours, that *such* works are wholly and peremptorily inadmissible. They will not bear a question: they are clearly contra-

band; they ought not to be written; they ought not to be sold; they ought not to be read. Of this class are some of the productions, especially among the later ones, of Lord Byron. The most unbounded Christian charity cannot give the authors of such works as those to which we allude, credit for a single right feeling or good motive in obtruding them on the world. The publications themselves may evince more or less of genius in their composition; they may be patrician or plebeian; they may be poetical or prosaic; they may be concocted in the regions of Castalia and Hippocrene, or in the purlieus of Grub-street or the Fleet-ditch; they may issue from the loyal press of Mr. Murray, or the radical press of Mr. Hone; they may be "got up" for rose-wood tables and velvet sofas, or for tap-rooms and ale-house benches; but, whatever their extrinsic circumstances, their mischievous character is so palpable that they cannot for a moment be tolerated by any man who is worthy of the name of a Christian, and therefore surely need not form the subject of discussion or animadversion in the pages of the Christian Observer.

The second class, and that which will engross the greater part of our intended remarks, consists of works of imagination, (chiefly works of fictitious narrative,) written without any positive intention of mischief, and with as little serious intention of doing good; and of which the object is to assist the purse or the literary reputation of the author, and to amuse and interest the reader. In this class we place the Waverley Novels. We cheerfully acquit the writer of any bad intention; we even acknowledge, with pleasure, that he has on many occasions done willing homage to virtue; and, if we except the offensive oaths and profane exclamations which are sometimes found in the mouths of the personages whom he has created, his pages are generally characterised by a decorum which forms a pleasing contrast to the licentious and inflammatory representations of too many of his brother novelists, Richardson himself not excepted. To admit his gigantic powers would be superfluous; we take these for granted; it is of moral qualities only that we are now speaking. And as we have frankly allowed that the author has no serious wish to do mischief, we think he cannot refuse to admit, in return, that he has as little decided aim to effect any moral good. He evidently loves writing; he seems not averse to fame; and probably has no objection to pecuniary remuneration: and all these three points appear to be united in his present scheme of authorship. He doubtless further wishes his works to stand well with the respectable part of the public; and as a moral man *himself*, he could have no desire to supplant good morals in others. Still, we should judge, that positive *utility* is quite a secondary object with him: where it falls in with the agreeable, so far all is well; but farther than this probably does not appear to him necessary. Something of this kind we can conceive to be the fair balance between the author and his conscience; and we are willing to argue the case on this temperate and not unreasonable supposition.

We shall not scruple then to say, that it is with feelings of very considerable regret that we witness the prodigal expenditure of time, and genius, and "talents," (we use the word in its theological as well as literary acceptation,) which occurs in the volumes of the author of Waverley. We cannot but think that such splendid powers of imagination and intellect were bestowed by Providence for far higher purposes than novel-writing: we cannot but fear that thirty-nine volumes of mere tales, without any good or useful object in view, will form a sorry item in the final ac-

count of a human being thus gifted, and responsible for the application of his time, his faculties, and his opportunities of glorifying God, and benefiting mankind.' Perhaps, indeed, this sort of language may furnish a good subject for the playful ridicule with which the author is accustomed to visit the Puritanical and Presbyterian offences of former days. We believe, however, that not only the public, but the author himself, would be little disposed to treat with levity, and as mere cant, such terms and ideas as "moral responsibility;" a "state of probation;" and "rendering an account to God at the day of judgment, for every idle word as well as vicious deed;" and we will not deny that thoughts of this nature involuntarily force themselves on our minds as often as we witness men of extraordinary powers wasting their energies year after year in worthless pursuits, "which cannot profit, for they are vain." We would not willingly be fastidious or uncharitable; we would not dry up the fountains of elegant literature, or lay a rude embargo on the lighter productions of taste and imagination; we would not make religion to consist in an austere renunciation of innocent recreations, or restrict either authors or their readers to the graver departments of divinity and philosophy; but we must ever contend for that great Christian principle, "Whether ye eat or drink, or whatever ye do, do all to the glory of God." Rigid as this principle may at first sight appear, it is not so in reality; for the glory of God may be as certainly, though not as directly or obviously, consulted in a *due* indulgence in any proper recreation, useful for the refection of the mind, as in the gravest pursuits of business or charity. But in all these things there is a line of boundary and demarcation not easy to be formally defined, but which a conscientious Christian will readily ascertain in his own case in practice, and which he will be anxious not to transgress or even to approach. It is not for us to judge between any individual and his conscience; or between his conscience and his Maker; but we may be permitted to lament, that the vast powers expended on the voluminous productions which have called forth these remarks, were not devoted to some object of less dubious benefit to the world, and which, on a death-bed, might perhaps have given greater satisfaction in the retrospect to the unknown author himself.

But it is not with the writer, but with his works, and their effects on the public, that we are chiefly concerned. Our object in the following pages is to shew the tendency of the taste, at present so prevalent, for trifling reading, particularly in the article of fictitious narrative. We have not chosen the tales of the author of Waverley as our immediate subject, on account of their being among the worst species of novels, but precisely because of mere novels they are among the best: they are less inflammatory, less morbid, and far more manly and intellectual than most of their fellow-culprits. Indeed, by many thorough novel-readers, they are considered somewhat tame; the very complaint is made against them which the French have so long urged against Miss Edgeworth, that her works want "*sentiment*;" in short, that they are destitute of the voluptuousness which most readers look for in a novel. All this is so much in their favour, that in selecting them as our "point d'appui," we are giving every advantage to the panegyrist of novel-reading, and taking the ground least favourable to our own argument. We think, however, we shall be able to shew, that the general tendency of a habit of novel reading, even were no individual novel more exceptionable than one of the Waverley Tales, is to a high degree inexpedient and injurious.—We

select "The Pirate," not because it is the best or the worst, either in a moral or a literary point of view, of the works of this celebrated author, but because it happens to be the last. As a work of genius, it stands much lower than many of the former productions from his pen, though still sufficiently high to challenge no mean intellectual suffrage: in its moral aspect, it may be about on a par with them; though in one respect, it is above several of them, as it exhibits a much smaller, though unhappily still ample, portion of irreverence for the words and sentiments of the sacred Scriptures.

To compromise matters with our younger readers, we shall now give an outline of the tale, with a few extracts, upon condition that, in return, they shall condescend to peruse the general reflections upon the subject, which we propose to subjoin *.

The scene of the novel before us is laid in the island of Thule, called the Mainland of Shetland, or Zetland: towards the conclusion of the tale, it changes to Kirkwall, the capital of the Orkney islands. On Sumburgh Head, the south-east promontory of the Mainland, stood a ruined mansion, called Jarlshof, which had been in ancient days the residence of a Norwegian Earl of Orkney, and now belonged to the Udaller, or Fowd, of Burgh Westra, Magnus Troil, a descendant from the Norse lords of these isles. The Udaller himself resided at Burgh Westra, about twenty miles from Jarlshof, in a more sheltered and productive part of the island, and leased the stormy mansion of Sumburgh Head to Mr. Basil Mertoun, a gentleman who had lately arrived in the island. Basil Mertoun is so morose, taciturn, and misanthropical, that even his son Mordaunt Mertoun is unacquainted with his history, and is scarcely ever permitted to enter into conversation with him. Mordaunt Mertoun is of course as handsome, generous, and brave, as the writer can make him: and as the society of his father's old housekeeper is not particularly to his taste, he takes the opportunity, during Mr. Mertoun's periodical fits of silence and abstraction, called his "dark hour," to visit Burgh Westra, where he is a general favourite from the lowest of the islanders, to the rich, hospitable, open-hearted Udaller, and his engaging daughters, Minna and Brenda, whose characters and occupations are thus described:—

"Their mother had been dead for many years, and they were now two beautiful girls; the eldest only eighteen, which might be a year or two younger than Mordaunt Mertoun; the second about seventeen. They were the joy of their father's heart, and the light of his old eyes; and although indulged to a degree which might have endangered his comfort and their own, they repaid his affection with a love into which even blind indulgence had not introduced slight regard or feminine caprice. The difference of their tempers and of their complexions was singularly striking, although combined, as is usual, with a certain degree of family resemblance.

"The mother of these maidens had been a Scottish lady from the Highlands of Sutherland, the orphan of a noble chief, who, driven from his own country during the feuds of the seventeenth century, had found shelter in those peaceful islands, which, amidst poverty and seclusion, were thus far happy, that they remained unvexed by discord, and unstained by civil broil. The father (his name was Saint Clair) pined for his native glen, his feudal tower, his clansmen, and his fallen authority, and died not long after his arrival in Zetland. The beauty of his orphan daughter, despite her Scottish lineage, melted the stout heart of Magnus Troil. He sued and was listened to, and she became his bride; but dying in the fifth year of their union, left him to

* In abridging this work, we have partially availed ourselves of an abstract given in a contemporary publication.

mourn his brief period of domestic happiness.

"From her mother, Minna inherited the stately form and dark eyes, the raven locks and finely-pencilled brows, which shewed she was, on one side at least, a stranger to the blood of Thule. Her check,

"O call it fair, not pale,

was so slightly and delicately tinged with the rose, that many thought the lily had an undue proportion in her complexion. But in that predominance of the paler flower, there was nothing sickly or languid: it was the true natural complexion of health, and corresponded in a peculiar degree with features which seemed calculated to express a contemplative and high-minded character. When Minna Troil heard a tale of woe or of injustice, it was then her blood rushed to her cheeks, and shewed plainly how warm it beat, notwithstanding the generally serious, composed, and retiring disposition, which her countenance and demeanour seemed to exhibit. If strangers sometimes conceived that these fine features were clouded by melancholy, for which her age and situation could scarce have given occasion, they were soon satisfied, upon further acquaintance, that the placid, mild quietude of her disposition, and the mental energy of a character which was but little interested in ordinary and trivial occurrences, was the real cause of her gravity; and most men, when they knew that her melancholy had no ground in real sorrow, and was only the aspiration of a soul bent on more important objects than those by which she was surrounded, might have wished her whatever could add to her happiness, but could scarce have desired that, graceful as she was in her natural and unaffected seriousness, she should change that deportment for one more gay. In short, notwithstanding our wish to have avoided that hackneyed simile of an angel, we cannot avoid saying there was something in the serious beauty of her aspect, in the measured, yet graceful, ease of her motions, in the music of her voice, and the serene purity of her eye, that seemed as if Minna Troil belonged naturally to some higher and better sphere, and was only the chance visitant of a world that was scarce worthy of her.

"The scarcely less beautiful, equally lovely, and equally innocent Brenda, was of a complexion as differing from her sister, as they differed in character, taste, and expression. Her profuse locks were of that paly brown which receives from the passing sun-beam a tinge of gold, but darkens again when the ray has passed from it. Her eye, her mouth, the beautiful row of teeth, which, in her innocent vivacity, were frequently disclosed; the fresh, yet not too bright, glow of a healthy complexion, tinging a skin like the drifted snow, spoke her genuine Scandinavian descent. A fairy form, less tall than that of Minna, but even more finely moulded into symmetry—a careless and almost childish lightness of step—an eye that seemed to look on every object with pleasure, from a natural and serene cheerfulness of disposition, attracted even more general admiration than the charms of her sister, though perhaps that which Minna did excite, might be of a more intense as well as a more reverential character.

"The dispositions of these lovely sisters were not less different than their complexions. In the kindly affections, neither could be said to excel the other, so much were they attached to their father and to each other. But the cheerfulness of Brenda mixed itself with the every-day business of life, and seemed inexhaustible in its profusion. The less buoyant spirit of her sister appeared to bring to society a contented wish to be interested and pleased with what was going forward, but was rather placidly carried along with the stream of mirth and pleasure, than disposed to aid its progress by any efforts of her own. She endured mirth, rather than enjoyed it; and the pleasures in which she most delighted, were those of a graver and more solitary cast. The knowledge which is derived from books was beyond her reach. Zetland afforded few opportunities, in those days, of studying the lessons bequeathed

"By dead men to their kind;

and Magnus Troil, such as we have described him, was not a person within whose mansion the means of such knowledge was to be acquired. But the book of nature was before Minna, that noblest of volumes, where we are even called to wonder and to admire, even when we cannot understand. The plants of those wild regions, the shells on the shores, and the long list of feathered clans which haunt their cliffs and eyries, were as well known to Minna Troil as to the most experienced of the fowlers.

her powers of observation were wonderful, and little interrupted by other tones of feeling. The information which she acquired by habits of patient attention, were indelibly rivetted in a naturally powerful memory. She had also a high feeling for the solitary and melancholy grandeur of the scenes in which she was placed. The ocean, in all its varied forms of sublimity and terror—the tremendous cliffs that resound to the ceaseless roar of the billows—and the clang of the sea-fowl, had for Minna a charm in almost every state in which the changing seasons exhibited them. With the enthusiastic feelings proper to the romantic race from which her mother descended, the love of natural objects was to her a passion capable of not only occupying, but at times of agitating, her mind. Scenes upon which her sister looked with a sense of transient awe or emotion, which vanished on her return from witnessing them, continued long to fill Minna's imagination, not only in solitude, and in the silence of the night, but in the hours of society. So that sometimes when she sat like a beautiful statue, a present member of the domestic circle, her thoughts were far absent, wandering on the wild sea-shore, and amongst the yet wilder mountains of her native isles. And yet, when recalled to conversation, and mingling in it with interest, there were few to whom her friends were more indebted for enhancing its enjoyments; and, although something in her manners claimed deference (notwithstanding her early youth) as well as affection, even her gay, lovely, and amiable sister was not more generally beloved than the more retired and pensive Minna." Vol. I. pp. 42—49.

Mordaunt Mertoun, having associated from his childhood with these interesting young persons, felt the attachment of a brother for them both; and the islanders, not calculating sufficiently on the aristocratical feelings of the Udaller, thought that he would be welcome to which of them he should choose in marriage, as soon as he could find time to determine which he liked best.—Our readers must now be introduced to one personage more, who acts a conspicuous part in the history; we mean Norna, surnamed of the Fitful-head, a stormy cliff which this mysterious being had chosen for her residence.

"Her features were high and well formed, and would have been handsome but for the ravages of time, and the effects of exposure to the severe weather of her country. Age, and perhaps sorrow, had quenched, in some degree, the fire of a dark blue eye, whose hue almost approached to black, and had sprinkled snow on such part of her tresses as had escaped from under her cap, and were dishevelled by the rigour of the storm. Her upper garment, which dropped with water, was of a coarse dark-coloured stuff, called Wadmaral, then much used in the Zetland islands, as also in Iceland and Norway. But as she threw this cloak back from her shoulders, a short jacket, of dark-blue velvet, stamped with figures, became visible; and the vest, which corresponded to it, was of crimson colour, and embroidered with tarnished silver. Her girdle was plaited with silver ornaments, cut into the shape of planetary signs: her blue apron was embroidered with similar devices, and covered a petticoat of crimson cloth. Strong thick enduring shoes, of the half-dressed leather of the country, were tied with straps like those of the Roman buskins, over her scarlet stockings. She wore in her belt an ambiguous looking weapon, which might pass for a sacrificing knife or dagger, as the imagination of the spectator chose to assign to the wearer the character of a priestess or of a sorceress. In her hand she held a staff, squared on all sides, and engraved with Runic characters and figures, forming one of those portable and perpetual calendars which were used among the ancient natives of Scandinavia, and which, to a superstitious eye, might have passed for a divining rod.

"Such were the appearance, features, and attire of Norna of the Fitful-head, upon whom many of the inhabitants of the island looked with observance, many with fear, and almost all with a sort of veneration. Less pregnant circumstances of suspicion would, in any other part of Scotland, have exposed her to the investigation of those cruel inquisitors, who were then often invested with the delegated authority of the privy-council, for the purpose of persecuting, torturing, and finally consigning to the flames, those who were ac-

cused of witchcraft or sorcery. But superstitions of this nature pass through two stages ere they become entirely obsolete. Those supposed to be possessed of supernatural powers are venerated in the earlier stages of society. As religion and knowledge increase, they are first held in hatred and horror, and are finally regarded as impostors. Scotland was in the second state: the fear of witchcraft was great, and the hatred against those suspected of it intense. Zetland was as yet a little world by itself, where, among the lower and ruder classes, so much of the ancient northern superstition remained, as cherished the original veneration for those affecting supernatural knowledge and power over the elements, which made a constituent part of the ancient Scandinavian creed. At least if the natives of Thule admitted that one class of magicians performed their feats by their alliance with satan, they devoutly believed that others dealt with spirits of a different and less odious class—the ancient dwarfs, called in Zetland, Trows or Drows, the modern fairies, and so forth.

"Among those who were supposed to be in league with disembodied spirits, this Norna, descended from, and representative of a family which had long pretended to such gifts, was so eminent, that the name assigned to her, which signifies one, of those fatal sisters who weave the web of human fate, had been conferred in honour of her supernatural powers. The name by which she had been actually christened was carefully concealed by herself and her parents; for to the discovery they superstitiously annexed some fatal consequences. In those times, the doubt only occurred whether her supposed powers were acquired by lawful means. In our days, it would have been questioned whether she was an impostor, or whether her imagination was so deeply impressed with the mysteries of her supposed art, that she might be in some degree a believer in her own pretensions to supernatural knowledge. Certain it is, that she performed her part with such undoubting confidence, and such striking dignity of look and action, and evinced, at the same time, such strength of language, and such energy of purpose, that it would have been difficult for the greatest sceptic to have doubted the reality of her enthusiasm, though he might smile at the pretensions to which it gave rise." Vol. I. pp. 118—122.

Among other predictions of this sybil, all of which fall out correctly, she foretels a storm, in which a dismasted vessel, apparently deserted by her crew, is seen drifting before the wind, and at length is dashed to pieces on the rocky coast. One man only emerges from the wreck, clinging to a spar, whose life is saved by the intrepidity of the younger Mertoun. This single survivor proves to be Captain Cleveland, a pirate, who is represented as a young man, bold, handsome, and of a pleasing address. Cleveland soon finds his way to the Udaller's family, where he obtains a firm footing, carousing with the father, and amusing the daughters with nautical adventures. Poor Mordaunt Mertoun, now begins to lose favour at Burgh Westra, in consequence of some reports spread to his disparagement by the Pirate. It had for many years been his custom to be present at an annual festival given by the Udaller, on which and all other occasions, till Cleveland came to the island, he had been the most favoured guest. The appointed day came round as usual; but he was not invited. Irritated at the slight, he caught up his gun, and rushed out of the house of Jarlshof, in a temper of mind which is described in the following extract.

"Without exactly reflecting upon the route which he pursued, Mordaunt walked briskly on through a country where neither hedge, wall, nor inclosure of any kind, interrupts the steps of the wanderer, until he reached a very solitary spot where, embosomed among steep heathy hills, which sunk suddenly down on the verge of the water, lay one of those small fresh-water lakes which are common in the Zetland isles, whose outlets form the sources of the small brooks and rivulets by which the country is watered, and serve to drive the little mills which manufacture their grain.

"It was a mild summer day; the beams of the sun, as is not uncommon in Zetland, were moderated and shaded by a silvery haze, which filled the atmos-

phere, and, destroying the strong contrast of light and shade, gave even to noon the sober livery of the evening twilight. The little lake, not three-quarters of a mile in circuit, lay in profound quiet; its surface undimpled, save when one of the numerous water-fowl, which glided on its surface, dived for an instant under it. The depth of the water gave the whole that ceruline tint of bluish green, which occasioned its being called the Green Loch; and at present, it formed so perfect a mirror to the bleak hills by which it was surrounded, and which lay reflected on its bosom, that it was difficult to distinguish the water from the land; nay, in the shadowy uncertainty occasioned by the thin haze, a stranger could scarce have been sensible that a sheet of water lay before him. A scene of more complete solitude, having all its peculiarities heightened by the extreme serenity of the weather, the quiet grey composed tone of the atmosphere, and the perfect silence of the elements, could hardly be imagined. The very aquatic birds, who frequented the spot in great numbers, forbore their usual flight and screams, and floated in profound tranquillity upon the silent water.

"Without taking any determined aim —without having any determined purpose—without almost thinking what he was about, Mordaunt presented his fowling-piece, and fired across the lake. The large swan-shot dimpled its surface like a partial shower of hail: the hills took up the noise of the report, and repeated it again, and again, and again, to all their echoes: the water-fowl took to wing in eddying and confused wheel, answering the echoes with a thousand varying screams, from the deep note of the swabie or swartback, to the querulous cry of the tirracke and kittiewake.

"Mordaunt looked for a moment on the clamorous crowd with a feeling of resentment, which he felt disposed at the moment to apply to all nature, and all her objects, animate or inanimate, however little concerned with the cause of his internal mortification.

"'Ay, ay,' he said, 'wheel, dive, scream, and clamour as you will, and all because you have seen a strange sight, and heard an unusual sound. There is many a one like you in this round world. But you, at least, shall learn,' he added, as he re-loaded his gun, 'what strange sights and strange sounds, say, and strange acquaintances to boot,' have sometimes a little shade of danger connected with them.—But why should I wreak my own vexation on these harmless sea-gulls?' he subjoined after a moment's pause: 'they have nothing to do with the friends that have forgotten me.—I loved them all so well,—and to be so soon given up for the first stranger whom chance threw on the coast!'

"As he stood resting upon his gun, and abandoning his mind to the course of these unpleasant reflections, his meditations were unexpectedly interrupted by some one touching his shoulder. He looked around, and saw Norna of the Fitful-head, wrapped in her dark and ample mantle. She had seen him from the brow of the hill, and had descended to the lake, through a small ravine which concealed her, until she came with noiseless step so close to him, that he turned round at her touch." Vol. I. pp. 225—229.

After a severe struggle with his pride and resentment, Mordaunt is persuaded by Norna to present himself as usual at the feast of Burgh Westra; but is coldly received by Magnus Troil and his daughters, whose minds had been poisoned by the artful Cleveland. On the second day of the festival, just when the numerous guests were beginning to experience some degree of *ennui* after the fatiguing revelry of the preceding evening, an adventure occurred which is described with great spirit, and, like many other parts of the narrative, paints in lively colours the manners of these remote islanders.

"Most of the guests were using their toothpick, some were beginning to talk of what was to be done next, when, with haste in his step, and fire in his eye, Eric Scambester, a harpoon in his hand, came to announce to the company, that there was a whale on shore, or nearly so, at the throat of the voe. Then you might have seen such a joyous, boisterous, and universal bustle, as only the love of sport, so deeply implanted in our natures, can possibly inspire. A set of country squires, about to beat for the first woodcocks of the season, were a comparison as petty, in respect to the glee, as in regard to the importance of the object; the battue, upon a strong cover in Ettrick-forest, for the destruction of the foxes; the insurrection of

the sportsmen of the Lennox, when one of the duke's deer gets out from Inch-Mirran; nay, the joyous rally of the fox-chase itself, with all its blithe accompaniments of hound and horn, fall infinitely short of the animation with which the gallant sons of Thule set off to encounter the monster, whom the sea had sent for their amusement at so opportune a conjuncture.

"The multifarious stores of Burgh Westra were rummaged hastily for all sorts of arms, which could be used on such an occasion. Harpoons, swords, pikes, and halberts, fell to the lot of some; others contented themselves with hay-forks, spits, and whatever else could be found that was at once long and sharp. Thus hastily equipped, one division, under the command of Captain Cleveland, hastened to man the boats which lay in the little haven, while the rest of the party hurried by land to the scene of action.

"Poor Triptolemus was interrupted in a plan, which he, too, had formed against the patience of the Zetlanders, and which was to have consisted in a lecture upon the agriculture, and the capabilities of the country, by this sudden hubbub, which put an end at once to Halcro's poetry, and to his no less formidable prose. It may be easily imagined, that he took very little interest in the sport which was so suddenly substituted for his lucubrations; and he would not even have deigned to have looked upon the active scene which was about to take place, had he not been stimulated thereunto by the exhortations of Mistress Baby. 'Pit yourself forward, man,' said that provident person, 'pit yourself forward—wha kens whar a blessing may light?—they say that a' men share and share equals-aquals in the creature's ulzie, and a pint o't wad be worth siller, to light the cruise, in the lang dark nights that they speak of—pit yourself forward, man—there's a graip to ye—faint heart never wan fair lady—wha kens but what when it's fresh, it may eat weel enough, and spare butter?'" Vol. II. pp. 70—72.

"The animal, upwards of sixty feet in length, was lying perfectly still, in a deep part of the voe into which it had weltered, and where it seemed to await the return of tide, of which it was probably assured by instinct. A council of experienced harpooners was instantly called, and it was agreed that an effort should be made to noose the tail of this torpid leviathan, by casting a cable around it, to be made fast by anchors to the shore, and thus to secure against his escape, in case the tide should make before they were able to dispatch him. Three boats were destined to this delicate piece of service one of which the Udaller himself proposed to command, while Cleveland and Mertoun were to direct the two others. This being decided, they sat down on the strand, waiting with impatience, until the naval part of the force should arrive in the voe. It was during this interval, that Triptolemus Yellowley, after measuring with his eyes the extraordinary size of the whale, observed, that in his poor mind, 'A wain with six owsen, or with sixty owsen either, if they were the owsen of the country, could not drag siccen a huge creature from the water, where it was now lying, to the sea-beach.'" Vol. II. pp. 75, 76.

"The three boats destined for this perilous service now approached the dark mass, which lay like an islet, in the deepest part of the voe, and suffered them to approach, without shewing any sign of animation. Silently, and with such precaution as the extreme delicacy of the operation required, the intrepid adventurers, after the failure of their first attempt, and the expenditure of considerable time, succeeded in casting a cable around the body of the torpid monster, and in carrying the ends of it ashore, where an hundred hands were instantly employed in securing them. But ere this was accomplised, the tide began to make fast, and the Udaller informed his assistants, that either the fish must be killed, or at least greatly wounded, ere the depth of water on the bar was sufficient to float him; or that he was not unlikely to escape from their joint prowess.

"'Wherefore,' said he, 'we must set to work, and the factor shall have the honour to make the first throw.'

"The valiant Triptolemus caught the word; and it is necessary to say that the patience of the whale, in suffering himself to be noosed without resistance, had abated his terrors, and very much lowered the creature in his opinion. He protested the fish had no more wit, and scarcely more activity, than a black snail; and, influenced by this undue contempt of the adversary, he waited neither for a further signal, nor a better weapon, nor a more suitable position, but, rising in his energy, hurled his

graip with all his force against the unfortunate monster. The boats had not yet retreated from him to the distance necessary to ensure safety, when this injudicious commencement of the war took place.'

"'Magnus Troil, who had only jested with the factor, and had reserved the launching the first spear against the whale to some much more skilful hand, had just time to exclaim, 'Mind yourselves, lads, or we are all swamped,' when the monster, roused at once from inactivity by the blow of the factor's missile, blew, with a noise resembling the explosion of a steam-engine, a huge shower of water into the air, and at the same time began to lash the waves with its tail in every direction. The boat in which Magnus presided received the shower of brine which the animal spouted into the air; and the adventurous Triptolemus, who had a full share of the immersion, was so much astonished and terrified by the consequences of his own valorous deed, that he tumbled backwards amongst the feet of the people, who, too busy to attend to him, were actively engaged in getting the boat into shoal water, out of the whale's reach. Here he lay for some minutes, trampled on by the feet of the boatmen, until they lay on their oars to bale, when the Udaller ordered them to pull to shore, and land this spare hand, who had commenced the fishing so inauspiciously.

"'While this was doing, the other boats had also pulled off to safer distance, and now, from these as well as from the shore, the unfortunate native of the deep was overwhelmed by all kinds of missiles: harpoons and spears flew against him on all sides; guns were fired, and each various means of annoyance plied which could excite him to exhaust his strength in useless rage. When the animal found that he was locked in by shallows on all sides, and became sensible, at the same time, of the strain of the cable on his body, the convulsive efforts which he made to escape, accompanied with sounds resembling deep and loud groans, would have moved the compassion of all but a practised whale-fisher. The repeated showers which he spouted into the air began now to be mingled with blood, and the waves which surrounded him assumed the same crimson appearance. Meantime the attempts of the assailants were redoubled; but Mordaunt Mertoun and Cleveland, in particular, exerted themselves to the uttermost, contending who should display most courage in approaching the monster, so tremendous in its agonies, and should inflict the most deep and deadly wound upon its huge bulk.

"'The contest seemed at last pretty well over; for although the animal continued from time to time to make frantic exertions for liberty, yet its strength appeared so much exhausted, that, even with assistance of the tide, which had now risen considerably, it was thought it could scarce extricate itself.

"'Magnus gave the signal to venture upon the whale more nearly, calling out at the same time, 'Close in, lads; she is not half so mad now—Now, Mr. Factor, look for a winter's oil for the two lamps at Harfra—Pull close in, lads.'

"'Ere his orders could be obeyed, the other two boats had anticipated his purpose; and Mordaunt Mertoun, eager to distinguish himself above Cleveland, had, with the whole strength he possessed, plunged a half-pike into the body of the animal. But the leviathan, like a nation whose resources appear totally exhausted by previous losses and calamities, collected his whole remaining force for an effort, which proved at once desperate and successful. The wound last received had probably reached through his external defences of blubber, and attained some very sensitive part of the system; for he roared aloud, as he sent to the sky a mingled sheet of brine and blood, and, snapping the strong cable like a twig, overset Mertoun's boat with a blow of his tail, shot himself, by a mighty effort, over the bar, upon which the tide had now risen considerably, and made out to sea, carrying with him a whole grove of the implements which had been planted in his body, and leaving behind him, on the waters, a dark red trace of his course.

"'There goes to sea your cruise of oil, Master Yellowley,' said Magnus, 'and you must consume mutton suet, or go to bed in the dark.'

"'*Operam et oleum perdidi*,' muttered Triptolemus." Vol. II, pp. 79—84.

This affair gives Cleveland an opportunity of cancelling his obligation to Mordaunt, by risking his life to save his former deliverer. This gentleman ruffian, it seems, had some sentimental scruples about quarrelling with Mertoun, till he had repaid his obligation, which

being at length done, his conscience is quite at rest. The story now proceeds briskly. Mordaunt's affection settles almost unconsciously upon Brenda; while the tragic Minna, with all her refinement and loftiness of character, is most unaccountably captivated by the Pirate Cleveland. In the midst of the revels at Burgh Westra, intelligence is brought of the arrival of a ship at Kirkwall, which afterwards proves to be the consort of the Pirate's lost vessel. Cleveland, who suspects the truth, becomes anxious to join his companions; and accordingly quits Burgh Westra for that purpose,—not however without an *eclaircissement* with Minna, whom he apprizes of the nature of his occupation, and acquaints with his resolution to change it for her sake. About the time of his leaving Burgh Westra, much interest is awakened by the sudden and unexplained absence of Mordaunt Mertoun; who, as it afterwards turns out, had been left in the night dangerously wounded in a quarrel with Cleveland. His father, roused by the loss of his son from his lethargic abstraction, seeks the Pythoness Norna of the Fitful-head, and inquires if she can aid him to discover the fate of Mordaunt. She commands him to repair to Kirkwall, and intimates that there he shall find his son.

In the mean time, Cleveland, softened by the pensive Minna, determines to forsake his piratical habits; but before he can carry his resolution into effect, a quarrel occurs between himself and a *jagger*, or pedlar, Snaelsfoot, in consequence of which he is arrested. His old comrades, hearing of his misfortune, rally, and succeed in rescuing him, and bearing him away in triumph. They, however, condescend to enter into a capitulation with the magistrates of Kirkwall, who are represented as a corporation of knaves and fools; and Cleveland is left as a hostage for the fulfilment of the terms of the negotiation on the part of the Pirates. In return, Triptolemus Yellowley is given up to the Pirates by the magistrates, but escapes; and the Pirates in consequence indemnify themselves by seizing a pinnace which proves to be that of Magnus Troil, who, with his two daughters, are found on board. The young women, by a fortunate intervention, are sent on shore to treat for an exchange between their father and Cleveland; but the magistrates refuse to listen to the overture. Minna now gains an interview with the Pirate, and takes her final leave of him. The piratical vessel is captured, and Magnus Troil emancipated. Cleveland is discovered, strange as it may seem, to be the son of Norna and the elder Mertoun. He obtains pardon on account of his humanity some years before in saving the lives of some distinguished persons whom his crew had captured; and is permitted to enter the naval service of his country, in which he falls "covered with glory." Brenda and Mordaunt are of course united in marriage. What becomes of Norna and Minna, we shall relate in the historian's own words, because the passage seems intended to be *very religious;* a rare thing in these volumes, and may perhaps call for a few of those reflections with which we propose to trouble our readers on a future occasion.

"From that time Norna appeared to assume a different character. Her dress was changed to one of a more simple and less imposing character. Her dwarf was dismissed, with ample provision for his future comfort. She shewed no desire of resuming her erratic life; and directed her observatory, as it might be called, on Fitful-head, to be dismantled. She refused the name of Norna, and would only be addressed by her real appellation of Ulla Troil. But the most important change remained behind. Formerly, from the dreadful dictates of spiritual despair, arising out of the circumstances of her father's death, she seemed to have considered herself as an outcast from Divine grace; besides

that, enveloped in the vain occult sciences which she pretended to practise, her study, like that of Chaucer's physician, had been 'but little in the Bible.' Now, the sacred volume was seldom laid aside; and, to the poor ignorant people who came as formerly to invoke her power over the elements, she only replied, '*The winds are in the hollow of His hand.*'—Her conversion was not, perhaps, altogether rational; for this, the state of a mind, disordered by such a complication of horrid incidents, probably prevented. But it seemed to be sincere, and was certainly useful. She appeared deeply to repent of her former presumptuous attempts to interfere with the course of human events, superintended as they are by far higher powers, and expressed bitter compunction when such her former pretensions were in any manner recalled to her memory. She still shewed a partiality to Mordaunt, though, perhaps, arising chiefly from habit; nor was it easy to know how much or how little she remembered of the complicated events with which she had been connected. When she died, which was about four years after the events we have commemorated, it was found that at the special and earnest request of Minna Troil, she had conveyed her very considerable property to Brenda. A clause in her will specially directed, that all the books, implements of her laboratory, and other things connected with her former studies, should be committed to the flames." Vol. III. pp. 338—340.

"But Minna—the high and imaginative Minna—she, gifted with such depth of feeling and enthusiasm, yet doomed to see both blighted in early youth, because, with the inexperience of a disposition equally romantic and ignorant, she had built the fabric of her happiness on a quicksand instead of a rock,—was she, could she be, happy? Reader, she *was* happy; for, whatever may be alleged to the contrary by the sceptic and the scorner, to each duty performed there is assigned a degree of mental peace and high consciousness of honourable exertion, corresponding to the difficulty of the task accomplished. That rest of the body which succeeds to hard and industrious toil, is not to be compared to the repose which the spirit enjoys under similar circumstances. Her resignation, however, and the constant attention which she paid to her father, her sister, the afflicted Norna, and to all who had claims on her, were neither Minna's sole nor her most precious source of comfort. Like Norna, but under a more regulated judgment, she learned to exchange the visions of wild enthusiasm which had exerted and misled her imagination, for a truer and purer connection with the world beyond us, than could be learned from the sagas of heathen bards, or the visions of later rhymers. To this she owed the support by which she was enabled, after various accounts of the honourable and gallant conduct of Cleveland, to read with resignation, and even with a sense of comfort, mingled with sorrow, that he had at length fallen, leading the way in a gallant and honourable enterprize, which was successfully accomplished by those followers, to whom his determined bravery had opened the road. Bunce, his fantastic follower in good, as formerly in evil, transmitted an account to Minna of this melancholy event, in terms which shewed that though his head was weak, his heart had not been utterly corrupted by the lawless life which he for some time led, or at least that it had been amended by the change; and that he himself had gained credit and promotion in the same action, seemed to be of little consequence to him, compared with the loss of his old captain and comrade. Minna read the intelligence, and thanked Heaven, even while the eyes which she lifted up were streaming with tears, that the death of Cleveland had been in the bed of honour; nay she even had the courage to add her gratitude, that he had been snatched from a situation of temptation ere circumstances had overcome his newborn virtue; and so strongly did this reflection operate, that her life, after the immediate pain of this event had passed away, seemed not only as resigned, but even more cheerful than before. Her thoughts, however, were detached from the world, and only visited it, with an interest like that which guardian angels take for their charge, in behalf of those friends with whom she lived in love, or of the poor whom she could serve and comfort. Thus passed her life, enjoying, from all who approached her, an affection enhanced by reverence; insomuch, that when her friends sorrowed for her death, which arrived at a late period of her existence, they were comforted by the fond reflection, that the humanity which she then laid down, was the only cir-

cumstance which had placed her, in the words of Scripture, 'a little lower than the angels!'" Vol. III. pp. 343—346.

These volumes contain a considerable portion of poetry, much of which would not disgrace Sir Walter Scott himself. Most of the pieces are either connected with the story, and cannot be detached, or, if capable of being detached, are scarcely appropriate to our pages. We shall, however, venture on a specimen. The following is an imitation of an ancient Northern war-song.

"The Song of Harold Harfager.

"The sun is rising dimly red,
The wind is wailing low and dread;
From his cliff the eagle sallies,
Leaves the wolf his darksome valleys;
In the mist the ravens hover,
Peep the wild dogs from the cover,
Screaming, croaking, baying, yelling,
Each in his wild accents telling,
'Soon we feast on dead and dying,
Fair-hair'd Harold's flag is flying.'

"Many a crest on air is streaming,
Many a helmet darkly gleaming,
Many an arm the axe uprears,
Doom'd to hew the wood of spears.
All along the crowded ranks,
Horses neigh and armour clanks;
Chiefs are shouting, clarions ringing,
Louder still the bard is singing,
'Gather footman, gather horsemen;
To the field, ye valiant Norsemen!
'Halt ye not for food or slumber;
View not vantage, count not number;
Jolly reapers, forward still,
Grow the crop on vale or hill,
Thick or scattered, stiff or lithe,
It shall down before the scythe.
Forward with your sickles bright,
Reap the harvest of the fight—
Onward footmen, onward horsemen,
To the charge, ye gallant Norsemen!

"'Fatal chooser of the slaughter,
O'er you hovers Odin's daughter;
Hear the choice she spreads before ye,—
Victory, and wealth, and glory;
Or, old Valhalla's roaring hall,
Her ever-circling mead and ale,
Where for eternity unite
The joys of wassail and of fight.
Headlong forward, foot and horsemen,
Charge and fight, and die like Norsemen!'" Vol. III. pp. 26, 27.

The following is in a different style. It is the farewell of Cleveland to Minna. We should have thought its pathos improved if it had come from better lips, and under less revolting circumstances.

"Farewell! Farewell! the voice you hear
Has left its last soft tone with you,—
Its next must join the seaward cheer,
And shout among the shouting crew.

"The accents which I scarce could form
Beneath your frown's controlling check,
Must give the word, above the storm,
To cut the mast, and clear the wreck.

"The timid eye I dared not raise,—
The hand, that shook when press'd to thine,
Must point the guns upon the chase,—
Must bid the deadly cutlass shine.

"To all I love, or hope, or fear,—
Honour, or own,—a long adieu!
To all that life has soft and dear,
Farewell! save memory of you!"
Vol. II. pp. 239 240.

We have now devoted as much space to this tale as our limits permit, and more perhaps than some of our gravest readers may think necessary. Our comments we must reserve to another Number.

(To be continued.)

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

HAVING observed your favourable Review of the Rev. Mr. Bradley's Sermons, from which, and other commendations, they have had a wide circulation, I am led to believe your reviewer overlooked a most extraordinary sentiment in the Eighth Sermon, 4th edition, vol. I. pp. 145, 146;—a sentiment which fills my mind with horror,

as applied to the pure and immaculate human nature of our ever blessed Redeemer, the Lord Jesus Christ; a sentiment which to my own knowledge is spreading widely and undermining the faith once delivered to the saints, and directly leading to, and can only end in, the denial of his Divinity altogether.

In vain will the author's qualifications undo the appalling sense which can alone be put upon the following expressions:—

* * * "But there are other and still more painful infirmities yet behind, *the infirmities which are the effects of sin; sinful infirmities, the pain which is caused in the soul by its conflicts with evil lusts and unhallowed tempers!!*—* * * * The text tells us, however, that he was in all points tempted like as we are; and again another Scripture says that he was made in the likeness of sinful flesh; that he took our nature upon him, *not as it was in our first parents in a state of innocence, not as it is now in the glorified saints in heaven, but as it is impaired and degraded by the fall.*—* * * *He knew what it was to be under the guilt of sin.*"

Truly he bore the *punishment* of sin. He made his soul an offering for sin. "The chastisement of our peace was upon him." "He bore our sins in his own body on the tree." The purity of his character qualified him for this work; for he was "the Lamb, without blemish and without spot, who did no sin, neither was guile found in his mouth," much less in his thoughts or dispositions.

As I presume you will think it necessary to put your readers on their guard against these errors, so contrary to the avowed sentiments of the Christian Observer, I have taken the liberty of calling your attention to the subject.

J. S.

In reply to these strictures of our correspondent, so far *as they concern ourselves*, it is only necessary to state, that we did not review the first volume of Mr. Bradley's Sermons, but the second only; and that, even if we had reviewed both, a general commendation of a work is not intended for, and ought not to be construed into, an approval of every individual sentiment or expression. There are few publications, even among those which we most highly esteem, and should with least reservation commend, in which there may not be passages that we might think liable to just exception. But it would far exceed the bounds of a critique of ordinary length, to analyze each paragraph of a work, with a view to notice every sentence which appears to deserve either encomium or blame.

We shall not, however, on the present occasion content ourselves with this general statement, but shall freely express our own opinion on the point at issue between Mr. Bradley and our correspondent; first, however, in justice to the author, transcribing the whole passage, with his "qualifications," which our readers may think, notwithstanding the denial of J. S., have some considerable, though not sufficient, tendency to modify the "appalling sense of his expressions." It is as follows. (We quote from the 2d edition.)

"But there are other and still more painful infirmities yet behind, the infirmities which are the effects of sin, sinful infirmities; the pain which is caused in the soul by evil lusts, tempers, and habits. Are these then included in the Apostle's words? There is one expression in the text which seems, on the first view, to exclude at once all these sources of sorrow from the sympathy of Christ. He was tempted or exercised by all the various calamities of human life, but yet *he was without sin.* The text, however, tells us, that he was in all points tempted like as we are; and again, another Scripture says, that he was made in the likeness of sinful flesh; that he took our nature upon him, not as it was in our first parents in a state of innocence, not as it is now in the glorified saints in heaven, but as it is, impaired and degraded by the fall. Not that there was any sin in him; he was perfectly harmless, perfectly pure, without spot, or blemish, or any such thing: but though he was free from sin,

he felt and tasted in all their bitterness many of those effects of sin to which man is liable in the present state. He knew what it was to be under the guilt of sin; *not that he was ever really guilty, but he was dealt with as though he were.* 'God,' says the Apostle, 'made him to be sin for us, who knew no sin.' Hence he was made to taste of the sufferings that are the consequences of guilt."

On perusing the whole of this passage, we perfectly accord with J. S. that some parts of it are expressed in a manner extremely exceptionable; though we cannot for a moment suppose—indeed the contrary is evident—that Mr. Bradley intended to intimate that our Lord had any *propensity* to sin, however he might be "exercised" with temptations to it. The origin of the improper language which J. S. reprehends, seems to us partly to lie in the equivocal meaning of the word "temptation." In one sense, our Lord could not be tempted to any evil; for instance, to pride, or ambition, or presumption; yet, in another sense, he *was* tempted to these very sins,—that is, satan tempted him to them, as we find recorded in the Gospels. He suffered temptation from without; but, unlike us, he felt no temptation from within. Temptations were presented to him; but they glanced, blunted and powerless, from the impenetrable shield of his immaculate sanctity. This distinction should always be kept prominently in sight, in commenting on such passages as that which forms the subject of Mr. Bradley's discourse; nor should even the laudable desire to comfort the afflicted, and support the weak, lead a Christian minister to such a mode of expression respecting our blessed Lord, as may seem to intimate that there is any immediate analogy in the manner in which *He* experienced the force of temptation, and that in which it assails *us* frail and sinful creatures. In general, in speaking of our Lord, the term "tried" would more nearly correspond with the scriptural idea, and be less liable to misconception, than the word "tempted." He was "tried in all points like as we are;" and he can doubtless feel the more for us when similarly circumstanced, not because temptation or trial had any tendency to seduce him, or required, if we may so speak, any particular effort to repel it, but because, on account of his holy nature, the very suggestion of evil to his mind, though he felt not any inclination to yield to it, was immeasurably painful to him.—Divines should also beware of carrying the comprehensive generalities of Scripture into exceptionable details. Thus, in the passage in question, the expression "in all points" (κατα παντα) seems scarcely capable of sustaining so minute a comparison as that which Mr. Bradley has instituted. There are many individual temptations with which our Lord could not be literally assailed, because there were circumstances and conditions of life which he did not experience: He was not, for example, a parent, a husband, a magistrate, or a ruler. Besides all which, the passage applies to the "infirmities" of our nature, rather than to the temptations to actual sin. The import of the text is beautifully, and we think correctly, paraphrased in a well-known hymn which first appeared some years since in our work, (Vol. for 1812, p. 91,) and has subsequently been transcribed in several collections of sacred poetry:

"When gathering clouds around I view," &c.

We perfectly coincide with the following remarks of Beza on the passage in question.

"I allow that no sufferings can fall upon Christ, now he is glorified; but thus much is certain, that by the expression in the text is signified that complete sympathy between the members and the Head—that is, the church and Christ—on which St. Paul so often expatiates. Moreover, the Scriptures, when speaking of Christ glorified, adapt themselves to our apprehensions, the same as when speaking of God. We

believe that Christ dwells in glory at the right hand of the Father, where he is said to be touched with the feeling of our infirmities; because, whatever injury is done to us, he considers as done to himself, as when he exclaimed from heaven, "Saul, Saul, why persecutest thou me?' *To go into deeper speculations on this subject, I think neither useful nor safe.*..... Our Lord did not merely assume the substance of our body and animal life (*animæ*) but became subject to all our afflictions, and to the penalty of all our sins, but still in such a manner that every thing in him was upright and perfect; nor was there in him any thing of the flesh, that is, the vicious principle, warring with the Spirit."

LITERARY AND PHILOSOPHICAL INTELLIGENCE &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Life of J. Goodwin, by Thomas Jackson;—Considerations on Calvinism and Regeneration, by the Rev. W. B. Knight;—Ossian, with original Notes and a Dissertation, by H. Campbell;—Journal of a Voyage to Greenland, by Capt. Manby;—The Travels of Theodore Ducas, by C. Mills;—An Inquiry into the Truth and Use of the lately translated Book of Enoch, by Mr. Overton.

In the press:—The works of Arminius, with the Author's Life;—A System of Analytic Geometry, by the Rev. D. Lardner;—Elements of Self-improvement, by the Rev. T. Finch;—A Third Volume of the Remains of H. Kirke White, by Robert Southey;—Oriental Literature, as a sequel to Oriental Customs, by the Rev. S. Burder;—Essays on the Recollections which are to subsist between earthly Friends, re-united in the World to come; and on other Subjects, religious and prophetical; by the Rev. T. Gisborne, A. M.

The following is a summary of the returns of the population of Great Britain, in the years 1801, 1811, and 1821.

England	8,331,434	9,538,827	11,260,555
Wales	541,546	611,788	717,108
Scotland	1,599,068	1,805,688	2,092,014
	10,472,018	11,956,303	14,069,677
Army, Navy, &c.	470,598	640,500	310,000
	10,942,646	12,596,803	14,379,677

This statement gives an increase in the two last returns of 18 per cent. on England; of 17 one-fifth on Scotland, and 15 six-sevenths on Wales. There doubtless has been a large increase, but probably not in quite this proportion; each return being more perfect than the former, and therefore augmenting the number. Only seven returns were deficient in 1821.

Cambridge.—Doctor Smith's Annual Prizes, to the two best proficients in mathematics and natural philosophy among the Commencing Bachelors of Arts, are adjudged to Mr. H. Holditch, of Caius College, and Mr. M. Peacock, of Bene't College, the first and second wranglers.

M. Dupin, a French writer, gives the following illustration of the labour performed by steam engines in this country. The great pyramid of Egypt required for its erection above 100,000 men for twenty years. The volume of the pyramid is 4,000,000 cubic metres, its weight about 10,400,000 tons. The centre of gravity is elevated 49 metres from the base; and, taking 11 metres as the main depth of the quarries, the total height of elevation is 60 metres, which, multiplied by 10,400,000 tons, gives 624,000,000 tons raised one metre. The total of the steam-engines in England represents a power of 320,000 horses. These engines therefore in work for 24 hours would raise 862,800,000 tons one metre high, and consequently, 647,100,000 tons in 18 hours, which surpasses the produce of the labour spent in raising the materials of the great pyramid.

The air-pump, no longer confined to the service of experimental philosophy, has been of late years introduced with good effect into many of our manufactories. We lately mentioned a useful application of its powers in the processes of dying, sizing, and wetting down paper for printing, &c. as prac-

tised in the Bank of Ireland. Another modern application is in the process of sugar refining. It is a circumstance generally known that fluids boil at a lower temperature beneath an exhausted receiver than when exposed to the ordinary pressure of the atmosphere. The sugar refiner, taking advantage of this principle, encloses the pan containing the saccharine fluid in a close vessel, when by the continued action of an air-pump, the air is so far rarified as to produce ebulition at a temperature not exceeding, perhaps, 100 deg. of Fahrenheit's thermometer; which not only causes a saving of time and fuel, but materially diminishes the risk of charring the sugar.

It has been decided in the Court of King's Bench, that, in the event of an article pawned not being redeemed within twelve months and a day, the pawnbroker, though authorised to sell it, may be called upon to account to the owner for the amount of sale, deducting only the sum advanced, with interest and expenses. If the article is not actually sold, it may be redeemed even after the twelvemonth and day have expired; it not being the design of the law to give the pawn-broker any advantage from forfeited pledges, except recovering the amount of his loan, interest, and expenses. The rate of interest was fixed as high as was considered sufficient for the profits of the trade, without any additional source of remuneration.

An application was lately made to the Lord Chancellor, on the part of Mr. Murray, the publisher of Lord Byron's "Cain," for an injunction to restrain a printer named Benbow from pirating that work. The Lord Chancellor replied, that, having read the poem, he entertained a reasonable doubt of its character; and therefore, until the parties could shew that they could maintain an action upon it, he must refuse an injunction. The immediate consequence of this decision unhappily may be to inundate the country with cheap editions of exceptionable works, hitherto restricted in their circulation; but the ultimate effect, we trust, will be salutary, as authors will be discouraged in writing, and booksellers in publishing, works in which neither can hope to secure a copy-right. Hone and Carlile themselves stand in danger of having some of their most lucrative publications pirated with impunity by their fellow-labourer Mr. Benbow.—It is much to the honour of our laws that they refuse to uphold any claim, agreement, or even bond which is proved to be "contra bonos mores."

UNITED STATES.

The evils of dram-drinking, so forcibly pointed out in this country, are felt still more strongly in many parts of North America. A committee of gentlemen was appointed some time since to inquire into the causes of pauperism in the city of New York. They stated, as the result of their investigation, that the most prominent and alarming cause of the distress of the numerous poor in that city was the inordinate use of spirituous liquors. Seven cases out of eight they could trace to this source. The "Moral Society" of Portland stated, in 1816, that out of 85 persons in the work-house of that town, 71 were reduced to that condition in consequence of intemperance.

INDIA, &c.

A case of some interest respecting Indian Marriages lately came before the Court of the Recorder of Bombay.—Mr. A. B. had been married at Seroor, in the presence of two witnesses, to Mrs. C. D., by the officer commanding the forces, there being at that time no clerical establishment at Seroor. The opinion of counsel was: "That this is a valid marriage to some intents and purposes, but not to all. Marriages in the British dominions in the East Indies are governed by the same law which prevailed in England prior to the Marriage Act, except where solemnized by ministers of the Scotch Church; which marriages are rendered valid by a recent act of parliament. This marriage is binding on the parties: a subsequent marriage by either with a third person, during the life of the other, would be void. The children would be to most purposes legitimate; but as there was no priest to perform the ceremony, there are certain rights connected with real property, to which, according to a long series of old cases, the parties so married would not be entitled: It is improbable that the parties, or their issue, would suffer inconvenience from the marriage being in some degree defective, as the occasions on which such defects would prove injurious are rare; but to make every thing safe, another marriage is necessary: it should be had in confirmation of the first, and upon no account in the ordinary form, as if no former marriage had taken place."

The Recorder stated, that he was decidedly of opinion that the existing marriage was valid to all purposes whatever; but in order to satisfy the anxiety of the parties, his lordship directed the license to issue, specially reciting the facts of the case, and requiring a specification that the marriage is contracted solely in order to remove any doubts as to the validity of that formerly contracted.

Sir T. S. Raffles some time since sent to England several skeletons of animals from Sumatra; among which is one of the Dugong. This creature grazes, as it were, at the bottom of the sea: it is, however, without legs, and is very much of the figure of a whale. The position and structure of its mouth enable it to browse upon the fuci and submarine algæ, and the whole structure of the masticating and digestive organs shews it to be truly herbivorous. It never visits land or fresh water, but lives in shallow inlets, where the sea is two or three fathoms deep. Its usual length is eight or nine feet. The whole adjustment of its parts is singularly adapted to its peculiar habits; and furnishes a new instance to the many on record of the wisdom of God in the works of creation.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Lectures in Divinity; by the late George Hill, D.D. 3 vols. 8vo. 36s.

Meditations on the Scriptures, on the Importance of Religious Principles and Conduct; by the Rev. Richard Walond, M.A. 2 vols. 12mo. 8s.

A Summary of Orthodox Belief and Practice, according to the Opinions and Sentiments of the first Reformers; principally compiled from Dean Nowell; by the Rev. John Prowett, M.A. 12mo.

A Sermon preached in the Chapel of the East India College at Haileybury; by the Rev. J. H. Batten, D.D. 8vo.

Sketches of 100 Sermons, preached to congregations in various parts of the United Kingdom, and on the European Continent; furnished by their respective Authors. vol. II. 12mo. 4s.

Discourses on the most Important Doctrines and Duties of Christianity; by P. Smith, A.M. 8vo. 10s. 6d.

Lectures on the Parables, selected from the New Testament; by the Author of Geraldine.

Pulpit Remains of the late Rev. Edward Hare, with a Memoir of his Life and Ministry; by the late Rev. J. Benson. 8vo. 9s.

Faith y Pererin, Yn Dair Rhan; or, Bunyan's Pilgrim's Progress, in Welsh; ornamented with fine engravings.

The History of Hugh Watson; or, the Difference between the Form of Godliness and the Power thereof. 18mo.

MISCELLANEOUS.

Lady Jane Grey and her Times; by Geo. Howard, Esq. 8vo. 12s.

Memoirs of the Life of the Rev. W. Tennent, of the Presbyterian Church at Trutsold, New Jersey. 18mo. 1s. 6d.

The Life of Mr. Adam Blair, of Cross-Meikle, post 8vo.

The Martyr of Antioch; a Tragic Drama; by the Rev. H. H. Milman, 8vo. 8s.

Thoughts on the Present System of Academic Education in the University of Cambridge; by Eubulus. 8vo.

The Chronology of the Last Fifty Years, royal 18mo. 15s.

The Elements of General History, Ancient and Modern; being a continuation of Professor Tytler's work, to the demise of George the Third; by E. Nares, D.D. Regius Professor of Modern History in the University of Oxford. vol. III.

The Ionian Islands, &c.; by F. T. C. Kendrick, Esq. 8vo. 12s.

A Description of the Island of St. Michael; by J. Webster, M.D. &c. 8vo. 13s.

The History, and Manners, and Literature of Japan; from Japanese MSS. by M. Titsinghi. 2l. 18s.

Memoirs of the Court of James the First: by Lucy Aikin. 2 vols. 8vo. 1l. 4s.

Guicciardini's History of Italy; by G. Rolandi, in Italian. 10 vols. 8vo. 3l. 10s.

The History and Chronicles of Scotland; written by Hector Boece, translated by J. Bellenden. 2 vols. 4to. 5l. 5s. large paper, 10l. 10s.

Popular Elements of Pure and Mixed Mathematics, with above 1000 Questions and Problems; by P. Nicholson. 8vo. 20s.

A Key to the above. 8vo. 6s.

The Works of the late Mr. Playfair, with a Memoir of the Author. 4 vols. 8vo. 2l. 12s. 6d.

Irah and Adah, a Tale of the Flood; by T. Dale. 8vo. 9s.

Poems on several Occasions; by Lord Thurlow.

Thoughts on the Defective State of Prisons, and Suggestions for their Improvement; by T. Le Breton. 8vo. 7s.

Cottu on the Criminal Jurisprudence of England, and the Spirit of the English Government, translated from the French. 9s.

Plain Reasons why Political Power should not be granted to Papists; by Samuel Wix, A.M. F.R. and A.S. 8vo. 1s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

TWENTY-FIRST REPORT.

(*Concluded from p.* 123.)

THE Madras and South India Mission next claims our attention.

At the opening of the new church, at Madras, there were present upwards of one hundred and fifty native children, belonging to the different schools in Madras and its vicinity, under the Society's care: with the schoolmasters, catechists, and readers; and about one hundred and fifty other male and female adults, many of them avowed heathen, also attended. This church was erected by the liberality of Government, for the accommodation of the Native Protestant Christians of the Mission. A piece of ground for a burial place, was also granted.—Mr. Barenbruck has begun to preach in Tamul. Mrs. Barenbruck has opened a girls' school. A Bible Society and School-book Society had been formed at Madras. The tracts printed at this station, have found a rapid circulation, in Madras and at the different provincial Missions.

TRANQUEBAR.

The Committee, in entering on the account of the schools connected with this station, announce the death of the valued Superintendant, the Rev. Mr. Schnarrè; who was removed, in the midst of his career of usefulness, by a sudden and violent disorder.—In the Seminary for preparing Schoolmasters, there were, at the time of Mr. Schnarrè's last report, eleven youths; besides five Christian and ten heathen boys. The number of children in the schools was 1627. Mr. Schnarrè had composed, during his residence at Tranquebar, a number of sermons in the Tamul language, of which a very high character is given; and it is thought they will prove a valuable help to his fellow-missionaries.

TINNEVELLY.

In the last Report it was stated, that, at Midsummer 1819, there were eight schools, containing four hundred and seventy-one scholars. The number of schools has been increased to eleven, but without a corresponding increase of children; the cholera having carried off some, and deterred others from attending.

The circulation of books and tracts has been considerable, and has been attended with beneficial effects. In nine months, 1670 had been distributed, at the expense of the Society; the greater part of them were Tamul tracts, with Testaments and separate books of Scripture in that language. Tamul Testaments are much in demand. The supply having been exhausted, several heathens and others were anxiously waiting a fresh arrival.

TRAVANCORE.

At the three stations, which at present form the Society's Mission in Travancore—Cotym, Cochin, and Allepie—the Corresponding Committee report, that there is a steady progress, through the Divine blessing, toward the accomplishment of its designs.

For the more methodical cultivation of the wide field of labour opening before the missionaries resident at Cotym, they have agreed to make a three-fold division of their work. Mr. Bailey devotes his time chiefly to the clergy; Mr. Fenn to the college, and Mr. Baker to the schools. The work of translations proceeds with spirit and effect.

In the college the number of students is forty-two; of whom, twenty one have passed through the five initiatory ordinations. Their improvement has been tolerably good. The establishment of parochial schools to be attached to every church under the jurisdiction of the Syrian Metran, has long been ardently desired by the Metran and by the Missionaries; and was early contemplated by Colonel Munro, in his plans for the improvement of the moral and religious condition of the people. It was in every point of view desirable, that the expense of these schools should be borne by the churches themselves, wherever sufficient local resources existed; and several schools have been recently established on that footing.

In the course of the year, the Missionaries have visited Cochin, with as much regularity as they were able, for the purpose of performing Divine Service to the European inhabitants of that place.

The opening of the church at Allepie, was mentioned in the last Report. It is a substantial building, and will accommodate from 700 to 800 persons. The service was, at first, performed both in English and Malayalim: at the date of

the last advices, Mr. Norton was about to add a service in Portuguese. The English congregation consisted of about forty persons; and the Native of about one hundred, of all ages, Syrians, converts from the Romish Church, and catechumens. Many persons might have been baptized; but Mr. Norton looks for sincere and duly informed candidates for that sacred ordinance. Mr. Norton has prepared several tracts, and wishes much for a printing-press. The New Testament and tracts have been extensively circulated. Tamul tracts are in great demand.

The extent of the Society's exertions in the south of India, and the comparative expense of the different parts of the mission, may be ascertained from an estimate of the expenditure of the current year. The calculation is made in Madras rupees, (nine of which are equal to a pound sterling and a few pence over,) and is as follows:—Madras, 7115; Tranquebar, 3507; Tinnevelly, 4937; Travancore, 14,787; Tellicherry, 420; Printing Department, 840; Secretary's Office, 420; making a total of 32,086 Madras rupees (somewhat more than 3600*l.*) for the ordinary expenditure. The extraordinary expenditure of the year is calculated at 5250 rupees for the erection of the seminary at Madras, and the same sum for the payment of the premises purchased for the Tinnevelly Mission; making an entire total of 42,586 Madras rupees, or about 4800*l.*

The Bombay and Western India Mission is too much in its infancy to furnish any details of extensive importance.

CEYLON MISSION.

On quitting the government of Ceylon, Sir Robert Brownrigg bore strong testimony to the prudence with which the Society's concerns had been conducted at that difficult station. His excellency remarked:

"The whole island is now in a state of tranquillity, most favourable to the cultivation and improvement of the human mind. I cannot doubt that, under the guidance of Providence, the progress of Christianity will be general, if the zeal for propagating the knowledge of our redemption, among those who are ignorant of a Redeemer, be tempered with such a sound discretion as has been exhibited already by one of your mission in the centre of a heathen people. It is my sincere wish that you may all follow that example; and that your success may justify my partial feelings of regard for the Missionaries of the Established Church."—The Archdeacon of Colombo, to whom the Society is under great obligations for his uniform kindness to its missionaries, having stated his want of means to publish the Liturgy and suitable Tracts in the native languages, the Committee placed the sum of 200*l.* at his disposal, in furtherance of this object. An extract from the Archdeacon's letter will shew the seasonableness of this aid:—"Some of the Homilies," he remarks, "printed in Cingalese, would be very useful to those who could read with facility. I am now printing 1000 copies of Sellon's Abridgment of the Scriptures in Cingalese; but what are they among so many? Why should not the Tract Society assign some money to our disposal and discretion, in printing Tracts in Cingalese and Malabar? I have no funds for accomplishing a hundredth part of what is requisite. We have just finished printing 1000 copies in quarto, of the Book of Common Prayer in Cingalese, at the expense of the Society for promoting Christian Knowledge; but it is a work by no means adequate to the demand; and I hope that the Society will give us a large edition in octavo."—An application from the Missionaries, of a somewhat similar nature, has met with a ready compliance on the part of the Committee.

Many particulars are given by the Missionaries of the state of the Natives, which forcibly urge the duty of persevering exertions to liberate them from the bondage of their superstitions. One of them writes:

"You will meet, every day, with numbers who bear about them the badges of their slavery and superstition. A piece of thread tied round the arm is their preservative from disease; or a ring of iron their protection from evil spirits, who, they suppose, have a peculiar dread of this metal: others have a small brass tube, containing some sort of medicine, fastened in a band round the waist; which they expect will act as a spell, and remove the most obstinate malady. Their whole religion embraces only two objects—deliverance from temporal evils, and security of temporal prosperity. To ensure deliverance, they have recourse to the means already mentioned: to obtain security, they make vows and oblations. Thus, previous to the time of harvest, while the paddy (or rice-crop) is in blossom, they form long bands with the leaves of the cocoa-

nut tree, and with these they surround a portion of the field. In the centre of this circle, a lamp is set up, filled with the expressed oil of a single cocoa-nut. At night, this is lighted; and an assurance given to persons called Cappoowah, that, when the crop is gathered in, a portion shall be given away, in the name of the god of Kattnagamme; trusting that, in consequence of this vow, they shall be effectually preserved from blight or mildew. Should this, however, not be the case, the priest has always a ready excuse, and pretends that there was some mistake in the performance of the ceremony: so the delusion still succeeds. Nor is this custom by any means partial. It is adopted by every landholder around us, from the highest to the lowest."

Of some favourable circumstances with respect to the Natives, the Missionaries thus speak:—

"The most hopeful of all the natives are the children and labourers—persons who have no expectation of rising either by interest or merit. Kindness shewn to them seems to encourage confidence and engage affection, without exciting pride and inflaming worldly ambition. It is an advantage to us, at Baddagamme, that the natives are not composed of persons professing different religions. We have no Mohammedans, nor Hindoos, nor Roman Catholics. In general, though they are nominal Christians, having been left without instruction for so long a period, they might more properly be called Budhists. They have no particular prejudice, however, in favour of the religion of their forefathers, but are well inclined to listen to the instruction of missionaries. Some regard is now paid to the Sabbath; and their idolatrous ceremonies are less frequently performed."

AUSTRALASIA MISSION.

On the subject of the Australasia Mission, the Committee congratulate the Society, that there is a prospect of obtaining further assistance to its concerns, in the colony of New South Wales. His excellency Major-General Sir Thomas Brisbane, before proceeding as Governor to New South Wales, assured the Society of his hearty support of its plans in those seas, having made himself well acquainted with Mr. Marsden's proceedings, which he highly approved.

Of the influence of the Seminary at Parramatta on the Chiefs of New Zealand, Mr. Marsden writes:

"Much has been done already toward the civilization of the natives, in those parts of New Zealand with which we have had any communication; and nothing has tended more to this object than the chiefs and their sons visiting New South Wales. It is very pleasing to see the sons of the rival chiefs living with me, and forming mutual attachments. I have some very fine youths with me now, who are acquiring the English language very fast. By the sons of chiefs living together in civilized life, and all receiving equal attention, they will form attachments which will destroy that jealousy which has kept their tribes in continual war." There were, at this time, twenty-five New Zealanders in the seminary. Mayree, a young New Zealander, who was returning to his own country from England, died on the passage, and, as the Committee have reason to believe, in the faith of Christ. During the passage, he was very attentive to the instructions given him, and particularly to the reading of the Scriptures. About half an hour before his death, he requested a person present to pray with him. After the prayer he said, "Now, Mrs. Cowell, you make a write"—prepare a letter. "Tell Mr. Pratt, Mr. and Mrs. Bickersteth, Miss Hart, Mrs. Simpson, and all my England friends, Jesus Christ Mayree's friend! Mayree die and go to heaven!" "In a few minutes," adds the narrator, "he expired—leaving the world, I hope, to dwell with Christ his Saviour."

Bay of Islands, New Zealand.

It was stated in the last Report, that Mr. Marsden was about to sail with Mr. Butler and his associates, for New Zealand. A gratifying journal of Mr. Marsden's intercourse with the natives has been sent home by him—"written," as he says, "where I happened to be at the moment, often surrounded by the natives, and in the midst of noise and confusion; for they let me have little rest, night or day, as they would be continually talking on various subjects." His intercourse with them, in various quarters, and particularly in a journey from the Bay of Islands across the island to its western coast, was highly encouraging.

Mr. Kendall was admitted, while in this country, into holy orders; and furnished materials to Professor Lee for the compilation of a Grammar and Vocabulary of the New Zealand language,

which cannot fail greatly to facilitate the objects of the Society in reference to these extensive islands. Part of the impression has been taken off on very strong paper, for the use of the New Zealand scholars; and the more elementary portions have been printed off on a separate card, for the use of the younger children.

It was noticed in the last Report, that an increase of food had led to a more full development of the native spirit, than when the settlers first arrived; and more turbulence was, in consequence, anticipated. This apprehension appears not to have been ill-founded. It was known that they had been in the savage practice of eating human flesh; but the practice was considered very rare, and rather as connected with the subtle superstition which enthrals their minds, than as a sensual indulgence. Instances, however, of this horrible custom have latterly been more open and frequent. Several are mentioned in the journals of the settlers. The warlike spirit of the natives occasions great difficulties to the missionaries.

It has been wisely made a fundamental regulation of the Society, that no implements of war shall be on any account employed as articles of barter in carrying on traffic for necessaries with the natives.

Mr. Marsden, a few days before he left New Zealand, drew up a number of queries addressed to the settlers who had then lived about five years among the natives, with the view of ascertaining the degree of influence on the people which had attended their residence among them. The answers to these queries satisfactorily shew, that under the peculiar circumstances and character of the natives, important preparatory progress has been made; and, taken in connexion with the advances which have been made in fixing the language and in compiling of elementary books, they hold out very considerable encouragement to look for the blessing of God on that plain and affectionate declaration of the Gospel among these islanders for which they seem now to be prepared.

WEST-INDIES MISSION.

It was intimated in the last Report, that the Committee were taking measures to extend the benefit of education among the West India Islands. With this view, they have agreed with Mr. Dawes, of Antigua, that he shall devote himself to the establishment and superintendence of schools, on the National plan, in connexion with this Society, in those islands where it may be found practicable and expedient. The Society's publications have been circulated, as opportunities have offered, in various islands; and the Committee are encouraged to look forward to an increase of their means of usefulness in the West Indies, from a voluntary co-operation offered to the Society from the islands of St. Christopher and Nevis. Mr. Waites's journal shews that the schools in Antigua are gradually working a beneficial change among the slaves and their children.

A commodious school-room has been erected in Barbadoes: there were 160 scholars on the list, and many applications were made for admission. The rector of the parish, and other clergymen and gentlemen, state, that there is a "considerable improvement in the discipline, readiness, and answers of the children."

NORTH-AMERICAN INDIANS.

(*Continued from p. 58.*)

Mr. Hodgson thus continues his narrative:—We proceeded through the woods, along an Indian path, till evening, when we reached the dwelling of a half-breed Choctaw, whose wife was a Chickasaw, and whose hut was on the frontier of the two nations. We found him sitting before the door, watching the gambols of fifty or sixty of his horses, which were frolicking before him; and of more than 200 very fine cattle, which at sunset were coming up as usual, of their own accord, from different parts of the surrounding forest, where they have a boundless and luxuriant range. The whole scene reminded me strongly of pastoral and patriarchal times. He had chosen this situation, he said, for its retirement (in some directions he had no neighbours for fifty or a hundred miles), and because it afforded him excellent pasturae and water for his cattle: he added, that occupation would give him and his family a title to it as long as they chose.

He told me, that great changes had taken place among the Indians, even in his time;—that in many tribes, when he was young, the children, as soon as they rose, were made to plunge in the water, and swim, in the coldest weather; and

were then collected on the bank of the river, to learn the manners and customs of their ancestors, and hear the old men recite the traditions of their forefathers. They were assembled again, at sunset, for the same purpose; and were taught to regard as a sacred duty, the transmission to their posterity of the lessons thus acquired. He said, that this custom is now abandoned by all the tribes with which he is acquainted, except, to use his own words, "where there is, here and there, an *old* ancient fellow, who upholds the old way;"—that many have talked of resuming their own customs, which the Whites have gradually undermined; but are unable, *from* the loss of their traditions;—that he supposes that these might be recovered, from distant tribes over the Mississippi; but that the Choctaws are acting more wisely in seeking civilization.

He said that they had an obscure story, somewhat resembling that of Jacob wrestling with the Angel; and that the full-blooded Indians always separate "the sinew which shrank," and that it is never seen in the venison exposed for sale. A gentleman, who had lived on the Indian frontier, or in the nation, for ten or fifteen years, told me that he had often been surprised that the Indians always detached this sinew, but it had never occurred to him to inquire the reason.

My half-breed Choctaw also informed me, that there were tribes or families among the Indians, somewhat similar to the Scottish Clans. Those of the same family or clan are not allowed to intermarry, although no relationship, however remote, can be traced between them, and though the ancestors of the two parties may have been living, for centuries, in different and distant nations. Indeed, wherever any of the family or clan meet, they recognize one another as brothers and sisters; and use one another's houses, though personally strangers, without reserve.

With respect to the religious belief of the Choctaws, he said that it is a prevailing opinion among them, that there is a Great Spirit, who made the earth, and placed them on it, and who preserves them in their hunting journeys, and gives them their "luck in life;" that, however, they do not often think of Him;—that they believe that all who die, go to the spirit country; but that some suppose it is divided into two nations, the one abounding in fine woods, and deer, and buffaloes; the other destitute of both;—that these imagine, that when the spirit of bad men leaves the body, it proceeds on the same road as that of good men, till the road forks, when it takes the way to the bad country, supposing it to be the other;—that many expect a great day, when the world will be burnt and made over again, far pleasanter than it is now, when the spirits will return from the spirit country and settle again upon it; and that near the place where they were buried will be their future home.

On Sunday evening, two poor Indian hunters came in, with no covering but a little blanket wrapped round them. Our host immediately lighted his pipe, gave two or three puffs, and passed it to his Indian guests, who did the same; when it was laid down again. As soon as the strangers heard that I was "a British," they seemed much pleased; and indirectly confirmed what I had previously heard, both in the Creek and Choctaw nations, of the lingering attachment of many of the Indians to their ancient allies. Before the hunters arrived, my host had been speaking on the subject; and said that the older Indians had frequently inquired of him, where their White people were gone;—that they had fine times formerly, when their White people were among them, who used to give them handsome presents for nothing; but they disappeared suddenly, and nobody had ever seen them since; "however, may be they'll come again." He said that many large districts had suffered severely, especially during the late war, for refusing to fight against the British; and some individuals had been put to death, even by their own nation, after it had gone over to the Americans. I told them of the death of King George; who, among the Choctaws, is often spoken of with a degree of respect that must gratify a British heart; although enlightened humanity forbids us to wish that they should cherish their former feelings under circumstances which must render them productive only of disappointment.

Our hunters, who conversed with us through the medium of our half-breed host, remained till late; an Indian never thinking of leaving any thing that he is interested in, merely because it is night, as they have no fixed engagements to prevent them sleeping whenever they

please. We endeavoured to obtain one of them for a guide the next morning, as our track was a lonely one; but he had hurt his foot. We accordingly set out alone, very early, as there was not a habitation of any kind for the distance of fifty miles; which we were therefore to complete in the day, or to lie in the woods: and as the day was wet, we preferred the former. We might perhaps have felt some apprehension also of wild beasts on such an unfrequented road; since, although we were informed that wolves, unless nearly famished, are scared by the scent of a human being, a hungry panther is sometimes not intimidated even by a fire. Our course, the whole day, was along an Indian path, about twelve or fourteen inches broad, through woods which protected us from the hot sun when it gleamed between the showers. It was twice crossed by hunters' paths; a little narrower than itself; and we were admonished, that, if we deviated into these, we should perhaps come to no habitation for 100 or 150 miles. We arrived safely at the end of our journey about sunset; having seen only two Indian hunters and two wolves, in the course of the day.

The Chickasaws, among whom we next arrived, generally appeared to us neater in their persons than our friends the Choctaws. The Chickasaws seem to expend in ornament their savings and the annuity, of which the Choctaws appropriate a large proportion to their farms or cattle.—Among their customs, I was told that they bury their dead in their houses. While getting a cup of coffee at a full-blooded Chickasaw's, a little Negro girl the only person about the house who could speak English, said, "Master's wife is lying behind you." On looking round, I saw nothing but a bed; when the little girl told me to look under it. When she observed that I was disappointed on perceiving nothing, she said, "Mistress is buried there; but don't speak loud, or master will cry."

We again set off early in the morning, and breakfasted at an Indian's. Soon after breakfast, we crossed a swamp, which had been held up *in terrorem* before us for some days; and took the precaution of passing it in company with some gentlemen who were acquainted with its intricacies. Our prudence, however, was unnecessary; as the dry weather had rendered it far less difficult and troublesome than several which we had previously crossed alone. In the course of this day's ride, we crossed the last waters which fall into the Tombigbee; and some little streams, which, taking an opposite direction, empty themselves into the Tennessee. We also passed, though still in the Indian nation, the boundary line between Mississippi and Alabama. The country became more hilly; and we were glad to exchange our muddy streams for clear pebbly brooks.

At night, we slept in the woods; and, in the morning, crossed Bear Creek, a beautiful romantic river. A few miles further, we came to the summit of a hill, from which we had an extensive view of the country below us. The surface was broken into lofty ridges, among which a river wound its course; and the mass of forest which lay between us and a very distant horizon, exhibited no trace of animated existence, except a solitary cabin and one patch of Indian corn. The view of this boundless solitude was naturally a sombre one; but, to us, emerging into light from the recesses of thick woods, in which, for many days, our eyes had seldom been able to range beyond a narrow circle of a few hundred yards, it imparted sensations of cheerfulness which it would be difficult to describe. Not that we were tired of the wilderness. The fragrance of the woods which enveloped us in a cool shade, and the melody of their warbling tenants, regaled the senses with a perpetual feast; while the gambols of the squirrels, the cooing of the doves, the variety of large snakes which often crossed our path, birds with the richest plumage, which we had seen only in museums, and, above all, the magnificent forest trees which here attain their largest growth,—all presented an unfailing succession of objects to interest and amuse us. Besides, there is something so soothing in the retirement of these vast solitudes, that the mind is, at first, unwilling to be disturbed in its reveries, and to awaken from the deep, and, perhaps, unprofitable musings into which it has suffered itself to be lulled. Yet, although it would shrink from the glare of a day-light which would summon it to its ordinary cares, and would start back from a sudden introduction into the din and bustle of a jarring world, it is refreshed by looking abroad on the face of nature, and is delighted to revive its sympathies with the rational creation of which it forms

a part, by glancing on the distant confines of civilized life.

Towards evening, we passed, not without regret, the line which separates the present territory of the Chickasaw nation, from their last cession to the United States. As I had previously learnt that my journey would not be extended by visiting the Missionary Settlement among the Cherokees, I determined to take Brainerd in my way; and proceeded through Alabama and East Tennessee, to the north-east corner of the State of Georgia, where it is situated. In passing through the northern part of Alabama, I was particularly struck with the rapidity with which it has been settled. It is little more than two years since these public lands were sold. At that time not a tree was felled; and now the road is skirted with beautiful fields of cotton and Indian corn, from 80 to 120 miles in extent. Wherever I inquired, which I seldom failed to do as often as I stopped, I found that there were schools and opportunities for public worship within a convenient distance. I was gratified by receiving the same information throughout East Tennessee.

At the foot of the Cumberland Mountains we slept in a solitary hut, where we found a neat old woman, of 70 or 80 years of age, very busily engaged in spinning. A young clergyman, who had been visiting Brainerd, was also driven in by heavy rain; and his offers to conduct family worship were thankfully accepted by our hostess and her son.

We reached Brainerd early on the 1st of June, and remained till the following morning. The manner of proceeding was so similar to that at Elliot, that it is unnecessary to describe it. Indeed, this institution was orginally formed by some of the very missionaries, who afterwards went on to establish the settlement at Elliot. The number of Cherokee children amounted to about 80; and, in addition to these, were two little Osage Indians, who had been rescued from captivity. I was much gratified by hearing the children sing their Cherokee Hymns: and many ancient prophecies came forcibly to my recollection, when joining, in this Indian country, with Americans, Indians, and Africans, in singing the praises of the only true God, and Jesus Christ whom he hath sent. Some Negroes attended family prayer; and many come from a considerable distance to public worship on Sunday. I was told, indeed, that there were instances of their walking twenty miles over the mountains and returning the same day.

What animation would an occasional glance at Elliot or Brainerd infuse into our missionary committees! and how cheering to many a pious collector of one shilling per week in our female associations would be the sight of her Indian sisters, rescued from their degraded condition, and instructed in the school of Christ!

After leaving Brainerd I crossed the river Tennessee, which here forms the boundary of the Cherokee Nation. I now bade a last adieu to Indian territory; and, as I pursued my solitary ride through the woods, I insensibly fell into a train of melancholy reflections on the eventual history of this injured race, Sovereigns, from time immemorial, of the interminable forests which overshadow this vast continent, they have gradually been driven by the White usurpers of their soil, within the limits of their present precarious possessions. One after another of their favourite rivers has been reluctantly abandoned, until the range of the hunter is bounded by lines prescribed by his invader, and the independence of the warrior is no more. Even their present territory is partitioned out in reversion; and intersected with the prospective boundaries of surrounding States, which appear in the maps, as if Indian title were actually extinguished, and these ancient warriors were already driven from the land of their fathers. Of the innumerable tribes, which, a few centuries since, roamed, fearless and independent, in their native forests, how many have been swept into oblivion, and are with the generations before the flood! Of others, not a trace remains but in tradition, or in the person of some solitary wanderer, the last of his tribe, who hovers like a ghost among the sepulchres of his fathers—a spark still faintly glimmering in the ashes of an extinguished race. From this gloomy review of the past history of these injured tribes, it was refreshing to turn to their future prospects; and to contemplate those missionary labours, which, under the blessing of God, are arresting the progress of that silent waste, by which they were fading rapidly from the map of nations. Partial success, indeed had followed the occasional efforts of the American Government for the civilization of the

Indians; but it was reserved for the perseverance of disinterested Christian love, to prove, to the world at large, the practicability of an undertaking which had often been abandoned in despair.

It is animating to contemplate the United States—in the name, as it were, and as the representative of the various nations who have participated in the wrongs inflicted on this injured race—preparing to offer the noblest compensation in their power, by diffusing the Gospel throughout the Aborigines of this western world. And, surely, if any arguments were necessary in support of Missions, in addition to those derived from the force of the Divine commands, and the suggestions of diffusive charity, we should find them in the history of the early intercourse of Christian Europe with Asia, Africa, and America.

SOCIETY FOR THE SUPPRESSION OF VICE.

The Committee, in their Ninth Occasional Report, lately published, acknowledge with great satisfaction the enlarged contributions received since the publication of their last Report. They regard it as a subject of the highest congratulation to every unbiassed mind, that no sooner did the Society stand forward at a critical moment in the great cause of the Christian Religion, against the combined efforts of blasphemy and infidelity, than the needed supplies were readily obtained, new auxiliaries appeared on its side, and many persons, from whom the Society had not previously met with any co-operation, now zealously joined in promoting its useful objects, and in giving it additional vigour and effect.

The Society has carried into effect its established plans for preventing open profanations of the Sabbath, with increased success. Since the last Report, its agents have regularly inspected the numerous districts in and about the metropolis; and no less than one hundred and thirty-four offenders have been prosecuted to conviction. By these means an opportunity has been afforded to the conscientious dealer for maintaining a decent and religious observance of the day; the outrages on public feeling have been restrained; nuisances before complained of have very sensibly abated; many districts have changed their appearance; and some, from having been noted for an entire disregard of the Christian Sabbath, are now distinguished for the quiet and cleanliness which pervade their streets, and the peace and good order observed by their inhabitants on that hallowed day. The aid of the Society continues to be extended, either by advice or by more effectual methods, to such distant towns or districts as shall apply for it; and it has already reached to no less than nine counties.

In the month of August 1819, a short Report was published detailing the conviction and punishment of five men, detected by the Society's agents in disseminating obscene hand-bills on the Ealing, Winchester, and Chelmsford race-grounds; when no less than nine hundred and sixteen copies were seized and destroyed. These prosecutions have at one race-course, and probably at others, put a stop, for a time at least, to this outrage on public decency. The Society have since discovered three wholesale dealers, by whom the hawkers were supplied. One of these three men was the same individual who had made his escape at Doncaster; the second was the printer; and the other was possessed of a large stock of copper-plate prints of the most disgusting obscenity; which he not only retailed in this country, but exported largely to America. Bills were found against these offenders, who were tried at the Lancaster assizes, and, having pleaded guilty, were severally sentenced to two months' imprisonment; to which, in the last of the three cases, was added a fine of 50*l*. The judge, on passing sentence, remarked,—"The public are very much indebted to the Society for extending their care to distant parts of the country; and I am very glad that they have extended it to this place, because it promotes decency, morality, and religion."

In London, the Society observed a considerable abatement in this traffic during twelve months after the proceedings against various offenders in the year 1818: but subsequently it began (though more covertly) to resume its former activity; of which the Society being apprised, six dealers were prosecuted and convicted.

The last transaction under this head respects the protection of one of the principal public seminaries in the kingdom, from the baneful effects of this detestable trade. The head master found that two boys were possessed of obscene snuff-boxes, and quickly as-

certained that they had been sold to them by an itinerant Italian hawker; who, for the purpose of carrying on his infamous traffic with this seminary, had fixed his residence, for a time, at a public house in a neighbouring town. Application being made to the Society, the man was immediately apprehended, and convicted of the offence, and sentenced to six months' imprisonment, and to pay a fine of 5*l*. The interposition of the Society was so sensibly felt at the seminary alluded to, that a liberal contribution, to be continued annually, was in consequence transmitted in aid of its funds.

The Committee detail, under the head of "infidel and blasphemous publications," ten different indictments, not one of which has failed, either for want of a proper selection or of competent evidence. Several of these were instituted against Richard Carlile and his agents. The results are before the public, and need not be here repeated. Repeated prosecutions, following closely on the publication of blasphemous and infidel works, and leaving their vendors no hope of profiting by their crime, are absolutely necessary to check this enormous evil; and under this view the Committee solicit instant and effectual aid from all classes of sincere friends to religion and humanity. They pledge themselves to the most persevering efforts in the application of the Society's funds, undeterred by any considerations of a personal nature, and, least of all, by the reproaches of evil-minded men. They profess to do nothing more than to put the existing laws into execution against vice and immorality; a duty binding on all friends to social order, morality, and religion.

NAVAL AND MILITARY BIBLE SOCIETY.

The Committee of this excellent institution state in their last Report, that pressing and extensive demands continue to be made upon them for copies of the holy Scriptures, both at home and abroad. Urgent applications had been made not only from Scotland and Ireland, and various naval and military stations in England, but from India, the Mauritius, Ceylon, Corfu, Halifax, and Canada. Besides extensive issues through the medium of the Committees of Auxiliary Societies, a person of piety and zeal, many years in the army, has been employed to visit various regiments and depôts, taking with him a letter addressed to the officers commanding, with specimens of the books, and offering supplies solely on the terms of purchase at reduced prices, except for regimental schools, hospitals, and guard-rooms; which, upon the written requisitions of commanding officers, he is authorized to supply gratuitously. By means of this travelling agent, forty stations or corps have had copies of the holy Scriptures tendered to them; and, in consequence, no less than 4615 copies of the word of God have been distributed, towards which the individuals supplied have contributed the unprecedented sum of 484*l*. 8s. 6d. The Society has thus had the best possible proof of the desire of the men to become possessed of the holy Scriptures, with a strong pledge that they value the books, and are likely to make a right use of them. The agent thus employed has invariably received the countenance and support of the officers in command; and in some instances he has not only had their cordial assistance in promoting the object of his mission, but has obtained their names as subscribers, besides supplying them with Bibles for their own use, at the Society's prices.

The agent of a kindred institution at Gravesend, who also acts for this Society, in visiting twenty-one ships, in which detachments were embarked to join their regiments abroad, to the number of 1646 individuals, found scarcely twenty copies of the Scriptures among the whole of them. This agent, a Lieutenant in the Royal Navy, has distributed to these persons 362 Bibles and Testaments.

The Committee are now engaged in the introduction of a plan for an enlarged circulation of the Scriptures in his Majesty's ships, in the hope of extending to the British sailor, in common with the British soldier, the means of becoming a purchaser of the sacred volume.

As the result of their proceedings during the year, the Committee report, that since the anniversary of 1820, they have found it necessary to purchase no less than 8924 Bibles, and 4850 Testaments, without being able to keep a sufficient stock of books to meet the demands upon them. The total distribution of the Society, in Bibles and Testaments, for the year has been 10,142 copies. These exertions have unavoidably involved the Society in pecuniary engagements far beyond the means

Placed within the control of the Committee. From the abstract of the receipts and expenditure, it appears that although the former exceed those of last year by more than 500*l.* still the expenses will subject the Society to engagements amounting to nearly 2000*l.*; so that great exertion is necessary on the part of its friends to provide for the payment of this sum, and to secure a supply of books adequate to the numerous and urgent demands upon the benevolence of the Society. The Committee, in thus venturing on an expenditure beyond their existing resources, look to the public liberality to approve their zeal, and enable them to fulfil their engagements. They state, that "they ventured forward with reluctance; but the stimulus of so highly interesting a cause was too powerful to be resisted, and the good effects of their labours such as to encourage every possible exertion in continuing them. The beneficial effects, indeed, of this Society are not conjectural or merely speculative; the actual fruits that have flowed from it are most valuable and much beyond expectation." Numerous instances of the moral and religious improvement effected in the Navy and Army by the distribution of the Scriptures, are recorded in the Reports of the Society.

Several interesting communications occur in the Appendix to the Report. The following will shew their tenour.

From an Officer commanding one of his Majesty's ships lately paid off, dated March, 1821—

"I wish all success to your approaching meeing at ———, as an important branch of an admirable institution, productive, I believe, of much religious, moral, and professional benefit. In the ship I last commanded we were fully supplied with Bibles and Testaments, from the Naval and Military Bible Society; all of which were distributed gratuitously to the men, according to their messes, on our being first manned; and they were certainly duly appreciated; for subsequent requests for individual donations of books were frequently made during the whole time the ship remained in commission (nearly three years and a half), and on paying off, the crew, as well as the officers, were disposed to subscribe a larger sum to the Naval and Military Bible Society than I thought it right to take from them.

"I think the effects, as far as they could be traced, were very favourable to the interests of morality, and the good of the service. Before we separated, desertion had quite ceased, as had the necessity for flogging; habits of drunkenness, and other vicious indulgences, had quite disappeared on board; and the obedience and activity of the crew were highly satisfactory, and had been very favourably noticed. They all volunteered to re-enter in the ship, if she were continued in commission; and I have heard from an excellent officer, who carried a great part of them with him into another ship to which he was appointed, that he still observes in them the same good conduct."

Since this Report was presented, we have understood that the debt mentioned in it has been considerably reduced; but that there is reason to apprehend that no balance will remain in the treasurer's hands at the next anniversary, unless some timely resources are afforded towards providing for the future supply of the sacred volume. Many urgent applications have been received from home and foreign stations, which, for want of the necessary means, have not yet been complied with. We are further informed that during the last year 10,142 copies of the word of God have been furnished, chiefly to individual sailors and soldiers in his Majesty's service; which, with the exception of the years 1816 and 1817, when the British army in France was so amply supplied, exceeds the issue of any former year since the formation of the Society in 1780.

BRITISH AND FOREIGN BIBLE SOCIETY.

The "Monthly Extracts" of the British and Foreign Bible Society continue to bear ample testimony to the extensive usefulness of this and similar institutions throughout the world, as will appear from the following passages taken from some of the recent Numbers.

Domestic.

From the Tenth Report of the Cambridge Auxiliary Bible Society—

"It is with real pleasure your Committee report, that the funds are on the increase, and that they have been so largely supported by the growing liberality of their friends, that they have been enabled to remit to the parent institution, within the year, the sum of 800*l.* making, with the sum of 5 730*l.* remitted in former years, a total contri-

bution from this Auxiliary Society of 6,530*l.*

"A corresponding increase has also taken place in the issues of Bibles and Testaments, of which there have been circulated from the depository, during the last year, 1,139; viz. 653 Bibles, and 486 Testaments; being an excess, above the issue of the preceding year, of 274.' The total number of copies of the holy Scriptures, which have been circulated by the Cambridge Auxiliary Society since its formation in the year 1811, now amounts to 13,638—a little leaven, indeed, as it may appear, considered in itself, but the precious effects of which may surely baffle all the efforts of our calculation or conjecture, till they shall be revealed with certainty in the great day of account."

From the speech of Lord Ashtown, at the anniversary of the Southampton Branch Bible Society—

"The translation of the Bible into our vulgar tongue, and its diffusion among the laity, were the grand objects of our primitive reformers; and its translation into the vulgar tongue of all nations, and its consequent diffusion, are our great objects now. There is not an argument that has been adduced against the Bible Society, that has not been urged with equal force against the first reformers. The necessity of a learned commentary, the incompetency of the unlearned, the dangers of ignorant enthusiasm, have been dwelt on with all the acumen and all the zeal of polemical divinity. Far be it from me to depreciate the merits of many illustrious divines, who have devoted their time and abilities to elucidate the sacred writings; neither do I wish to discourage, but on the contrary have concurred in, the labours of the Society for promoting Christian Knowledge, and am a member of a society for publishing religious tracts in the sister kingdom: but the path of salvation, as pointed out in the Bible itself, should be open, as the light of heaven, to all. The important doctrines of revelation, the sublime and simple moral precepts of the Gospel, its pathetic and interesting narratives and parables, set casuistry and criticism at defiance: they sink deep into the heart; the most unlearned reader comprehends them, and feels their force. He forms his rules for faith and practice, not on difficult passages, or insulated texts, but on the general scope and tenor of the Scriptures, on what is every where inculcated—the love and fear of God, faith in Christ, and good will towards men. Has any of us ever known the most illiterate man or woman made worse in any relation of life, as parent, child, brother, friend, or subject, by the perusal of the Bible?"

(*To be continued.*)

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—Some tumults of a serious nature have taken place in Paris, and also in some other parts of France. On the 24th of February, General Berthon appeared in the market-place of Thouars, with some other officers, and a party of about forty or fifty individuals, and publicly read a proclamation announcing the determination of the confederacy of which he was the head to destroy the dominion of nobles and priests, and to abolish taxes, &c. He invited all who agreed in his project to meet him at an appointed place, and a few persons appear to have joined his standard; but the party were speedily dispersed. The General himself has not yet been taken.—This movement seems to have arisen from the discontents which prevail among the soldiery, who have never ceased to view the Bourbons in connexion with the humiliating reverses which France has sustained, and which paved the way for their restoration to the throne.—The tumults in Paris have originated in the popular indignation which has been excited by the preaching of certain Jesuit missionaries, who, it is said, have not only revived some of the worst mummeries of Popery, but have laboured to re-establish the exploded doctrines of divine right, unqualified submission, and blind faith. We fear that even under its purest and simplest form, Christianity would be an object of indifference, if not of dislike, to a large portion of the people of Paris; but with the extrinsic and adventitious adjuncts of bigotry, fanaticism, and political servility, it must be doubly revolting to them. The agents in the late outrages have manifested their hostility to the missionaries, by explosions

of fulminating powders, by placing mephitic compositions in several of the churches where the missionaries preached, and by insulting the worshippers on their ingress and egress. The presence of the military has been required to suppress these disgraceful transactions; but the disposition of mind, in which they originated, it will be found much more difficult to subdue. When we speak of these scenes as disgraceful, we do not mean to exempt the government from a share of the reproach. They appear to have acted unwisely in giving their direct countenance to the itinerating ministrations of these missionaries throughout the kingdom, and in the heart of Paris itself; especially as these men affect to treat France as a heathenized land, and in token of its being reclaimed, by their efforts, to Christianity, solemnly plant the Cross wherever they go. Nor do their proceedings outrage only those whose minds have been infected with the impiety and infidelity which were so widely diffused by the Revolution; nor even the still larger number of those who, perhaps unreasonably, think they see in the growing ascendancy of the Jesuits, devoted as these are to the Romish hierarchy, the revival of the power of the priesthood, and the resumption of the tithes and other property of the church. The best and soundest part of the Gallican Church have been equally opposed to them, because they anticipate, from the success of the Jesuits, the re-establishment of the most revolting errors and abuses of the Romish faith and ritual, and the renewed subjection of the human understanding to the gross ignorance and blind superstition of the darker ages. The offence at the present moment is increased by a belief that the missionaries are warmly patronized and favoured, not by the king, but by his family, and especially by his brother, who is generally regarded in France as being at the head of the now dominant party, and who has credit given him, in the general estimation, whether justly or not we pretend not to say, for that degree of uncompromizing bigotry which would lead him to favour the pretensions of the court of Rome, and even to replace in its full vigour, if it were possible, the whole of the ancient ecclesiastical regime. What seems to have given a colour to this severe judgment of the royal family, is the marked aversion with which they have from the first regarded the schools instituted in France on the system of mutual teaching, and the manifest discouragement with which these schools are now treated by the persons in power, while the rival establishments of the *peres de la foi*, under Jesuit influence, are particularly favoured. And when it is considered that the New Testament, which began to be liberally introduced into the former, has been excluded from the latter, some idea may be formed of the improbability of diffusing rational and spiritual views of Christianity by means of the favoured system. The attempt, however, to arrest the progress of light in France, can hardly succeed. It may be shut out by one entrance, but it will force its way through others. The distaste felt to the missionaries and their patrons will incline many to read the Scriptures to which *they* are so hostile. The zeal *they* display will serve to excite a spirit of exertion in those more sober and rational minds, who are opposed to their bigotry and excess, and who yet desire to see Christianity universally diffused. The Protestan. Churches, enjoying as they do rest and toleration, and the Bible Societies connected with them, will also, we trust, do something to prevent the stagnation of moral and religious improvement; and there being a large class of the community who will exercise, notwithstanding all that can be done to restrain it, the right of private judgment, religious light will, by the blessing of God, gradually spread, and its influence will serve to fructify tracks which are now either barren, or are covered with the weeds and briars of scepticism and immorality.

The extent of the late disturbances, owing to the state of the French press, cannot be ascertained; nor are we told how far they have been connected with any prevailing dissatisfaction respecting the character and conduct of the new ministry. It is abundantly clear, however, that the ultra-royalists, who were so unpopular before, have lost none of their unpopularity by being in power, and have even materially increased it by some of their measures, and especially by the law for the regulation of the press, and by their efforts to repress the freedom of discussion in the chamber of deputies, where its members occasionally employ the most outrageous expressions of vituperation against the speakers on the opposition side of the house, not

even scrupling to charge them clamorously with being rebels, and that for language which would be deemed, in our house of commons, not only venial but perfectly constitutional.

SPAIN.—We observe with satisfaction the operation of a more moderate spirit in the Spanish Cortes, and a greater degree of order and tranquillity in the capital, and throughout the country, than prevailed a few months ago. The separation of Spanish America, with the exception of Cuba and Porto Rico, from the mother country, seems now to be nearly universal, and will, we doubt not, prove final. Even the Spanish part of St. Domingo has thrown off its dependence, and is likely, it is said, to form an union with the Haytian Republic; an event which is rendered more probable by the nature of its population, a large majority of whom consists of Free Blacks and People of Colour.

PORTUGAL.—Things seem likewise fast tending in the Brazils to a separation from Portugal. The Brazilian troops, in concert with the colonists, have forced the Portuguese regiments employed to garrison the different fortified places to embark for Europe; refusing at the same time to permit some troops, which had arrived from Lisbon, to land. The colony is thus freed from the control of the mother country, and will probably proceed to assert its independence. The Prince Royal is still detained at Rio de Janeiro.

TURKEY.—The same uncertainty seems still to envelop the relations of this country. The newspapers have been sanguine in their anticipations of a peaceful arrangement of the subsisting differences between the Porte and Russia; but the only ground they appear to have for this confidence is, that no authoritative declarations of a hostile character have been promulgated on either side. It is true no hostile manifestoes have as yet indicated the approach of war; but we are greatly mistaken if the quiet but unceasing preparations of both parties do not almost as certainly mark their common expectations, as if war had been loudly threatened.

The refractory Pacha of Albania has at length been delivered up to the Turkish forces employed in the siege of Joannina, and his head sent to the Sultan. The army thus liberated will doubtless be employed against the Greeks, to subdue whose rebellion a powerful effort, it is said, is about to be made by the Turks. To the report that the Greeks are to be aided by an American squadron, we do not attach any credit.

DOMESTIC.

The plan for the reduction of the five per cents. has been carried into complete effect. For every 100*l.* of 5 per cent. stock, the holder will receive 105*l.* of 4 per cents, irredeemable for seven years. The united stock of those who have dissented from the government proposal, amounts only to about 2,600,000*l.*, and notice has been given to the holders that they will be paid off at par. Many of them would now, without doubt, be glad to retract their dissent, as, at the present market-price of stocks, they are losers by their determination. The same plan of reduction is to be extended to the Irish 5 per cent. stock.

The debates in the house of commons on various financial questions, and particularly on the Estimates for the year, have been unusually protracted. In addition to the regular opposition of the Whig party, and the pertinacious, and sometimes ill-judged, though on the whole useful efforts of Mr. Hume, to enforce retrenchment, the ministry have had to encounter, on some occasions, the dissent of many of the country gentlemen who have usually supported their measures, but whom the distresses of the agricultural interest, and the universal clamour for a diminished expenditure, have of late rendered more rigid in their notions of economy.

In a debate on a motion of Mr. Calcraft, gradually to abolish the salt tax, ministers succeeded in resisting it only by a majority of four votes, in a house consisting of 334 members. This small majority, amounting almost to a defeat, speaks so strongly the sentiments of the country on the question, that we would hope government will be inclined, before long, to give up this most onerous and impolitic tax, which, besides its interference with many of the most important branches of the national industry, has the farther odium of pressing with unequal severity on those who are least able to bear it.

A more successful effort was made by the regular opposition, strengthened by many country and neutral members, on the motion of Sir Matthew Ridley, for the reduction of two of the six junior lords of the Admiralty. The actual saving, in this instance, was al-

lowed to be of but trifling amount; but the offices being considered unnecessary, the house seemed determined to manifest its recognition of *the principle* of abolishing every superflous appointment. On the division, therefore, 182 voted for Sir M. Ridley's motion, and only 128 against it; being a majority of 54 against ministers.

This motion was followed by another for the reduction of one of the two postmasters-general, each of whom receives a salary of 2500*l.* a-year, although it could not be denied, that with respect to one of them the office was a sinecure. The motion, however, was negatived by a majority of 25, many of the same country gentlemen who had voted for the reduction of the less questionable appointments at the Admiralty Board opposing the abolition of the second postmaster-general, although all parties seemed to concur in considering the office, in point of utility, as altogther superfluous. It is difficult to conceive the motive for this sudden change of conduct. We are ourselves disposed to attribute it to the mischievous influence of party spirit, producing a fear of giving undue weight to the opposition, if measures proposed by them, however right and reasonable, should be successively carried against ministers. An alarm of this kind appears to have seized some of the independent country gentlemen immediately after the successful effort of patriotism by which they had extinguished two lords of the Admiralty; and before a week passes, they are found strenuously supporting a perfectly different view of the obligations of Parliament! The principal argument used to defend the second postmaster-general against the economists was, that in these days of increased light, when public opinion, not to say popular delusion, has gained a force unknown to former times, such appointments are absolutely necessary for maintaining the due influence of the crown. Supposing this argument to be just, how came these gentlemen to be insensible to its force, when, a few evenings before, they placed their extinguisher over the heads of two lords of the Admiralty? How came they to overlook it when they concurred, on various occasions, with Mr. Banks in his measures for abolishing useless offices? Do they not see that whatever truth there is in it, applies as strongly (if not much more strongly) against all those reductions in our naval and military establishments, and in the different public offices, which have this very year been effected by ministers, as against the abolition of the sinecure appointment of a second postmaster-general? We are the more anxious to express our opinion of this argument, because it is perhaps the first time it has been distinctly and openly avowed, by public men, that useless and expensive offices are to be retained with the direct view of upholding the influence of the crown in Parliament. And even if such a principle were more constitutional than we think it is, (and for ourselves we regard it as most unconstitutional,) it surely was not very wise to select the present moment for its enunciation. We do not deny that the government ought to possess a large share of influence; but then it should be that legitimate influence which arises from their patronage of offices required by the exigencies of the state, and with a view to the public good; from the collection and administration of a revenue of sixty millions of money; from a large army and navy; from all the multiplied civil and judicial appointments in the United Kingdom, and in our extensive colonial possessions; and from the support of a large share of the patronage of our immense empire in India. With such vast means of fair and legitimate influence, it surely cannot with truth be said, that government have not rewards enough in their gift to carry on the business of the state, or that they are under the necessity, in order to enable them to do so, to resort to the awkward, invidious, and expensive expedient of unnecessary official appointments. And do they not, in fact, lose more in one direction by the odium which such questionable modes of increasing their influence excite, than they gain in another by a few votes that may be invariably relied on in the house of commons?

Great retrenchments have been making, by ministers themselves, in the treasury, and in various other offices under government; and they propose to carry their plans of economy into every department of the state. The king has himself graciously directed a reduction in various parts of his establishment, which will amount to a saving of 30,000*l.*; and the retrenchments from the civil list, and in the different government offices, are ex-

pected to form an aggregate of 200,000*l.* and by degrees a still larger amount. These retrenchments must be viewed with considerable satisfaction; but they seem in a great degree to stultify the reasoning employed for the preservation of the second postmaster-generalship. For our own parts, we regret that the reductions should have fallen so heavily on clerks with small salaries, who can ill support a diminution of income; and we should have preferred seeing 2500*l.* saved to the public by the suppression of the above office, to the subduction of 10*l.* from each of 250 clerks.

We are sorry to report some symptoms of insubordination among a part of the peasantry in Norfolk and Suffolk, whose displeasure seemed directed chiefly against the use of machinery. We allude to the circumstance with a view to remind those of the country clergy and gentry who peruse our pages, of the peculiar duty incumbent upon them, at the present moment, of watching against the first risings of a discontented or factious spirit in themselves or those under their influence. Whatever part of the community happens, for a time, to be in a state of depression, is apt to cool in its loyal and Christian principles. The landed interest has long supported a character for attachment to the civil and religious institutions of the country; and on the whole is perhaps far less likely to become unfriendly or indifferent to them than some other classes of the community. But it must be remembered that till lately the agricultural interest has had little comparatively to try the strength of its principles. Now therefore, when considerable depression is felt among its members, it behoves the clergy in particular, who are closely connected, by means of their tithes, with this portion of society, to guard against the first inroads of a complaining or factious spirit. We notice the point, chiefly because, in some of the late proceedings of agricultural meetings, observations were made by some leading members of the landed interest, in a strain very different from what we had been accustomed to hear in those quarters. We do not by any means regret that country gentlemen should become staunch advocates for retrenchment and economy; but let them beware of enlisting as the partizans of a systematic opposition, or of throwing *unnecessary* difficulties in the way of those who are appointed to conduct the affairs of state.

The condition of Ireland remains much as before. An inquiry is about to be instituted in Parliament into the tithe-system in that country, which we trust may lead to some beneficial arrangement as respects that fruitful source of ill-will and litigation.

ANSWERS TO CORRESPONDENTS.

S.; W. C.; F.; W.; VERIDICUS; F. S.; G. E. L.; CHRISTIANUS; H.; C. W.; RESPONDENS; S. F.; and A CONSTANT READER, are under consideration.

It is not our plan to insert Obituaries, or papers as "original communications," which have appeared, or are announced to appear, in other periodical publications.

Bean's Family Prayers, or Cotteril's, or Jenks's revised by Mr. Simeon, would probably answer our correspondent's purpose.

A CONSTANT READER may procure information on the subject of his inquiry from the publications of the National Society, the British and Foreign School Society, &c.

We have not received the work mentioned by B. C.

A LANCASHIRE CURATE may send his donation of books for the Calcutta College Library, to the Secretary of the Society for propagating the Gospel, St. Martin's Library, London.

We have left Mr. Bugg's papers at the publisher's; also the packet of A CONSTANT FEMALE READER.

Much religious and literary intelligence arrived too late.

ERRATUM.

P. 76, col. 2, line 35, *for* it, *read* my interpretation of John iii. 5.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IT has been a very frequent remark that the life of a good parish priest is more useful in the reality, than entertaining in the posthumous narration. Being confined for the most part to one sphere of ministerial exertion, and consisting in the repetition of duties, which, however important, are still nearly uniform, it presents little, comparatively speaking, to gratify curiosity, or to excite expectation. Those at least who require the stimulus of amusement will turn from the history of one who has "kept the noiseless tenor of his way" in a course of pastoral usefulness and activity, to divert themselves with the memoirs of the statesman, the warrior, or the navigator; to follow the footsteps of the traveller through distant countries, and amongst barbarous tribes; or perhaps to attend on the adventures of some imaginary hero, whom the skill of the novelist has dressed up in the colours of nature or the tinsel of romance.

But the life of an exemplary Christian minister, while it always communicates instruction, which is more than can be said of the writings just mentioned, is not always incapable of affording entertainment. Peculiarity of character, for example, may make amends for the want of variety of incident. It is this circumstance which renders the life of Skelton one of the most amusing pieces of biography, in modern times. There the eccentric Irishman is constantly seen in contact with the faithful minister of the sanctuary; and this combination, though it may not be at all times the most happy, certainly gives a relief to the picture that wonderfully increases its effect.

Among Christian pastors who have adorned their profession by piety, fidelity, and zeal, there will be found no one, perhaps, whose history better deserves to be recorded than the late Mr. Fletcher, the far-famed Vicar of Madeley. His life, independently of those peculiarities of character which render it an interesting exhibition to the philosophic observer of mankind, affords more variety than we usually meet with in the career of a minister of the Gospel. And even the circumstance of his having been a foreigner, naturalized as it were upon English ground, attracts attention by its rarity; and adds something to the interest which the view of his talents, virtues, and attainments is so well calculated to excite.

It is my intention, in the present paper, to offer some observations upon this extraordinary man. In attempting to delineate his life and character, I shall select my incidents chiefly from the last published biographical memoir of Mr. Fletcher, recently given to the world by the Rev. R. Cox, Perpetual Curate of St. Leonard's, Bridgenorth. I am not aware that Mr. Cox has added much to the stock of materials amassed by Mr. Benson, Mr. Gilpin, and other memorialists of Mr. Fletcher. Indeed, his work is professedly a compilation; so much so that he often incorporates the words as well as the facts of his originals in his narrative, wherever they seemed pro-

per to his purpose. Still his memoir is the best that has appeared; Mr. Gilpin's consisting of only detached memoranda, and Mr. Benson's being liable to considerable exception, as those of your readers will recollect who have perused your Review of it in your volume for 1805, p. 349. As a sober Christian, Mr. Cox has not represented his hero as the subject of miraculous deliverances, though doubtless his life affords, as does that of many an unrecorded individual, some remarkable instances of the constant presence of a merciful superintending Providence; as a lover of peace, he has abstained from interlarding his narrative with unprofitable controversies; and as a consistent churchman, he has not been indifferent to, much less extolled, those parts of Mr. Fletcher's conduct which were open to censure on the score of ecclesiastical discipline. On these grounds, such a narrative as Mr. Cox has drawn up was much wanted, notwithstanding the several memoirs of Mr. Fletcher which have been already written. I will only add in this age of book-making, that Mr. Cox's narrative has the merit of comprizing much in a little, and giving the purchaser the full value of his money, in solid matter of fact and interesting information.

I shall first present your readers with a rapid sketch of Mr. Fletcher's life, and then proceed to offer some reflections on his character, interwoven with a few of the most interesting anecdotes which are related of him.

It is well known that his original name was *Jean Guillaume de la Flechere*. He was born at Nyon, in Switzerland, in the year 1729, of respectable, and even distinguished parentage; his family being, by the report of one of his nephews, allied to the house of Sardinia. His father had been an officer in the French service. The childhood of Fletcher appears to have been distinguished by tokens of reflection and piety, very unusual at that period of life. At an early age, he was sent to the university of Geneva, where he soon became remarkable by his talents and application. He frequently spent the greater part of the night in study. At the same time, his constitution was vigorous and active. He was fond of fencing and swimming; and he excelled particularly in the latter accomplishment. After going through the usual course of study, at the university, he was sent by his father to Leutzbourg, where he studied German, and, after leaving that place, remained for some time at home, engaged in learning Hebrew, and reading mathematics. He had evinced a disposition to enter the church, to which his parents were not averse; but, feeling some conscientious scruples on the subject, particularly respecting the Calvinism of the Geneva Articles, he directed his views towards the army. This was a profession by no means unsuited to his personal courage, and the natural vivacity of his temper. He had an uncle in the Dutch service, who had procured him a commission. But the ratification of peace soon afterwards cooled his military ardour; and, having now no particular engagement, he visited England, partly to improve himself in literature, and partly with the hope of obtaining some situation for his support. This visit to our country seems to have been *a tide in his affairs*, which, under Providence, determined the future current of his life. He was recommended to a Mr. Burchell, in Hertfordshire, under whose direction he studied the English language and polite literature. Being a younger son, and his provision slender, he was induced to accept a situation, in which he might support himself, without being a burden to his family, and accordingly, he engaged himself as tutor in the family of Mr. Hill, M.P. for Shrewsbury.

His views now opened again gra-

dually towards the ministerial office. He thought much and deeply upon the subject, and gave himself to study and an abstemious regimen. In both these he appears to have carried matters to an extreme, and in some degree to have injured his constitution. In the year 1756, he lost his father; and in the month of March, of the following year, entered into full orders in the Church of England. He was now twenty-eight years of age. Between this period and his entrance upon the vicarage of Madeley, he preached in different places, as occasion offered; and assisted Mr. Wesley, whose cast of piety was in many respects similar to his own. During this interval, also, he was urged by his mother, in the most pressing manner, to visit her in Switzerland; but, strange to say, he refused to comply with her request. She was now a widow, and her son was comparatively at leisure. He ought, therefore, doubtless to have obeyed the summons; and the reasons which he assigned for not doing so, savour strongly of that spirit of enthusiasm from which his character was by no means free, and which had probably derived strength and influence from his recent connexion with Mr. Wesley and the Methodists.

Through the influence of Mr. Hill, Mr. Fletcher was presented, in 1759, to the vicarage of Madeley, which he retained, without any other preferment, during the remainder of his life. The value of the living was very moderate, and the duty was laborious; but it was just such a sphere of exertion as he was qualified to occupy and adorn. Though a perfect gentleman in mind and manners, his extreme simplicity, and his rigid habits of life, perhaps rendered his labours more acceptable and successful in a populous country parish, than they would have been in the midst of a polished and luxurious metropolis. His devout zeal and activity will be noticed hereafter. He was particularly happy in bringing religious truth to bear with force upon rude, uncultivated minds. He had for his enemies, publicans, colliers, and profligates; and he appears to have understood the art of dealing with them, quite as well as Whitefield or Wesley, but with more mildness of spirit, and greater simplicity of deportment.

After ten years of indefatigable exertion at Madeley, he at length consented to visit his relations on the Continent. On the eve of his departure, he had to contend with some Roman Catholics, who had opened a chapel in his parish, and succeeded in preventing them from making any great progress in that neighbourhood. Accompanied by his friend Mr. Ireland, he now visited the south of France, with part of Italy, and took Switzerland on his return. In this journey he displayed much active and enlightened curiosity, in inquiring into the doctrine and worship of the Catholics. He also visited the remnant of the poor Huguenots, who had been the victims of Lewis's tyranny, on the revocation of the Edict of Nantes. He went to them in the character of a pilgrim, charmed the cottagers of the Cevennes with his manners and conversation, edified them by his prayers and instructions, attended on their sick, and had much discourse with the Protestant pastors of the country. He afterwards proceeded to Marseilles and Genoa, and thence to Rome. Here his zeal against Popery burst forth in imprudent remarks, which, but for the caution of his fellow-traveller, might have been productive of unpleasant consequences. The Appian Way reminded him of St. Paul; and he alighted from his carriage, that he might not ride over ground where the Apostle had formerly walked, chained to a soldier. After visiting the ruins of Herculaneum and Pompeii, he returned home by way of Switzerland, and preached with success at Nyon, his native

place. At his departure, weeping multitudes crowded round his carriage. He arrived in England in the summer of the year 1770, after an absence of five months.

The next remarkable circumstance of his life was his connexion with Lady Huntingdon's seminary at Trevecca, in South Wales. He seems to have acted there in the capacity of an authorised visitor and general superintendant; but he soon found it necessary to withdraw from his office. The doctrinal sentiments of the Foundress materially differed from his own; and divisions sprang up in the college, which involved him in a painful controversy. As no man was naturally more averse to doctrinal disputes than Mr. Fletcher, so few men upon the whole, and considering all the circumstances of the case, have conducted them in a more Christian spirit. He certainly was, on some occasions, severe in his remarks, though in general he maintained a far better temper than most of his allies and opponents in the whole of that singularly acrimonious controversy. With regard to his powers as a polemic, he will hardly be thought a match, in metaphysics, for President Edwards, even by those who think that President Edwards is in the wrong.

Mr. Fletcher soon after engaged, upon religious grounds, in the political controversy respecting the right of resistance to taxation claimed by our American Colonies. His praise of the British Constitution will be cordially admitted by many, who might disapprove of his general reasoning on the question of colonial dependence. "To be a subject of Great Britain," said he, "is to be the happiest subject of any civil government in the world."

His incessant studies and labours began now to affect his health. Change of air being recommended, he again quitted Madeley in the autumn of 1776, and, after spending some time in travelling and making visits to his friends, without reaping the expected benefit, he determined upon another journey to his native mountains. Accompanied again by his friend, Mr. Ireland, he travelled through France to Aix and Montpellier, and so far recovered strength as to be able to preach at both those places. In the Spring of the year 1778, he again visited Nyon, and continued in that neighbourhood nearly three years; during which time, the climate, together with the affectionate attentions of his friends, gradually restored him to health. He returned to England in April, 1781.

Mr. Fletcher, from his age, as well as from the state of his health and habits, appeared unlikely to marry; but now, at length, when turned of fifty, he united himself to Miss Bosanquet, an old acquaintance, and a lady of eminent piety and respectable connexions. The marriage took place in November, 1781. This union, during the short time it lasted, seems to have been remarkably happy. It was founded on Christian principle, and cemented by a similarity of taste and temper. In the object of his choice he found "an help meet for him," with respect to his ministerial exertions. The remainder of his life, with few interruptions, was passed in the bosom of his beloved parish, and in unwearied labours for the souls of men. To those labours he at last fell a sacrifice; for, venturing into the pulpit, one Sunday, under the influence of a cold and fever, he so increased his disorder, that he only survived the effort about a week, and expired on Sunday, August 14, 1785, in the fifty-sixth year of his age. His death-bed corresponded with the uniform tenor of his life. We are informed by his friend, Mr. Gilpin, that he experienced not merely the ordinary consolations, but the triumphs, of faith; and that, when deprived of the power of speech, his countenance discovered him to be secretly engaged in the contemplation of eternal things.—I shall not detail

particulars; as those of your readers who do not recollect the pathetic scene of his last hours, may refer to your Review of Benson's Memoir, already mentioned, or to the extracts from Southey's Life of Wesley, in your vol. for 1820, p. 756.

There is an anecdote related of him, which conveys a high idea of the expressiveness of this good man's *countenance*. When he was at Dublin, during the latter part of his life, he preached at the French Church there, to the descendants of the persecuted Huguenots. Amongst his hearers were some, who were totally unacquainted with the French language. Being asked why they went to hear a sermon which they could not understand, they replied, "We went to *look* at him; for heaven seemed to beam from his countenance."—The portrait prefixed to Mr. Cox's Memoir, certainly justifies, in some degree, this sentiment of admiration. It is the countenance of a man intent upon heavenly things, and mingling all the charities of the Gospel of Christ with its ennobling principles and glorious prospects.

Having detailed as much of the outline of the life of this remarkable person as was necessary to my purpose, I propose cursorily to examine some of the principal features of his character.

The most striking peculiarity of Mr. Fletcher's character was doubtless *his uniform and exalted piety*; that devotional spirit which seems hardly ever to have abandoned him, and which threw a sort of unearthly and angelic lustre over the whole current of his life. It made its appearance in childhood; was perhaps a little impaired during the first years of youth, but soon burst forth with new vigour, and continued to burn with a bright and steady flame throughout the remainder of his days. One anecdote, mentioned by Mr. Cox, I shall relate. "One day, while quite a child, having displeased his father, he ran away from him to avoid correction, and endeavoured to conceal himself. But his conduct presently struck him with remorse. 'What,' said he, 'do I run away from my father? Perhaps I shall live to have a son that will run away from me.'" This was a remark which, in a mere child, discovered a spirit of reflection and a sense of duty betokening no ordinary character in after life. The language of Dr. Price respecting him speaks a volume, when we consider the person from whose lips it came. He is said to have expressed "his satisfaction at *being introduced to the company of one whose air and countenance bespoke him fitted rather for the society of angels, than for the conversation of men.*"

Mr. Cox rightly attributes the unabated influence of his devotional spirit to "the power which he so pre-eminently possessed, of living as in the presence of God, by habitual recollection." It is not perhaps sufficiently considered how difficult of attainment is such a degree of piety among Christians engaged in the ordinary concerns of life. The faithful minister of the sanctuary has in this respect a manifest advantage over most of the laity, by the general bearing and tendency of his studies and pursuits; though very few indeed, even amongst this highly favoured class of individuals, are found to approach the standard of Mr. Fletcher's spirituality of habit. In the case of Christians busied about their worldly occupations, such an attainment is still more difficult. The constitution of the human mind admits but of one train of ideas at the same time: consequently, wherever an elevated spirit of piety is maintained in the soul, it must be kept up, under the needful influences of Divine grace, by *a frequent recurrence of the thoughts to God and religious considerations.* This is indeed truly difficult amidst the common occupations of life; but it is not

impracticable. There are examples to be found, rare examples indeed, of men who can carry a highly devotional spirit along with them, even into the counting-house or the exchange, and who contrive to preserve a steady frame of cheerful piety in the transaction of their worldly affairs, without, at the same time, betraying any want of prudence, management, or dexterity. Their talent is truly enviable; and their happy art must have been taught them by a Divine Instructor; whose influences however, for our encouragement be it remembered, will not be withheld from any who humbly endeavour to copy their bright example, and to follow them as they followed Christ Jesus.

Again; the characteristic qualities of the mind and heart may perhaps be of such a nature as to afford some individuals an advantage over others, in the cultivation of this habitual piety. A feeling heart and a lively imagination give a certain impulse and development to religious principle; which impulse will be found less operative in a cold and calculating disposition. Were it true that any of the fallen posterity of Adam are formed by nature to feel the steady influence of piety, it might be said with apparent propriety, that Fletcher was one of these bright instances; yet even he, pre-eminent as were his Christian graces, possessed an evil nature at war with the spirit of his mind, and which required the renewing and sanctifying influences of the Holy Spirit. Still we may perhaps allowably conjecture, that the soil, when once impregnated with the seed of Divine grace, was aided, in some small degree, by the liveliness and elevation of his fancy, and the warm sensibility of his heart; though at the same time it may be fairly replied that these qualities were equally open to the influence of the world and of sin; so that, after all, the balance is more equal among Christians of different tempers and habits, than at first sight appears.

I should be much concerned, if these observations, naturally suggested by the subject under review, should be construed into any apology for indifference with regard to the cultivation of a high tone of piety and devotion. Truly would I say, God forbid that this should be their effect. On the one hand, let the highly devotional Christian, imitate the conduct of Fletcher, and of one far greater than Fletcher, in being careful *not to break the bruised reed, or to quench the smoking flax;* and let him manifest the influence of his charity, in not judging harshly of those sincere believers who fall short of his own attainments. And, on the other, let those weaker Christians, who perceive in themselves a great want of the spirit of *habitual and constant piety,* cease to think it an impossible acquisition, and be encouraged, by the example of such men as Fletcher, to seek after continual advances in the Divine life.

Great humility in his intercourse with others was another striking peculiarity of this extraordinary person. Some amusing instances of this are produced by his biographers. He refused to visit the poor Protestants of the Cevennes on horseback, saying to his fellow-traveller, who had objected to his pedestrian propensities; "Shall I make a visit on horseback, and at ease, to those poor cottagers, whose fathers were hunted along yonder rocks, like partridges upon the mountains?" At another time, his friend, the Rev. Mr. Gilpin, perceiving a funeral waiting at the church gate, took the surplice, and commenced the service: but he had hardly entered the desk, when Mr. Fletcher, who had been visiting a sick person, came into the church; and gently drawing away a lad, who was officiating in the absence of the clerk, took his place, and acted as clerk to Mr. Gilpin.—Nothing seemed

hard, nothing wearisome, which tended to promote the good of his neighbours. Mrs. Fletcher was frequently grieved to call him out of his study two or three times in an hour; especially when she knew he was engaged in some important work. But on such occasions he would answer, with his usual piety, "Oh, never mind. It matters not what is the employment, if we are but ready to meet the will of God. It is conformity to his will alone that makes any employment excellent." If he overtook a poor person on the road, with a burden too heavy for him, he would offer to bear a part of it, and would not easily take a denial. To a person unacquainted with the whole of his character, these instances might seem to border upon *a voluntary* and ostentatious *humility*. But I do not suspect him of having been, at any time, actuated by those motives of ambition, which may sometimes have influenced the Franciscan Friar in his professions of poverty, whether of purse or spirit. If there was one feature which predominated above another in Mr. Fletcher, it was *simplicity*. But, though the instances just mentioned do not impeach his sincerity of heart, they detract a little from the credit of his judgment, and are parts of his character savouring too much of needless singularity to be proposed as a model for imitation. There were, however, many circumstances in which his humility shone to more advantage.

It does not always happen that persons of a studious and devotional temper are distinguished for *bodily exertion and active usefulness*. Some, who have been too much addicted to what is called Mysticism in religion, may be said to have wasted their days amidst the clouds of abstract contemplation, when they might have been more properly employed in discharging their duties upon the level of active life. We are informed by Burnet, that even the learned, argumentative, and excellent Bishop Pearson was more distinguished for exertion in his study, than in his diocese. I am not about to compare Fletcher with Bishop Pearson in point of learning and judgment. The latter was far superior in these respects. But perhaps, in return, this good prelate might have been able to derive a useful lesson from Fletcher's *unwearied assiduity in his pastoral office*, had he lived to witness it. Here he was "instant in season, and out of season." He may be said to have strictly followed the advice of St. Paul to Timothy, in "giving himself wholly" to his ministerial labors. "In his daily walks through his parish," says Mr. Cox, "there was hardly an individual who escaped his notice; and he had for each a word in season, adapted to his character, circumstances, and capacity. Always in his work, he was never out of his way. Whole nights he waited on the humblest and most infectious sick. If he heard the knocker in the coldest winter night, his window was instantly opened; and when he understood either that some one was hurt in the pits, or that a neighbour was likely to die; no consideration was ever paid to the darkness of the night, or the severity of the weather; but this answer was uniformly given, 'I will attend you immediately.'" He at last fell a sacrifice to zeal in his public ministrations, when a little seasonable prudence would probably have lengthened his life. But it is not given to any human being to possess wisdom at all times; and those great and daring spirits, who have performed more in twenty years of exertion, than ordinary men do in fifty, have not unusually become the victims of an ardour utterly disproportionate to the short span of human existence. Their very conviction of its shortness has sometimes cut them off before the ordinary term of life, by stimulating them to a career of exertion beyond their strength. But, with-

out any wish to detract from Fletcher's zeal, something must be attributed likewise to his physical powers. He is represented as a man of a constitution naturally vigorous, which, if it were injured, at one time, by an excess of night-study, was, on the other hand, improved by the most rigid temperance. The man, who, in his youth, more than once swam five miles at a stretch, must have been gifted with great muscular strength, and with a texture of animal fibre not easily disordered.

I come next to his *disinterestedness*.—This was a very striking feature of his character. When offered the living of Dunham, in Cheshire, which was worth about 400*l*. a year, he thanked his patron, and replied, "Alas! sir, Dunham will not suit me: there is too much money, and too little labour." He afterwards accepted Madeley, on the ground of its being a wider field of exertion, though without half the pay. On some of his tracts being shewn to the King by the Chancellor, an offer of preferment was immediately made him: but he answered, with his characteristic simplicity, that "he wanted nothing but an increase of grace."—This reply will perhaps remind some of your readers of the anecdote of Pere Bernard; a man who was constant in his unpaid attendance upon the unfortunate persons of his time at Paris, who suffered by the hands of the executioner. He refused a rich abbey offered him by Cardinal Richelieu; and when the Cardinal, upon another occasion, desired him to say what he could do for him, the father replied, "All I want, my lord, is a better tumbril to conduct my penitents to their place of suffering." The tub of Diogenes was a poor and paltry subject of contentment, when compared with this benevolent ambition of the good Pere Bernard.

Several anecdotes are related in Mr. Cox's work, and the other memoirs of Mr. Fletcher, strongly expressive of the *pecuniary liberality* of this excellent individual: but it is not my object to trespass too much with details; and it will be easily believed, that a man who was benevolent and disinterested in so remarkable a degree, would not be wanting in almsgiving, or any other duty of Christian charity, so far as he had the opportunity. Indeed he carried the practice of this virtue to an extremity of self-denial and personal privation, which reminds one more of the days when the disciples had all things in common, and no man called any thing his own, than of the ordinary dispositions or allotments of modern Christians.

His *courage* and *intrepidity* were very remarkable.—There is an anecdote related by his biographers on this subject so striking, that I cannot resist the temptation of presenting it to your readers. Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and, presenting a loaded pistol, threatened to shoot him unless he would immediately advance him five hundred crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done; and as a proof, exhibited the draft under De Gons's own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then, after some remarks, putting it

into his pocket, said,—"It strikes me, young man, that you have possessed yourself of this note by some indirect method; and in honesty I cannot return it, but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr. Fletcher with perfect calmness, "is secure in the protection of an Almighty Power; nor will he suffer it to be the forfeit of my integrity and of your rashness." This firmness drew from the nephew the observation that his uncle De Gons, though an old soldier, was more afraid of death than his brother. "Afraid of death!" rejoined Mr. Fletcher: "do you think I have been twenty-five years the minister of the Lord of Life, to be afraid of death now? No, sir: it is for *you* to fear death. *You* are a gamester and a cheat, yet call yourself a gentleman! You are the seducer of female innocence, and still say you are a gentleman! You are a duellist, and for this you style yourself a man of honour! Look there, sir; the broad eye of Heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body, and for ever punish your soul in hell." The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation; and, at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and, after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many fair promises on the other.—The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by this anecdote. It deserves to be put into the hands of every self-styled "man of honour," to shew him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepedity of such a Christian soldier as the humble Vicar of Madeley!

If Mr. Fletcher's reply to his nephew, as given by his biographers, be correct, it exhibits a specimen of indignant eloquence which was never perhaps surpassed, and has not often been equalled. Here indeed was a *dignus vindice nodus*; an occasion worthy of the man.

Of Mr. Fletcher's force and vivacity in writing, many instances might be produced; but for these I must refer the reader to his publications. It is, however, but just to add, that some of his most spirited passages are by no means equally remarkable for exactness, power of discrimination, or refinement of taste. It should be remembered, in abatement of any literary defects, that he was writing in a language not his own; and, for a foreigner, his prompt command of our vernacular tongue is often surprising.

Mr. Fletcher was certainly not free from some tincture of *enthusiasm*, properly so called. When quite a youth, his remonstrance with a widow lady, who had been provoked, by the ill conduct of her profligate sons, to utter a sort of hasty imprecation against them, looks perhaps too much like the presumption of denouncing a judgment upon her for her impiety. Awful to relate, however,—though certainly not in consequence of Fletcher's prediction,—all her three sons shortly met with an untimely grave, and she called Fletcher ever afterwards *her young*

prophet. Some part of his advice, in his correspondence with a young lady, may be styled injudicious, if not enthusiastic; and his apparently unmixed approbation of the proceedings of Mr. Wesley, and his itinerant preachers, strongly savours of the same spirit. His rapturous and triumphant frame of mind, at the approach of death, is however by no means to be ascribed to this influence. Who shall presume to say to what extent God may sometimes be pleased to visit and cheer his faithful servants under such circumstances? And, if visions of glory be sometimes then vouchsafed to the departing saint, upon whom might we expect them to descend sooner than upon this devout person?

In truth, Fletcher displayed much less of what may be properly termed *enthusiasm* than has been commonly supposed. There is no single word in the English vocabulary more frequently distorted from its true meaning than this. In ordinary discourse, we find it perpetually confounded *with great zeal in the cause of religion;* whereas the most fervent zeal has no *necessary or unavoidable connection* with enthusiasm, meaning by the term "a heated imagination," though, in consequence of the frailty of human nature, even in the best of men, it may in some instances be combined with the last-mentioned quality. *Enthusiasm* or *fanaticism* (for this is now the favourite watchword of party-spirit, as being perhaps the stronger and more sonorous expression of the two) implies, when used in reference to religion, *either something which tends to encourage the belief of false revelations and false miracles, or something at least which tends to disfigure true religion, by unintentionally representing it under the form of an absurd theory, or an impracticable attainment.* Let Mr. Fletcher's conduct be tried by these definitions, and he will be found to stand tolerably clear of the charge. And if some few parts of his conduct seem to look like real enthusiasm, let him not be judged too harshly by those who are rescued from all danger in this respect, not by their superior piety, but by their cooler temperament. If they have less enthusiasm than Mr. Fletcher, let them ask themselves whether they have as much fervent and well-directed zeal.

It must be mentioned, to the honour of his Christian sobriety, that, in his parish of Madeley, we do not hear of those bodily agitations, those fanatical reveries, those occasional impostures, and those equivocal marks of conversion, to say the best of them, which have unhappily disgraced the journals of the Methodists.—In the summer of 1773, there happened, at a place in his parish called the Birches, an awful convulsion of nature, by which the Severn was driven from its original bed, and formed for itself a new channel, and some very singular changes were produced in the face of the adjoining district. Fletcher improved the incident so far as to repair to the spot, where a large concourse of people were assembled, for the purpose of addressing them on the subject of religion. In availing himself of these local circumstances, in order to produce an impression on those of his parishioners who seldom visited the church, or who were too hardened to derive benefit from his ordinary ministrations, he appears only to have acted the part of a pastor properly zealous for the spiritual welfare of his flock. A vehement enthusiast would probably have gone farther, by interpreting the event as a decisive miracle, or a manifest judgment from Heaven.

In enthusiasm, as in all other qualities, there are many gradations. The higher degrees of it are, unquestionably, as far as they influence the conduct, very per-

nicious: they have done great injury to the church, and afforded its enemies much occasion to blaspheme. But there are lower degrees of it, which are less injurious; and though I would not defend it *in any degree*, yet, in speaking of its milder shades, let us ever recollect the wise precept of Horace; *Ne scutică dignum horribili sectere flagello. Do not visit a venial error with a scourge, only proper for the punishment of an enormity.* A spirit of enthusiasm, at all events is not the *only*, even if it were the *worst*, error of the modern church of Christ.

Mr. Cox seems to attribute the occasional *irregularities* of Fletcher almost entirely to the circumstance of his having been a foreigner, unused to the customs and discipline of the English Church. But this account of the matter is quite unsatisfactory; since he is represented by his biographer as excusing himself, upon one occasion, from a visit to Switzerland, on the ground of *irregular preaching being there impracticable.* He did not therefore acquire his lax notions of church discipline in his own country. The truth is, he had not given the subject any close attention. Led away in this respect by the ardour of his zeal, and by his compassion for the souls of men, he allowed little scope to the exercise of his judgment; and, like Whitfield and Wesley, though by no means to the same extent, lost sight of clerical consistency and general consequences, in the prospect of immediate and extensive usefulness. His ill-advised connexion with Lady Huntingdon's college at Trevecca, arose from the influence of the same principle.—He is not to be accused of ambitious aims. He never aspired to be the leader of a sect. But, for a clergyman, he certainly too much identified himself with the well-intended, but in many respects unjustifiable, proceedings of the Methodists. It ought, at the same time, to be mentioned to his credit that he withstood the entreaties of some of Mr. Wesley's co adjutors urging him to become an itinerant preacher; and said, with his accustomed simplicity, that *the snail was best in its shell*, and that he would *keep in his sentry-box till Providence should remove him.*

If we are to judge of his general *preaching* by some outlines of unwritten sermons which have been preserved, he would appear to have been more highly gifted with the talent of *invention* than with that of *selection* and orderly *arrangement.* In the outline, for example, given by Mr. Cox, of a sermon on Luke xii. 20, there is no want of matter; but the discourse is broken down into too many parts, and some of his divisions are trifling or improper. Perhaps his taste in preaching would have been more correct, had he devoted more attention to the study of polite literature. This he totally neglected, during the latter years of his life. He had an imagination eminently formed to feel the full force both of the pathetic and the sublime. But he was too much absorbed in the plain obvious duties of his great work, to find time or patience for studying any thing that tended only subordinately to promote his paramount object. Still his preaching, however deficient in good taste, must have possessed the eloquence of nature and reality. One trait well deserves to be recorded. In the midst, says his biographer, of a most animated description of the terrible day of the Lord, he suddenly paused; every feature of his expressive countenance was marked with painful feeling; and striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am!—Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect, that while I have been endeavouring by the

force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk in the paths of righteousness, I am, with respect to many who reject the Gospel, only tying millstones round your necks, to sink you deeper in perdition!" The whole church, it is added, was electrified; and it was some time before he could resume his subject. Massillon's celebrated apostrophe on the day of judgment, which produced such emotion in his courtly audience, was adapted for the cultivated meridian of Paris: Fletcher's interruption was admirably suited to strike the rude villagers of Madeley. Massillon's was elaborate and sublime: Fletcher's was simple and pathetic. It was an arrow that went directly to the heart.

His *powers of conversation* appear to have been very remarkable. There are two instances related, in which he combated infidel, or at least sceptical, opponents, with such force of reasoning, such admirable restraint of temper, and such Christian meekness, as produced a very considerable effect upon their minds. He had a clear and solid judgment, whenever he calmly exercised that faculty.

I can merely touch upon some minor excellencies of the character of this remarkable man. There was nothing in his conduct savouring of violence or vulgarity. His family being nobly allied, and his education liberal, he retained a polish and urbanity, which, while it never interfered with the faithful discharge of his ministerial duties, served to recommend him to persons of rank and influence. Yet such was his indifference to worldly distinctions, that owing to a mistake which he had never been at the pains to rectify, his wife for some time believed him to have been the son of a common soldier only, instead of a general officer. Even his eccentricities were respectable; and the circumstance of his going round his parish, at five o'clock on Sunday mornings, with a bell, to summon the idlers of his flock to prepare for church, though it may excite a smile, can never seriously degrade him in the estimation of any liberal and reflecting mind.

Such was Mr. Fletcher, the Vicar of Madeley. He was, in many respects, *a burning and a shining light*; not indeed exempt from human frailty, but affording a memorable example of the power of genuine Christianity to purify, exalt, and enoble the character of man.—Let us, for a moment, imagine what such a person as Mr. Fletcher might have proved, without the influences of Divine grace, and the tuition of the Gospel of Christ. Probably he would have been still amiable, candid, benevolent, upright, and enterprizing. He might have proved, in his humbler sphere of action, what an Antoninus Pius was, upon the seat of the Roman empire. But all his exertions would have been confined to the *temporal* benefit of his fellow-creatures; and probably a conviction of the little he could perform for the alleviation of human misery, might in some degree have paralized his labours, and dried up the source of his philanthropy. But view him as a minister of Christ, impressed with a firm belief of the Gospel, and with a deep sense of his own personal responsibility, in delivering the message of reconciliation to a careless and corrupt world, and how are all his natural qualifications for usefulness stimulated and improved! He now finds an object worthy of the utmost ardor of his spirit. Inflamed with the love of God, and deeply touched with compassion for the souls of men, he possesses motives for exertion infinitely superior to any with which he could be furnished by mere worldly considerations. When checked by occasional discouragements, he supports his courage, prompts his

perseverance, and keeps alive his activity, by a reference to the commands and promises of Scripture; and by dependence on the strength of an Almighty Arm. In the mean time, he is not insensible to the *great recompense of reward*, and to the dreadful consequences of losing it. This obliges him to "*keep his heart, with all diligence;*" and, in watching over his own personal advancement in religion, he finds that he is promoting most effectually the spiritual good of others, and that his example adds tenfold weight to his instructions.

It is perhaps, vain to hope for many such brilliant exhibitions of Christian piety and holiness, until that period, when "the knowledge of the Lord shall cover the earth, as the waters cover the sea." Providence, however, has graciously ordained, that a few such "lights in the world" should arise in every age, for the purpose of shewing what true religion is able to do for men, putting to shame the languid and lukewarm professor of Christianity, and rousing the sincere believer to greater vigilance and exertion. Instances of this kind are *patterns of good works*; which ought to be preserved, like the great master-pieces in cabinets of art, as proper objects for the study of all who desire to *grow in grace, and in the knowledge of our Lord Jesus Christ*. It is true, there is but one who *did no sin*, and in whom every species of perfection is to be found. Let *Him* ever be the grand model for our imitation. But let us, at the same time, follow others, in proportion as they followed the Saviour, and learn to admire and copy his excellence, as it appears reflected in those who have most *adorned his doctrine*, and extended farthest the boundaries of his kingdom.

F.

FAMILY SERMONS.—No. CLX.

Luke xxiii. 46.—*And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.*

FEW things affect the mind more than the dying words of those whom we have known and loved; and if the individual be in any way eminent, or his last hours remarkable, with what eagerness do men listen to the narrative of his words and actions at the closing period of his existence! And who so eminent, who so worthy of affection as the great Martyr of Calvary, the Son of God, the Saviour of the world? Of his expiring moments, we have, in the four Evangelists, a most affecting detail. He was not indeed quietly breathing out his soul in the retirement of a peaceful death-bed, but was in public, and in tortures upon the cross. We are not therefore to look for lengthened expositions of his doctrines, such as are recorded of some of the ancient philosophers, or for a repetition of the conversations which he was accustomed to hold with his beloved disciples, or the listening multitudes. His words were but few: they amounted to but seven brief exclamations from the time he was transfixed to the cross, to the time he bowed his head and gave up the ghost. Yet what volumes do those few short ejaculations speak! The first was a prayer for his enemies, "Father, forgive them;" the second was a promise to a humble penitent, "This day shalt thou be with me in paradise;" the third was an effusion of that love, tenderness, and sympathy which beamed in all he said and did,—"Woman, behold thy son; son, behold thy mother;" the fourth was an expression of the deepest mental anguish,—"My God, my God, why hast thou forsaken me!" the fifth, of extreme bodily suffering, "I thirst;" the sixth, a tri-

umphant exclamation of victory and conscious pleasure, even in the midst of extreme weakness, "It is finished;" the seventh, and last, was the calm self-committal to God of a soul about to quit a body worn down by afflictions and languishing on the cross, in sure and certain hope of that heavenly state which was instantly to burst upon it in unclouded glory,—"Father, into thy hands I commend my spirit." Having said thus, he meekly submitted to the stroke of death, and was translated to the presence of his Father and our Father, of his God and our God, there to dwell for ever in the glory which he had with the Father before the foundation of the world.

It may afford us profit, in meditating on the last words of our dying Saviour, first, to consider some of the circumstances under which he uttered them; and, secondly, to inquire what impression they ought to make upon our minds.

And, first, let us ask what were the circumstances under which these memorable words were pronounced. Often have they been uttered by the lips of the faithful in all ages: they were the language of David, in the thirty-first Psalm, when in his heaviness he betook himself to his God: they were the language of St. Stephen, the first of that noble army of martyrs who died for the testimony of a crucified and ascended Redeemer: since which period often have they vibrated from the dungeon and at the stake, as well as from the calmer death-beds of innumerable private Christians who from time to time have "slept in Jesus," awaiting the blissful moment when the sacred deposit thus committed to the hands of a "faithful Creator" shall be reunited to its once frail and earthly, but then glorified and imperishable, tenement, and shall be for ever with the Lord. But, hallowed as are these memorable words, by the lips of saints, and confessors, and martyrs, never were they uttered under circumstances so interesting as those in which they are recorded in the text. They were then the language of the incarnate and expiring Redeemer; of Him who though equal with the Father, as touching his Godhead, and thinking it no robbery to claim the incommunicable honours of the Divine nature, yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the *cross*, under the lingering tortures of which he was now bidding farewell to a world which he had dignified by his presence, and redeemed by his blood; but which knew him not, and treated him as a blasphemer, an outcast, and a malefactor.

In looking back at the circumstances connected with the dying exclamation of our Lord, we may, in fact, retrace all the leading events of human history. Even in paradise his final conflict with the powers of darkness was foretold. The Seed of the woman was to bruise the head of the serpent; but "thou," it is added of the serpent, "shalt bruise his heel." The whole train of the subsequent narrative of mankind, up to the present hour, has shewn the unhappy necessity for such a sacrifice for human transgression: the rites of primitive worship pointed towards it: it was foreshadowed in types, revealed in promises, and predicted in prophecies. At length, in the fulness of time, Messiah came: he was holy, harmless, undefiled, and separate from sinners: he went about doing good: his greatest enemies could find no fault in him; yet we see him despised, rejected, buffeted, spit upon, scourged, and at length nailed in agony to the cross. When we retrace all the affecting circumstances of his extreme suffering in the garden of

Gethsemane; his rejection, his being betrayed by an avowed friend and follower—one who dipped his hand with him in the same dish; denied by his most courageous disciple; led from street to street, and tribunal to tribunal, in pain and in derision; forsaken by his dearest earthly friends, and exclaiming, My God, my God, why hast THOU forsaken me!—surely never were circumstances so calculated to rivet the impression of a dying exclamation as those under which the Saviour of the world exclaimed with his last breath "Father, into thy hands I commend my spirit." The peculiar observances, also, of the time at which he suffered, were remarkably striking. As no one of the Jewish rites or sacrifices could exhibit all the circumstances of his death, he united the peculiarities of many. He was the victim led without the camp; being driven as an outcast from the gates of the city; and, as if to shew more forcibly the correspondence between the appropriate type of the paschal lamb, and the Anti-type Christ, our Passover, who was slain for us, the very time when he was outstretched upon the altar of the cross was not only the ordinary hour of the evening sacrifice, but the very period when the paschal lamb was being slain according to the injunction of the Levitical Law.

Having thus adverted to the circumstances under which our Lord's dying words were uttered, let us inquire, in the second place, what are the impressions which they ought to make upon us.—It is not enough that we gaze upon Him as it were with idle curiosity, as did the multitudes who witnessed his crucifixion; it is not enough even that we weep for his sufferings, or are aroused, like his disciple Peter, to a vehement indignation against his betrayers and murderers. We must bring the subject yet nearer to ourselves. Whence this scene of sorrow? why was that pure and sinless spirit thus breathed out in agony? why should He, who had never offended, thus bow beneath an unmeasurable load of sorrow? The Scriptures furnish an answer to these inquiries. He died, the Just for the unjust, to bring us nigh unto God: his heavenly Father permitted Him who knew no sin, to be made a sin-offering for us, that we might be made the righteousness of God in Him. In this sad spectacle, we strikingly behold the truth of that fundamental doctrine of our faith, the fallen and miserable condition of mankind; for it was to redeem us from this state of wrath, to procure us pardon for the past, and sanctifying grace for the future, that the Saviour thus submitted to bear our sins in his own body upon the tree, in order that, as in Adam all had died, so in Him might all be made alive. Here, also, we witness the righteous displeasure of God against sin; here we read the extent and malignity of our offences, which made such a sacrifice necessary; and here we behold, in unextinguishable characters, the love of the Father, who gave his eternal Son for our transgressions,—the grace of the Son, who willingly devoted himself to be the victim for our offences,—and the consenting mercy of the Holy Spirit, whose office it is to lead us, as humble penitents, to repose upon this never-failing Sacrifice for pardon and acceptance with God. No words can express the debt of gratitude which we owe to the ever-blessed and undivided Trinity for this stupendous act of mercy; but in a most conspicuous manner should our eye be turned, in devout acknowledgment and humble faith, upon the great Sacrifice himself. Was ever sorrow like unto his sorrow, or ever love like unto his love? Truly, that love was stronger than death. He had power to the last moment to have retracted his arduous undertaking; yet not all the pains of death could overcome his constancy. We find *him*, *in* the passage before us, still possessed of such unexhausted energy as to be

able to cry with a loud voice; and still the sovereign disposer of his own immortal spirit. He had but to exert the wish to come down from the cross, in order effectually to reverse the taunt of his enemies, by saving himself, and thus abandoning the perilous task of saving others. But no; we see him, as it were, firmly fixing his soul for one short parting struggle; or rather we may say, for a composed and voluntary committal of his soul to God. His office had been willingly and cheerfully undertaken: He was the arbiter of his own life or death; yet such was his love, such his constancy, that he deliberately drank off the awful cup, drop by drop, to its bitterest dregs: he did not repent of his sacrificial undertaking; he went step by step through the whole of its painful stages; and now, having triumphantly exclaimed "It is finished,"—the effort is over, the work is done: he seals it beyond the possibility of retractation, by allowing the frail tie that bound him to earth to be disunited, and committing his spirit into the hands of his Father; not, as in the case of his servant Stephen, by a humble prayer, but by a confident and authoritative resignation, such as indicated to the last, that the events of both worlds were still under his control.

And while this scene is thus eminently calculated to impress us with an awful sense of the weight of our transgressions which made such a sacrifice necessary, and of the unextinguishable love and constancy of the Divine Surety, it should also *strengthen our faith, and confirm our hopes.* Are we tempted, for example, by specious objections, urged against the Divinity of our blessed Lord? How strikingly does the whole scene of his crucifixion prove him to have been infinitely more than a mere man. Had he been an impostor, is it likely that he would have sustained his assumed character to the last, in the midst of such acute and protracted agonies, and with every inducement to retrace his steps? Would he have died praying for his enemies, or have been permitted by Divine Providence to exhibit those marks of supernatural character, which led even a Roman Centurion to exclaim, "Truly, this was the Son of God?" Men are wont to be sincere in the agonies of a cruel and lingering death: yet the Saviour expired without wavering from his testimony, and with his last dying breath confirming that great fundamental truth, that "God was his Father;" thus, "making himself equal with God." And if any thing were necessary to add to the evidence which this scene affords of his Divinity, it would be incidentally supplied by the dying words of St. Stephen, already alluded to; for the last solemn deposit which our Lord placed in the hands of his heavenly Father, and which could be rightly committed to none but the Creator, St. Stephen, a very short time after, implored the Saviour himself to receive; thus affording the testimony of that holy martyr, that the Redeemer, in whose cause he was expiring, was in truth "God over all, blessed for evermore."

Or do we need our faith to be strengthened with regard to a future state, and the immortality of the human soul? Here we behold the incarnate Saviour in the agony of death; his body wounded, bruised, and about to yield up that breath of life which the Creator had breathed into it; yet his soul was unsubdued; and his faith never wavered as to the future existence, the eternal duration, and the never ending blessedness of that pure and untainted spirit which he was about to resign into the hands of his Father. He did not indeed employ that exulting language which we sometimes find issuing from the lips of dying malefactors, who, if they had been spared, would perhaps have fatally proved by a relapse into sin, how little reliance is to be

placed on a hasty repentance, in the prospect of immediate death, and how much more befitting, under such circumstances, is the humble language of the publican, "Lord, be merciful to me a sinner," than the confident expressions of saints and apostles, and martyrs who had long "fought a good fight," before they thus "finished their course with joy!" But though we do not hear from the Saviour any expression of those triumphant feelings with which he has often mercifully favoured his faithful servants in their last moments, and which self-deceivers have sometimes appropriated, yet he exhibited a calmness, a confidence, an unshaken certainty as to the future, which ought to strengthen our faith, even more than if he had devoted his expiring moments to a formal statement of his doctrines, and the proofs of their Divine inspiration.

And O that, after His example, we may be enabled in our dying hours to commit our souls in faith and hope to our God and Saviour! And in order that such may be our blessed lot, let us begin from the present moment diligently to make our calling and election sure. Let us repair, in penitence and faith, to his all-sufficient sacrifice; let us earnestly endeavour to do his will, and fulfil his commands; and let us pray for the constant grace of his Holy Spirit for that purpose; remembering always that He died not only to bring us nigh to God by his blood, but also to purify to himself a peculiar people, zealous of good works. If called to suffer for his cause, let us imitate the example of his patience; and follow him in the thorny but salutary path of self-denial, taking up our cross daily, and treading in his hallowed footsteps. If such be our character, unspeakably great is our privilege. In all our afflictions, he is afflicted: the spirit which he committed to his Father, is still in heaven, where he forever dwells, touched with the feeling of our infirmities, pleading our cause at the right hand of the Majesty on high, and pouring down upon us the daily influences of his Holy Spirit. We may therefore confidently repose in him; we may look forward with devout joy to the eternal world as having there a faithful and tried Friend; and we may tread as on the confines of a paradise, where this once crucified but now risen and ascended Conqueror, awaits our arrival. Into his hands, therefore, let us every day and hour habitually commit our immortal spirits, not knowing how soon he may summon us to his heavenly mansion, there to be like him, and to see him as he is; not as on the cross of his humiliation, but in the glory which he had with the Father before all worlds.

To the Editor of the Christian Observer.

Rom. i. 19, 20, is often triumphantly adduced as affirming the competence of reason, unaided by revelation or any supernatural influence, to discover the grand perfections of the Deity from the works of creation. Now, the persons who appeal to this portion of Scripture as an argument, must admit the Bible to be divinely inspired; but it will be no easy task for them to reconcile the decisive and reiterated announcements of that volume, respecting the being and attributes of God, with their own opinion as to the sufficiency of unassisted reason. Nor will they find it less difficult to account for the fact, supported not merely by the testimony of Scripture, but by the voice of all history, that, in the absence of revelation, even the wisest philosophers have been unable to attain accurate conceptions respecting the character of the Supreme Being.

On an *à priori* view of the question, therefore, it appears to me improbable that the sentiment alluded to should be conveyed in the passage which is quoted in its support. A careful investigation of the sense and bearing of that passage, will

perhaps confirm this presumption. The Apostle is shewing the guilt of all mankind, both Jews and Gentiles; and from this he deduces the necessity of the Redeemer's sacrifice and righteousness, as the only medium of justification before God. In reference to the Gentiles, he begins to speak more particularly at the 18th verse: "For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." These persons are here declared to have some knowledge of the truth, but to hold this knowledge in unrighteousness; that is, to neglect acting up to the measure of light which they possess. To explain this circumstance more largely, and to justify the Divine wrath which it occasioned, the Apostle proceeds to state, that with the distinctive attributes of the nature of God, namely his eternal power and Godhead, these Gentiles had already been made familiar by the Almighty himself, who has impressed on all his operations very legible marks of his character. These marks have been visible ever since the creation of the world, when an express revelation of the divine nature and perfections was no doubt afforded to our first parents. This seems to me to be the idea conveyed by the expression, απο κτισεως κοσμου: as if the Apostle had said, "Ever since the time when a direct revelation was made of the attributes of God, the works of creation and providence * have been perpetual indications and memorials of those attributes. Those persons are therefore inexcusable, who, though destitute of a written revelation, do not act according to that knowledge of God which was communicated at the creation; and which, ever since that period, would have been brought to immediate remembrance, as well as retained more firmly, in case the visible works of creation and providence had been properly considered." (νοουμενα.)*

The above interpretation appears to me entitled to consideration, as affording, if correct, a satisfactory solution of a passage which has often been quoted with an air of confidence, in the defence of opinions apparently repugnant both to Scripture and fact.

C.

* It is the opinion of Schleusner, that to the words τοις ποιημασι, rendered in our version '*the things which are made*,' a more extensive signification is to be annexed than that of the works of creation. "Latissime autem patet hoc loco formula τα ποιηματα Θεου, ita, ut non solum opera creationis, quæ vulgo dicuntur, sed etiam *omnes* visibiles operationes divinas in rerum naturâ complectatur. Ps. cxliii. 5." Vide Schleusneri Lexicon, in Ποιημα.

To the Editor of the Christian Observer.

PERHAPS the following brief account of Mount Calvary, taken from Calmet's Dictionary and Maundrell's Journey from Aleppo to Jerusalem, may prove satisfactory to your correspondent QUÆRENS.

"Calvary or Golgotha: a little mountain to the north of Mount Sion went by this name, probably by reason of the similitude it bore to the figure of a skull or man's head," &c. &c.—*Calmet.*

"The church of the Holy Sepulchre," says Maundrell, "is founded upon Mount Calvary, which is a small eminency or hill upon the greater Mount of Moriah. It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city, as an execrable and polluted place. But since it was made the altar on which was offered up the precious and all-sufficient sacrifice for the sins of the whole world, it has recovered itself from infamy, and has been always reverenced and resorted to with such devotion by all Christians, that it has attracted the city round about it, and stands now in the midst of Jerusalem; a great part of the hill of Sion being shut out of the walls, to make room

for the admission of Calvary."—The superstitious ceremonies observed by pilgrims and devotees ever since the destruction by Constantine and St. Helena of the statue of Venus (erected by Hadrian out of contempt to the Christians), are detailed at length by Maundrell, p. 68, &c.

W.

To the Editor of the Christian Observer.

YOUR correspondent QUÆRENS may find it difficult to obtain the precise information he wishes; for, though Calvary is currently denominated "a mount," it is not so called in Scripture; and it cannot perhaps be absolutely *proved* that the mount near Jerusalem, long consecrated by tradition as the site of the crucifixion, is the exact scene of that awful event. The suppositions of travellers and pilgrims, however probable, are not conclusive evidence. At the same time they deserve some degree of weight; and as to the general fact of Calvary having been a mountain (probably an eminence on Mount Moriah), it has been so long and generally admitted, that I make no doubt the belief has originated in decisive testimony, though Quærens or myself may not have the means of retracing it. Perhaps some of your learned contributors can inform us by what ancient Jewish or Christian writers the spot of the crucifixion is called "a mount;" a single passage to that effect from any writer of the first two or three centuries, or earlier, would fully settle the point.

Biblical scholars have also differed as to the origin of the Hebrew name *Golgotha*, to which the term *Calvary* corresponds; some supposing that it derives that appellation from its resembling the figure of a skull; others from the bones and skulls of malefactors being buried on the spot; and others from its being a place for the decollation of criminals. Happily, amidst the uncertainty that may attend many points of philological or antiquarian research, we are left in no doubt as to any essential circumstance in the evangelic history; so that whatever controversy may be raised respecting the exact site of Calvary, there can be none respecting the all-important fact, that there the incarnate Saviour offered a full, perfect, and sufficient oblation and satisfaction for the sins of the whole world; and that all who come unto God by him shall not perish, but have everlasting life. Truths like this only shine the brighter, from the obscurity which hangs around many points of merely curious and learned detail. God has made it necessary for us all to believe the Gospel, and to obey its injunctions; and these are plainly revealed: on less important topics the Scriptures are often silent or obscure.

T.

MISCELLANEOUS.

To the Editor of the Christian Observer.

IN defence of Lord Byron's "Cain" it was lately urged, among other arguments, in the High Court of Chancery, that Milton, whose veneration for Christianity is unquestionable, has put language into the lips of Satan which it was contended would justify the exceptionable passages in the poem then under adjudication. The Lord Chancellor is stated to have remarked in substance, in reply to this argument, that from a perfect recollection of the contents of Paradise Lost, having perused it very recently, he could undertake to assert that there was nothing in

that poem intended to disparage religion, but that every thing was calculated for a contrary effect. On this point there can indeed be no question; yet it is still open to discussion, whether there are not remarks and descriptions in Milton's work which it would have been far better to have left unpenned; and, if I am not greatly mistaken, every reader of keen Christian sensibility has always been far more pained than pleased with the passages to which I allude.

Among the numerous critiques which have been written on the Paradise Lost, I do not remember to have any where seen a regular moral estimate of this celebrated poem, till I lately met with the following valuable paper in a transatlantic religious monthly miscellany of about three years' standing, published at New-Haven, entitled "The Christian Spectator," and which contains various useful and interesting papers. The work is, I believe, scarcely, if at all, known even by name in this country; and I shall therefore for the sake of your readers, transcribe the paper in question for your pages;—a compliment which the conductors of the American publication have often paid, with handsome acknowledgments, to papers in the Christian Observer. The part of the essay to which I would chiefly invite attention, as peculiarly interesting from the recent discussions on Lord Byron's Cain, is that in which the writer gives his moral estimate of those passages in the Paradise Lost which relate to the character and sentiments of Satan and his fallen companions.

U.

A MORAL ESTIMATE OF PARADISE LOST.

The literary character of this poem has been too often discussed, and is too well established, to require additional investigation at the present period. Like its predecessors, the Iliad and Æneid, of heroic memory, Paradise Lost has received the sanction of time, and will probably last as long as that impartial panegyrist.—The labours of criticism, as we learn to our surprise, first brought it into *general* notice; but subsequently to the days of the Spectator, down to the poet's latest and most enamoured biographers, criticism, with few exceptions, has been the echo of public applause.

The *moral* character of the poem, however, as is the case with every other production, is a concern of much higher importance, and *that* I conceive to have been, by most readers, less regarded and less understood than any thing else belonging to this great work. My object in the following observations will be to discuss its merits, purely as a religious poem, and the offspring of the genius of Christianity.

In a production like Paradise Lost, possessing the highest literary excellence, and destined, as poets say, to immortality, the moral influence is peculiarly important. It is both the proof and the effect of genius to sanction what it inspires. If therefore the impression made be favourable to evangelical piety, nothing is more to be desired; if unfavourable, nothing is more to be deprecated. The impression either way is always deep in proportion to the strength or prevalence of genius in a work. Even vice, under the glowing touches of this magical power, may, by its insinuating aspect, be mistaken for virtue; and "the worse," by its seeming consistency, be made to "appear the better reason." What then must a work, which is clearly one of the highest efforts of poetical talent, and on a sacred subject, be capable of effecting in regard to the moral exercises of the enthusiastic reader!—Judging from what has often appeared, and been acknowledged, it is not to be doubted that this poem is capable of making the deepest impressions of a serious nature. Certain it is, that no book is marked by more

distinctive features—is capable of fixing more firmly its story on the memory, or painting more vividly its images on the imagination. Whatever therefore may be its moral influence, that influence must be peculiarly commanding; and the remark may perhaps be hazarded, without the charge of extravagance, that no book in the English language, the Bible excepted, has more deeply impressed on the minds of readers its own peculiarities of religious diction, sentiment, and feeling. As a proof of its effect on our religious mental associations, it may be remarked, that many of our prevalent ideas on the primeval state of man, and his fall—on heaven and hell—on angels and evil spirits, supposed, until examined, to be derived from revelation, are merely the fictions of the poet. The Bible furnishes but comparatively few hints on these subjects, and yet, through the magical influence of Milton, we seem to be possessed of particular and full information.

The moral influence of a book is the impression of a religious nature which it is capable of producing on the mind of a *susceptible, intelligent reader*. According as that impression is favourable to Christian piety or not, the book is valuable or worthless in a moral view. The moral of a book, particularly of poems, is not always what it professes, or is supposed to be. The great ethical lesson of the Iliad, for instance, is said to be the advantages of union, or the evils of dissension, among princes. This thought may have been in the mind of the bard; but the real moral of the poem is the desirable nature of ambition, military prowess, and revenge. The impression which is made, the ardor which is inspired, is altogether in aid of these principles or passions. And whatever is the chief impression made by a work, this, in the opinion of an elegant essayist, is the only proper moral. The leading religious proposition of Paradise Lost is *the justification of the ways of God to man*. Whether this or any similar evangelical object has been effected, and to what extent, may appear in the sequel. In the estimate which is made of the work in this respect, it will be proper, according to the remarks already suggested, to consider not merely what is theoretically established, but what is the actual and most powerful feeling inspired.

My plan will lead me to mention, first, the *excellencies* of the poem in a religious view.

1. Here it will immediately occur to the reader, that the solemnity of the general subject, together with the sacred character of many of the particular topics connected with it, is a consideration of no small importance. It is itself some praise, in poetry, to select an impressive subject of a serious cast, and to present for the entertainment and instruction of mankind ideas peculiar to the scriptural revelation. The world has heard enough of the feats of heroes, and the projects of great men. It is filled with the eulogy of virtues which the Bible does not recognize, and of characters which it is lamentable should have ever existed. Active courage, patriotism, friendship, and the like, in the sense they are commonly understood, are not acknowledged, according to a statement somewhere made by Paley, as constituting a part of Christian morals; and the characters which they form are only of that description of which the world *is* worthy. The subjects of many of our most popular poems are of such a nature that it would be a waste of a man's time and talents to be employed in the perusal, and much more in the composition, of them. Riches, fame, and pleasure, worldly good, and I may say worldly virtues, are sufficiently alluring to multitudes, without borrowing any addition to their charms from the "Muse's painting." In order to make the most favour-

able impression on the mind, with respect to that which essentially concerns it, (if the poet's object be to do good as well as to please,) the great leading idea should be solemn, and correspondent with the awfulness or grandeur of the human destiny. Although it were easy, even on an ordinary topic, to interweave with it some moral truth, or to derive from it some striking lesson on the subject of salvation; thus by a pious deception taking hold on the mind, and influencing its associations in favour of religion; yet this has very seldom been done. Very few, like Cowper in his Task, while sporting on light or common themes have caused their readers to pass from an innocent gaiety to solemn thought, and to fall upon the most evangelical sentiments, without their perceiving any depression of poetic spirit, or any diminution of their own delight. As this is a felicity which too few have attained, or seemed desirous of attaining, there is some advantage therefore, and not a little praise, considering its uncommonness, in Milton's choice of a sacred and solemn theme for so important an attempt.

It has been made a question with the critics, whether the poet's subject is a happy one for the work he undertook; whether, if it had been more human, and less divine, it would not have been more interesting to the bulk of readers. It has also been considered as a fault, that the marvellous or supernatural, forms not the machinery, as is common in others, but the ground-work of the poem. But however this may be, and however it may be decided what are the most proper subjects for the Epic Muse, yet Milton's must be allowed to be in itself good, or good for some species of poetry. Whether properly heroic or not, it possesses uncommon interest. Our minds cannot be employed upon it with too great frequency or seriousness. The Fall of man, and the circumstances which attended it; together with that interest which must have been attached to it in the counsels of eternity, and that train of operations and effects which is known to have followed it in time; is a subject, of all others, the most touching and solemn, and capable of making a degree of desirable religious impression by the plainest representation. In Milton's hand it loses none of its native greatness. It was suited to the peculiar powers of his genius. He alone was fitted for it, or could bring to it sufficient elevation of thought, richness of fancy, and energy of expression. With singular felicity, he has contrived, both in the principal story, and in several digressions and episodes, to interweave a great part of the history of redemption, and many of the particular truths, precepts, and narrations of Scripture. Paradise Lost, therefore, if not an *heroic*, may, according to Addison, be called a *divine* poem. In its subject certainly, it bears this character, with the peculiar interest which it claims on such an account.

2. Another particular recommending this poem, as religion is concerned, is the *generally grave and pious spirit* with which it is written.—Milton seldom degrades his solemn theme by the want of a manly seriousness, and of a religious awe. He seems to himself to tread on consecrated ground, and whatever mistakes he may have made in certain representations, yet there is no reason to doubt his pious intentions, and chastened spirit. The subject itself was calculated to inspire such a feeling, and his fervent invocation of the Holy Spirit at the commencement of the poem, was a happy prognostic of the temper which might be expected to reign through it. The dews of Castalia did not more moisten his lips, than every thing which became a pious, if we may not say an eminently holy, man, had imbued his heart. While we meet with that beautiful suggestion—

Smit with the love of sacred song; but chief
Thee, Sion, and the flowery brooks beneath
That wash thy hallow'd feet, and warbling flow,
Nightly I visit:"

Or that warmer one—

Hail, Son of God, Saviour of men! thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy Father's praise disjoin:"

we may indulge a hope, that the bard would not, intentionally, infuse into his song a spirit which was inconsistent with such high and holy professions. Indeed, a mind which was capable of conceiving, or which could be employed about such ideas as Milton has expressed of the majesty of God, the grace of Messiah, the charms of goodness, the splendour of heaven, and the gloom of hell, may be permitted, without a censure, to exercise its mighty powers on these subjects. It is difficult for a person of reflection to read some strokes, or indeed some protracted representations, in this book, without being throughout arrested in his feelings, by every thing that is solemn, not only in the subject, but in the manner of representing it. Let him, for instance, descend into the abyss where satan and his crew lie sweltering in fire; let him hear them

"Converse with everlasting groans,
Unrespited, unpitied, unrepriev'd,
Ages of hopeless end,"

and he will feel that the poet has made it a place where being itself is a curse, and where it infinitely concerns him not to be doomed to take up his residence. Or let him attend to a few representations of the following kind; and if his mind is not impressed with a salutary dread of sin and its consequences, it is no solemnity of representation which can impress it. In the fourth book, Gabriel addresses Satan, thus:—

"So judge thou, still presumptuous! till the wrath,
Which thou incur'st by flying, meet thy flight
Seven fold, and scourge that wisdom back to hell,
Which taught thee yet no better, that no pain
Can equal anger infinite provok'd."

In the same book, Satan says to himself—

"Me miserable! which way shall I flee,
Infinite wrath, and infinite despair?
Which way I flee is hell; myself am hell,
And, in the lowest deep, a lower deep
Still threat'ning to devour me opens wide;
To which the hell I suffer seems a heaven."

An illustration of this kind, however, cannot be well presented by a few examples. The book must be read throughout to form a proper opinion of it in this respect.

3. It is again to be noticed in favour of Paradise Lost, as a religious poem, that it is not without its interesting development of evangelical truth and correct principles. Poetry, in general, is liable to objections on this ground. Not only is there a woeful omission of what is good, but there is a repletion of what is bad. Most poems in our language, and it may be presumed in other languages, abound with erroneous sentiments and false principles. There is, perhaps, no other species of writing so faulty in this respect. Paradise Lost forms, to a considerable degree, an exception to the present remark. The sentiments are, for the most part, doctrinally correct, and exhibit the aspect of scriptural representation. The poet cannot be accused of entertaining materially unsound views of the tenets of revealed religion. In general, the profound doctrines of predestination, free grace, and moral agency; as also the momentous point relating to the incarnation of Christ, and the work of redemption by him, are represented in the manner of the Bible, as nearly perhaps as the nature of poetry will admit. This circumstance, so far as it extends, is no small praise; and were there no

principle to counteract it in other respects, would cause the poem to rank as high among the repositories of evangelical truth as among the sources of intellectual gratification.

With regard to the *practical effects* of truth and error, or the qualities of moral action among intelligent beings, the poet is entitled to much praise in their delineation. The internal workings, and the outward aspect, of holiness and sin, both in superior natures, and in man, are represented mostly as they are known, or as they must be conceived to be.—The dignity, beauty, and excellence of the one, and the meanness, deformity, and vileness of the other, are painted in the colours of truth and nature. In his description, they are reflected as from a mirror upon the mind of the reader. We may ascertain, by looking into our hearts, how faithfully he depicts, for instance, the operations of sin from its incipiency to the full-grown overt act. In recounting the counsels and projects of the evil spirits, and in detailing the successive steps of the temptation and fall of man, we may find exquisite specimens of his art. With what graphical correctness, particularly, has he described that mental process, which must be supposed to have taken place in Eve, immediately previous to her first act of disobedience! Her attention is first excited by the beautiful appearance and insinuating address of the serpent, in consequence of which she suspends her rural labours. She is then affected with surprise at his possession of the powers of speech. Her surprise naturally degenerates into curiosity, and she is induced to inquire into the cause. The cause being disclosed, her curiosity is yet further aroused; and she wishes to know where the fruit, possessing such wonderful properties as the serpent ascribes to it, may be found. Prompted by such a principle, she consents to follow the tempter, and is soon brought to the forbidden tree. Here the instinctive suggestions of her innocence made her at first positively averse to eating the fruit. But she had partially committed herself, and her curiosity being awake to the highest degree, she was prepared to give ear to the farther insinuations of the tempter. His flattering description of the virtues of the fruit, and the sight of it, create desire. She hesitates through fear; but resolving at length to eat, she reasons herself into the belief, that she may disobey her Maker with impunity, and then finishes the dreadful deed. Nothing can be conceived more natural than such a process of mind in Eve; and it is drawn with such felicity as evinces its source to have been the poet's knowledge of the Bible and of the human heart. From such delineations of moral conduct, what profitable lessons do we not receive on the great concerns of duty and salvation! How emphatically are we cautioned to avoid the causes which lead to temptation and to sin!

The feelings of the unholy, upon the supposition that they could be received into heaven, were never better expressed than in the following lines spoken by Mammon.

"Suppose he should relent,
And publish grace to all, on promise made
Of new subjection; with what eyes could we
Stand in his presence humble, and receive
Strict laws impos'd, to celebrate his throne,
With warbled hymns, and to his Godhead sing
Forc'd hallelujahs?——
——— how wearisome
Eternity so spent, in worship paid
To whom we hate!"

The dignity of goodness and the meanness of vice, Milton has incidentally depicted, in a manner calculated to excite the greatest admiration of the one and contempt of the other.

"So spake the cherub,"

that is, to Satan, who had been caught in the form of a toad tempting Eve in her sleep,

"and his grave rebuke,
Severe in youthful beauty, added grace
Invincible: abash'd the devil stood,
And felt how awful goodness is, and saw
Virtue in her shape how lovely; saw and pin'd
His loss.

The eulogy, in the sixth book, on the fidelity of Abdiel, beautifully delineates the character of that virtue, and is conceived in the very spirit of religion.

"Servant of God, well done! well hast thou fought
The better fight, who single hast maintain'd
Against revolted multitudes, the cause
Of truth, in word mightier than they in arms:
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence: for this was all thy care
To stand approv'd in sight of God, though worlds
Judg'd thee perverse."

Paradise Lost contains too many admirable representations of the qualities of moral action to be all here noticed. The few that have been presented may serve as specimens of the rest.

4. The religious character of Paradise Lost is further recommended by the consideration, that the poem forms a noble commentary on the Bible, viewed as a storehouse of elevated ideas. Above all other poems, it may be considered as representing the grand and sublime of Christianity, not indeed without expressing at times some of its more soft and beautiful features. It may serve to prove, with what advantage the Bible may be employed in matters of taste and fine writing. This, however, is rather a collateral circumstance, than a direct consideration evincing the value of the poem in a moral point of view. In the hands of an inferior genius, the Bible would not have been thus recommended. But in regard to a mind on which the sacred volume could operate in its full force, it would appear as contributing not only to the means of holiness, but to the inspirations of genius. In Paradise Lost, poetry and eloquence are under eternal obligations to the Scriptures. To one of the greatest productions of any age, they have given birth; and some of the first beauties of the poem are drawn from their stores. The natural sublimity of Milton's genius was much improved by his diligent perusal of the Bible; and his manner, style, turn of thought, allusions, and figures bear an agreeable analogy to those of the Sacred Volume, and, to a considerable extent, are suggested by its contents. Compared with another valuable poem, in the light now considered, Paradise Lost is a kind of reflection of the historical and didactic majesty of the religion of the Bible; while the Task of Cowper is an image of its practical and experimental excellence. In the one, this religion appears in its overpowering grandeur and doctrinal solemnity; in the other, in its enchanting beauty and every-day use. In Paradise Lost, you find it, as Plato says of music, *an imitation of the most beautiful nature possible*, and arrayed in the attributes of an unbending divinity: in the Task, you find it in a form of the most beautiful nature *actual*, and shining with the tempered brightness of the example of Him who was *embodied perfection*. Milton associates religion with all the loftiness of the understanding; Cowper with all the sensibilities of the heart. Where these respective qualities are occasionally interchanged, they serve only to heighten, by contrast, the value of the peculiar and prevailing characteristics of each.

Examples, confirming the truth of the above remarks in regard to Paradise Lost, cannot be adequately given, unless by rehearsing a considerable part of the book: but

whence could the moral grandeur of such a sentiment, for instance, as the following, be derived except from the religion of the Bible? Antiquity has produced nothing that can be compared to it. Belial, though racked with the anguish of a reprobate spirit is made to say,

"that must be our cure,
To be no more: sad cure! for who would lose,
Though full of pain, this intellectual being;
Those thoughts that wander through eternity;
To perish rather, swallow'd up and lost
In the wide womb of uncreated night,
Devoid of sense and motion?"

(*To be continued.*)

To the Editor of the Christian Observer.

I HAVE thought that it might be useful to select a few of the most prominent features in Chemistry, which are proofs of the existence and providence of the Deity, and which have been omitted to be mentioned, or are only slightly touched upon, by Dr. Paley and other writers on Natural Theology. The facts I have selected are purposely taken from popular sources, and, though familiar to persons of science, may be perused with pleasure and improvement, by your younger readers especially, for whose benefit I chiefly wish their insertion in your pages.

I shall begin with describing some regulations in regard to air and water, which are attended with beneficial consequences. The air which we breathe is composed of two gasses, oxygen and nitrogen, and contains likewise a portion of carbonic acid gas, which is a union of carbon and oxygen. These gasses occur exactly in the right proportion for the support of animal life. If the parts of oxygen and nitrogen were reversed, the air taken in by respiration would be more stimulant, the circulation would become accelerated, and all the secretions would be increased: the vessels being thus stimulated to inordinate action, their tone would be destroyed by over excitement; and if the supply from the stomach were not equal to the consumption, the body must rapidly waste away. In other proportions, these very ingredients form one of the most corrosive of acids, a very small quantity of which taken internally would cause certain death.

The gasses have been divided by some writers into the respirable and non-respirable; or those which support, and those which extinguish combustion; and it is remarkable, that if we attempt to breathe any of the latter, they stimulate the muscles of the epiglottis in such a manner as to keep it perfectly close, and prevent, in opposition to our utmost exertions, the smallest quantity of gas from entering into the windpipe or lungs. Oxygen gas is absorbed by the blood through the lungs; but, as if with an express view to preserve the caloric that is necessary for the animal temperature, carbonic acid gas and nitrogen gas, which are thrown off by the act of respiration, have been endued with less capacity for caloric than any other gaseous substances: the first of them has even less capacity for it than many liquids, and the second less than ice itself. The interval between every inspiration, by a most providential adjustment, allows time for the nitrogen, which is lighter than the atmospheric air, to ascend, and for the carbonic acid gas, which is heavier, to descend, by which means a space is left for a fresh current of uncontaminated air.

Atmospheric air has the property of preserving its equilibrium at all times; and its elasticity is such that, however it may be consumed by respiration or combustion, its place is immediately supplied by a new portion, and it is found to be of a homogeneous nature at whatever altitude, or in whatever climate it may be examined. Amongst its several uses, it is well known to refract the sun's rays when below

the horizon, which is the cause of twilight; and it has been ascertained by aeronauts, that birds cannot fly beyond a certain height, which shews that its density near the surface of the earth is exactly what was requisite for the residence of the feathered race. The principle of fluidity, which is owing to caloric, (or the *matter* of heat, as distinguished from the *effect*,) being interposed between the particles of a fluid, would dissipate all fluids into the air, were it not for the pressure of the atmosphere, and the mutual attraction that subsists between these particles; and were it not for the same pressure, the elastic fluids contained in the finer vessels of animals and vegetables, would burst them, and life become extinct.

To evaporation we are indebted for many important services. The temperature of the human body is much greater than that of the surrounding air; and were it not for the excess of heat being carried off by perspiration, we should be exhausted under any great fatigue: but cold-blooded animals, whose temperature is regulated by the medium in which they live, never perspire. The ocean supplies many millions of gallons of water by evaporation, which is conveyed by the winds to every part of the Continent; and the Mediterranean alone is said to lose more by this cause, than it receives from the Nile, the Tiber, the Rhone, the Po, and all other rivers that fall into it.

Water is composed of two gasses, hydrogen and oxygen; and had not these ingredients been so proportioned as to neutralize each other, it would have been converted into a highly corrosive poison. Hydrogen, oxygen, and carbon, are the food of plants, which have the power of decomposing air and water. The vegetative organs seize the carbonic acid gas of the atmosphere; and while they appropriate the carbon to themselves, the oxygen is thrown off, in order to renovate the air by its union with the nitrogen rejected by animal respiration. They also absorb hydrogen from water, and disengage the oxygen, which is attended with the beneficial effect just mentioned. The whole of the oxygen, however, is not given out by vegetables, but part is retained, which, together with carbon and hydrogen, forms sugar, oil, wax, gum, &c. The upper side of the leaf is the organ of respiration: hence some plants, which close the upper surfaces of their leaves during the night, give out oxygen only in the day. In addition to the usefulness of vegetables for the renovation of the atmosphere, many insects assist in the accomplishment of the same purpose, and convert to their own support such substances as, by the exhalation of their putrid miasmata, would in time destroy the whole animal ceation. So wonderfully is the balance kept up, that the air of the most crowded cities has been found to contain as much oxygen gas as that of other places.

In general, bodies contract, and become of greater specific gravity, in cooling: but water affords a remarkable exception; for it actually becomes increased in bulk, and its specific gravity continues to lessen, as it cools. Ice is lighter than water, partly owing to air-bubbles produced in it while freezing; but it has been supposed, that the increase of bulk is owing to a different arrangement of its particles, ice being a crystallization composed of filaments, which are found to be uniformly joined at a particular angle, and by this disposition occupy a greater volume than if they were parallel. Were water subjected to the usual law of nature, it would have sunk as it froze, and the beds of rivers would have been congealed; but by swimming upon the surface, the ice preserves a vast body of caloric in the subjacent fluid from the effects of the cold. It is equally worthy of notice, that the upper stratum of

water in rivers and lakes, by giving out caloric to the currents of cold air passing over them, becomes, in consequence of the arrangement just mentioned, of *greater* specific gravity than the substratum, and therefore sinks; and this occasions the rise of a portion of warmer water, which gives out its caloric in like manner, and this constant circulation very much contributes to moderate the rigour of winter throughout the temperate zones. In the ocean, and other deep bodies of water, this circulation goes on for a considerable time, and an immense quantity of caloric is thus thrown into the atmosphere: but, apparently in order to preserve the creatures which inhabit this element, its specific gravity no longer *increases* by the further diminution of its temperature when the whole mass arrives at about 42 degrees of Fahrenheit, and the circulation of which we have been speaking entirely ceases. Though fresh water freezes when reduced to the temperature of 32 degrees, sea water does not freeze till cooled down to about 28 degrees, which may have been designed in order to keep the ocean open at all seasons. If snow be placed before a fire, it will receive no increase of *temperature* till the whole of it is melted, though it has an accession of *caloric*, which is necessary to give it fluidity: if this were not the case, whenever the atmosphere becomes warmer than 32 degrees, the ice and snow would be melted in an instant, and all cold countries would be subject to dreadful inundations.

A confined body of air, being a non-conductor of caloric, the advantage of snow, as a covering for the earth in winter, is owing to its being so lightly spread as to hold an abundance of air within its interstices, and to preserve the warmth of the vegetable world.

There are many striking facts relating to the earth, alkalies, and metals, a few of which I shall mention.

Phosphate of lime, which is a salt composed of phosphoric acid and lime, and is one of the chief ingredients in bones, is found also in milk, and assists in the formation of bones in the young animal; but after its bones are sufficiently strengthened, the milk of the mother loses this property: so that, in this instance, there not only appears to be a provision, but that provision is withdrawn when there is no longer any use for it. This salt is also found in the eggs of birds, though not in all other shells, evidently for a similar reason; and likewise in the farina of wheat, while the straw which was not intended for food contains *carbonate* of lime only.

Animal bile contains soda, which is an alkali, and therefore combines with the only substances taken into the stomach and renders them soluble.

To the principle of caloric, metals owe their malleability and ductility, for in very intense artificial colds the most ductile metals, such as gold, silver, and lead, lose their malleability and become brittle. To shew likewise with what inconvenience a small deviation from the order of nature would be attended, it may be remarked, that caloric is one of the weakest of all known affinities; and it is owing to this circumstance that organized bodies have no difficulty in separating a sufficient portion from the substances around them, and securing to themselves the quantity necessary for their wants.

I cannot conclude this paper without observing, that the simple or elementary bodies of which the world is formed, and which give rise to such an infinite variety of objects around us, are very few in number; and if we reflect on the indestructibility of matter, and its perpetual changes into new and endless combinations, we cannot but admire the beauty and economy of nature, and adore the wisdom as well as the power of the Creator.

E. S.

To the Editor of the Christian Observer.

THERE are few documents more interesting to a pious and benevolent mind than the Reports of the numerous religious and charitable societies which add lustre to this age and country. The mode of drawing up these Reports, in the case of the principal societies is in general well adapted to the object in view; but instances sometimes occur, especially in provincial institutions, in which these useful records lose much of their interest and value by an unhappy method of communicating the information they contain. As this class of compositions is at present very numerous, scarcely any town or village in the country being destitute of one or more societies whose proceedings are annually reported to the members, and in many instances printed for their accommodation, and with a view to extend the interests of the institution, it may not be a superfluous task to submit a few hints respecting the qualities which ought to characterize a Report of a religious and charitable society. It is not to be expected, nor is it by any means necessary, that every agent of a benevolent institution should be able to detail its proceedings in a scholar-like and classical manner; but there are defects *not* of a literary kind, which it is in the power of every person to avoid, and excellencies which it requires no great degree of facility in composition to attain.

In the first place, then, the Report of a charitable institution should be characterized by a strict adherence *to truth;* and this not in the mere letter of its narration only, but in its general spirit and tendency. There should be no trick; no subterfuge; no half-statements conveying an impression which the whole history of the case does not warrant; no attempt to conceal any unpopular but necessary article of expenditure under plausible items; in short, nothing which the strictest sincerity cannot fully approve. That such artifices have been sometimes employed—not indeed, that ever I heard, in the leading *religious* charities, but in some other eleemosynary institutions—the disclosures which have been made to Parliament on the subject of charitable funds, especially those for education, too lamentably prove. Carefully avoiding these *moral* blemishes, a Report should be drawn up with Christian frankness; it should lay no traps for false inferences: it may indeed, like a wise and prudent man in the exercise of a sound discretion, pass lightly over or wholly omit some circumstances which a fool or madman would heedlessly and injuriously publish, but it must not garble statements or misrepresent facts. I have been more than once pained at this sort of duplicity in the statements of Charity Schools; when, after dividing the expenditure by the number of the children mentioned in the Report as being "on the books," or which the school is "intended to contain," and congratulating the conductors on the very moderate amount of the disbursements for each child, I have unexpectedly discovered that only two-thirds perhaps, or not so many, of the number of children *insinuated*, if not expressed, have actually received the benefits of the institution during the year, and that consequently the actual expense per head had been considerably more than the conductors intimated to their constituents and the public. "Shall a man lie for God?" is a question which forcibly applies to all cases of this sort, and which deserves the diligent consideration of every person who wishes to be "an Israelite indeed, in whom there is no guile." However lightly some casuists think of such artifices in electioneering or parliamentary tactics, they are wholly incompatible with the ingenuousness of the Christain character.

The next property which should

characterize the Report of a charitable institution, especially one of a religious nature, is *an entire freedom from a bigotted party spirit.*—And here I may be permitted to express the satisfaction I have derived from the strict adherence to this principle visible in the Reports and other documents of some much calumniated institutions, where, on account of provocations received, something of a controversial or retaliating spirit might perhaps, from the frailty of human nature, have been occasionallyexpected.—"Sirs, ye are brethren," should be the motto of the conductors of all our charitable and religious institutions; and though men may lawfully differ in their opinions as to the best mode of doing good, they ought to agree in one point at least, that no good is ever effected by the indulgence of an acrimonious or vindictive spirit. It may indeed sometimes be advisable where the object of a society is not understood, or has been misrepresented, to take the opportunity of its annual Report to defend it and prove its excellence; but, in so doing, it should never be forgotten that the cause of charity is best served by a charitable spirit, and that Christians are enjoined to put away all "bitterness, and wrath, and anger, and clamour, and evil-speaking, with all malice." I have merely hinted at this topic, but do not think it necessary to dwell upon it, as the fault in question happily is not at present of a very prevalent kind.

A third essential property of a Report is, that it should be *intelligible.*—It is sometimes almost as difficult to collect a perfect idea of the funds, expenditure, and actual proceedings and prospects of a society from its Report, as to ascertain the state of the nation from a diffuse speech of a parliamentary orator. It would greatly conduce to the convenience of the public, if the writers of such documents would always give their facts and figures in a plain business-like manner, avoiding diffuse statements, and maturely digesting the whole of their materials before they commit the result to paper.

Simplicity is another necessary feature of a good Report.—It is quite ridiculous to see a few plain facts tricked out in a meretricious attempt at fine writing, and enounced in words of sonorous but inappropriate magnitude. The style of Dr. Johnson would not be a fit model for the purpose in question, even if the reporter could copy it correctly;—but if, as is too probable, he should completely fail in the attempt; if his ideas should prove but dwarfs and starvelings, clothed in the vestments of a giant; he would doubly offend every person of good taste and Christian simplicity by his performance. We instinctively smile at the celebrated apostrophe of the worthy gentleman who commenced his speech to his fellow-parishioners in vestry assembled, with, "Gentlemen, the eyes of all Europe are fixed upon your deliberations;" but this is scarcely worse than some instances which I could adduce of pompous nothings, clothed sometimes for example in a tumid and bombastical style; at others, in an artificial style, abounding with inversions and classical figures; at others, in a florid and sentimental style, enlivened with scraps of oratory and poetry; and at others in a wary, ceremonious, diplomatic style, as if a "negociation", about the dimensions of a parish sewer, or the choice of a committee-room, were at least an affair of state between the governments of two mighty empires.

Surely it would cost no great effort to avoid these various kinds of affectation. I would caution reporters also against another species of cant; I mean the too frequent recurrence of what may be called the French Revolutionary style; for why cannot societies be *formed* as well as "organized," and subordinate societies be *united* to them as well as "affiliated?" I will only add further, under this head, that it is

always in bad taste, and not quite consistent with Christian simplicity, for the sake of gracing a society, to denominate persons by high sounding titles, which are not customarily bestowed upon them, at least in this country; a fault of which I have known more than one instance in provincial institutions.

To add but one quality more, a Report should be as *concise* as the subject will allow.—In some of our large institutions, the quantity of fact to be narrated will not admit of a very brief Report, even where every part is closely condensed, and with no more than a necessary proportion of comment. But in smaller institutions, Reports might often be advantageously reduced to one half or one third of their length, by abstaining from the unnecessary philosophising—I will not call it *prosing*—which is sometimes found in these documents; by avoiding the duplication and triplication of the same words or ideas; by pruning epithets and unmeaning phrases; by not dealing in common-places and general propositions, which would answer as well for almost any other Report as the one in hand; by omitting minor details; by giving the substance of communications, instead of the words, wherever the former will equally answer the purpose; and, lastly, by greatly abridging the portion of the Report devoted to anticipations and conjectures. A strict adherence to this system would bring most Reports into a very portable compass, and go far towards preventing the complaint now so commonly urged, that few persons comparatively can find time to read the Reports of charitable societies, interesting as they must be to every Christian mind.

A FRIEND TO SIMPLICITY.

REVIEW OF NEW PUBLICATIONS.

Sermons on the Christian Character; with Occasional Discourses. By the Rev. C. J. HOARE, A.M. Rector of Godstone, and late Vicar of Blandford Forum. 1821. 8vo. 9*s*. London: Hatchard.

THOSE works of science or research which afford unquestionable marks of superior genius or attainments require no apology for their publication: it would be difficult indeed to assign a reason why they should be withheld from the world. Compositions, however, not thus distinguished may seem to require some apology; and for none of them does it appear to us that a more satisfactory one can be urged than for those which are written for the instruction of our general population in the obvious duties of religion, and therefore with a studied exclusion of literary effort. It is to be considered also that sermons, which, at the time of their first appearance, acquired, not only by the excellence of their doctrine but the beauties of their style, a deserved popularity, after a while grow out of date, and cease to attract the attention of the ordinary reader. Though even regarded as standard compositions, yet they at length are transferred from the parlour to the library, and become little more than books of reference to those who *compose*, or sources of unacknowledged plagiarism to those who *copy*, their pulpit discourses. The fastidiousness of many modern readers would lead them to turn away from the now too antiquated pages of Barrow, South, or Tillotson; their Sunday hours must be beguiled by publications more recent or attractive; and there must be something beyond the intrinsic merit of the work

itself to fix their attention to the comparatively uninviting subject of divinity. It must be the production of some friend of the family, or it must be a new year's present, or must afford the greatest measure of entertainment consistent with the gravity of the subject. In short, it is almost as true of sermons as of novels, that each generation will read those chiefly which are the product of their own times.

This incessant demand for old truths in a new garb is a sufficient reason for the large supply of modern sermons: and their multiplication forms, in our minds, no fair objection to them, provided they exhibit a luminous and consistent view of revealed religion; since every fresh publication may be attended with claims to attention, peculiar to itself, and these may operate advantageously to the dissemination of Divine knowledge, and gain admittance for its hortatory and awakening appeals into circles which they might otherwise never have reached.

The call, however, for the publication of sermons is often peculiarly strong when a clergyman is removed from a parish in which he has long and successfully discharged his pastoral duties. The circumstances which lead to his removal are generally such as to separate him for life from his former flock. His departure is in fact, with respect to them, a sort of *ecclesiastical* death; and what better legacy can he leave them than a durable record of those instructions which he orally delivered for their comfort and instruction? By such a benefaction, though removed to a distance, he remains, as it were, present with them; and, when taken at last from every scene of earthly labour, he will continue to bear a dying, as he had done a living, testimony to the power of that religion which was able to save himself and those who heard him. If his instructions have been scriptural, they will furnish also to his bereaved flock a standard of judgment and conduct, to preserve them from errors in opinion, and laxity in practice; they will afford to his successor a specimen of sound doctrine and faithful exhortation, by which he may be insensibly quickened, when disposed either to sink into the coldness of a formal worship and speculative creed, or to be unduly excited by the fervours of an indiscreet zeal, and a too glowing imagination.

This call the author of these sermons has fully and promptly obeyed; and the Christian world may be considered as gainers by that act of painful separation, which, in depriving his immediate parishioners of his personal labours, has invested him with the office of an instructor to the public at large. We may lay it down as a principle, that whenever a work written on a particular occasion, for a definite and limited purpose, rises above that purpose into general interest and usefulness, it has acquired for its author the highest meed of praise. And such we should say is the case with this specimen of parochial instruction; we have no doubt it will survive its immediate object, and become a standing exhibition of that Christian character of which it gives as well the outline and broader features as the nicer and more discriminating shades. It is a portrait in which, while due attention is paid to the general effect, it will be found that the individual parts are well adjusted.

How far this public record of the character of the late Vicar of Blandford's instructions may be useful to his former parishioners, we may judge in some measure by the preface to the work, which is more immediately addressed to them. The author does not waste his time in exciting emotion for its own sake, in dilating upon the pleasures of past intercourse, or the pains of recent separation; in descanting upon the failures, or successes, which may have attended his best efforts. Like the cause

which he advocates, he leaves his statements to produce, without adventitious aid, their proper effect upon his hearers. He is more anxious for their profit, than for a mere gratifying expression of his own sympathy, and the relief of his own burdened feelings. He therefore leaves with them as his parting words the following digest of the Christian Religion, which for clearness, precision, and strength, well deserves quotation.

"If we imagine Christianity to be a mere set of moral precepts, a law to be observed, and a proportionate reward to be obtained at last, we virtually re-establish a law of works; by which it is expressly declared, as the very foundation of Christianity, that 'no flesh can be justified.' If, on the other hand, we regard it as a mere exemption from the law of works, on a supposed plea of faith; or a hope of pardon, on the condition of sincere, instead of perfect, obedience: then we each become the judge of our own sincerity; we indulge a hope of pardon on most uncertain grounds; we may still love the sin we partially forsake, and loathe the righteousness we partially practise; and, in truth, render the Gospel of Christ the means of encouragement in a negligent and worldly practice. Against both these errors it has been my object, as I believe it to be the end of true Christianity, to guard you.

"Christianity, we must consider, is intended to furnish an adequate remedy for the existing disorder of human nature. That disorder consists in a departure from our original righteousness; an inclination, of our own nature, to evil; and, by consequence, an exposure to the wrath and displeasure of God. The remedy for this must be, to restore us by other means than our own merits, to the favour of God which we have forfeited; and, at the same time, to lead us back to the very paths of righteousness which we have forsaken. Every thing short of this must be regarded as inapplicable, or inadequate to our need; and, therefore, not as the language of true Christianity. To the guilty it were inapplicable to propound a law, by obedience to which they should procure their own justification before God: and to the depraved, it were also inadequate to offer precepts of righteousness, by which they should not be directed to their original purity. The law of Christianity is, at once, a law of faith, and a law of holiness;—of faith, by remitting us, for our justification before God, to the merits of another, even of our Lord and Saviour Jesus Christ;—and of holiness, by exhibiting to us a perfect transcript, both by precept and example, of the holiness we have lost. It does more than merely exhibit to us such a transcript. It directs us to effectual methods, by which we are enabled again to aspire after its resemblance. Weak, it offers us the means of spiritual strength; and dead as we may be represented to be in trespasses and sins, it furnishes the means of life and peace, through the sanctifying influences of the Holy Spirit.

"Christianity, viewed in this light, admits indeed of no reliance upon ourselves, either for the attainment of pardon, or for the practice of righteousness. But yet it must be considered as leaving no ground for fear to the truly penitent and awakened sinner; whilst it offers no encouragement to those who seek the gratification of their evil inclinations. To every alarm of the humbled and awakened conscience, it replies by representing the fulness of the atoning Sacrifice for sin: but to every rising inclination to indulge sinful desires, or sinful practices, it replies, by pointing to the purity of the Divine law, and the fulness of Divine grace. The wilful sinner finds no refuge whatsoever in the code of pure Christianity. The self-deceiver is driven from every strong hold; the careless roused from every lulling consideration; and no security is offered to any, but in a submission to the humbling and purifying doctrines of the Cross of Christ." pp. xi—xiv.

Of the general utility of the work we shall now endeavour to enable our readers to judge for themselves by a view of its contents, which we believe will justify our honest recommendation of it to general attention, as being no less adapted to the instruction of the public at large than to that of the persons originally addressed.

The plan on which Mr. Hoare has proceeded differs from that of many of his predecessors in the

same department of theology. His object is not so much to describe the basis, commencement, and growth of the Christian character, as to exhibit that character in its maturity; built indeed on the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone, and deriving thence all its stability and support, but called forth into the actual operations of private, social, and civil life. Mr. Walker, of Truro, when advocating the same cause in his "Christian," published in the year 1755, following the more common plan, traced the character of the true believer, from what may be termed its first beginnings, through the successive stages of conviction of sin and danger, up to faith in Christ, and reconciliation with God; and thence to the renovation of his corrupt nature by the Holy Spirit, and his advance in every Christian and virtuous attainment. Doddridge, in his Rise and Progress of Religion in the Soul, and many other authors have followed a somewhat similar plan.

Now each of these two methods has its respective conveniences and defects. If to begin with the statement of our lost condition by nature, and to conduct the sinner through the regular stages of conviction and conversion, carry with it to the mind something more directly awakening and awful; it yet labours under the disadvantage of seeming to prescribe to all men, notwithstanding the variety in their circumstances and dispositions, the same train of thought and feeling in their return to God. On the other hand, if the picture of the Christian character, in its pre-eminent features, and with its attendant graces, be less arbitrary and systematic in itself, and less revolting to the worldly mind; if its appeal be less to our fears, and more to the imitative part of our nature, it must be allowed that it is also less forcible in its remonstrances, and less decisive in the sentence which it pronounces upon "a world lying in wickedness." In these and other varieties however, in the mode of appeal, which may be found among the advocates of the same holy cause, we cannot but trace the goodness of God, who would have his religion, in this respect, accommodate itself to the almost infinitely varying cases and characters of men. In this light, indeed, we have been disposed to view the variety of representations which our Lord gives of his kingdom. In these especially, and in the whole volume of Inspiration, there is argument for the reasoning mind; persuasion for the docile; illustrations to arrest the imagination; and, for those who have a taste for the beautiful, such a picture of perfect virtue as could not fail, if the heart of man were not debased in its perceptions by sin, to delight and instruct them. Here, in short, in greater or less degrees, are reproof, correction, and establishment in righteousness, that the man of God may be perfect; and that all may be left without excuse in their neglect or rejection of Divine truth.

Mr. Hoare's volume consists of eight sermons on the Christian Character; and six occasional sermons on some of the principal seasons to which the church, with each revolving year, directs the attention of her members. As the chief object of the work is the exhibition of the Christian character, we shall attach ourselves principally to the discourses upon that subject. The topics of this series are as follow:—Sermon I. The Christian Name.—II. The Christian in his Closet.—III. The Christian in his Family.—IV. The Christian in his Church.—V. VI. & VII. The Christian in the World.—VIII. The Christian in Death.

The first discourse has evidently exercised the Author's ingenuity. He states hypothetically, the three different ways by which Christians may have received the name they

bear; and whether they obtained it as a stigma of reproach from their enemies; or whether they assumed it on their own authority by way of necessary distinction between themselves and the world; or whether they were divinely commissioned to adopt it; he asserts, that "we must regard ourselves as most imperatively called to inquire into the condition, character, and obligation connected with so sacred a mark."

The author's observations on the *place* where this distinctive badge was first attained, are a fair specimen of his manner of writing.—

"The origin of the Christian name, in reference to the place where it first arose, affords one instance of the many signal and instructive triumphs of Divine grace in the progress of Christianity.—Antioch, the mistress of an empire once large and celebrated in the annals of heathenism, is recorded, in the verses preceding the text, as the first heathen city which embraced the Gospel. This city, once held in sway by a tyrannical and persecuting Epiphanes, was seen to admit into its bosom a few unprotected preachers of the Christian faith. Antioch, the seat of learning and the arts, but infamous for the most flagitious vices, and the practice of most abominable idolatries, listened with attention to the humbling and self-denying doctrines of the religion of Jesus: and so great was the number of converts, that here they gained their first Gentile settlement, and a name indicating their existence as a religious community. 'They which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch.—And some of them, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.'" pp. 2, 3.

The difficulty of Mr. Hoare's subject consisted in shewing, with sufficient clearness, the difference between the mere profession, and the power of religion; and in connecting, in the strictest union, the new name with the new nature of the Christian. And this point is the more important in proportion to the liability to two different errors very common in the present day. Many persons are apt to substitute attention to the external forms of religion, and an open avowal of their creed, for the spirit and temper, the heavenly mindedness and the deadness to the world, required by the Gospel; whilst a still larger number consider their baptism and education as of necessity constituting them, to all desirable purposes, the disciples of a crucified Master. And though this sermon does not in every part keep fully in view that broad line of distinction which must ever subsist between nominal and real religion, yet the following spirited and discriminating application of the subject to the conscience will sufficiently attest the author's clear and scriptural sentiments upon this point.

"To be a Christian is, as we have seen, to be allied to Christ; and this, not only by His sharing our human nature, but by our own participation in His divine nature. It is to have His Spirit within us; to be made in the image of God; to aspire after the lofty and inestimable privileges of the brethren of Christ, a share in His righteousness, an admission through Him into the presence of the most holy God, a fellow-inheritance with Him in eternal glory. To be a Christian, is, we have further seen, to believe the humbling doctrines of the Cross, which lay low the pride of man, and bring us, as needy supplicants, to the Throne of Mercy; it is, ever to follow the self-denying precepts, the meek and lowly example, of our Saviour.—Compare then, my brethren, this character with that of too many in the world, calling themselves Christians. Are they Christians, who are too proud to confess, and much too fond to forsake, those very sins, from which Christ came to redeem them; still, however, perhaps, trusting in themselves, to be saved by works of righteousness which they have done, not according to that mercy which He hath purchased for us by His own blood? Are they Christians, who choose, in preference to himself, the things which

Christ has taught us to despise; who are lovers of pleasure, more than lovers of God? Are they Christians, whose ambition terminates in the poor and low attainments of this present state; who seek the honour of men, not that which cometh of God only? Are they Christians, who follow closely and precisely, not the rule of the Gospel which they have in profession assumed, but the practice and opinions of men, which they have professed to forsake? In short, are they Christians, whose example is not Christ, but the world; and who, when both are clearly and plainly set before them, will choose the course which makes for their present interest, rather than that which tends to the glory of Christ, or assimilates them to His Divine image? My brethren, examine yourselves conscientiously, and as if before God, by these tests; and according as conscience decides, so place yourselves, or not, amongst those who were, in the first ages of a pure church, 'called Christians.'" pp. 16, 17.

The next sermon presents to us "the Christian in his closet," from the words of the Psalmist, "Stand in awe, and sin not; commune with your own heart upon your bed, and be still." (Psa. iv. 4.) From this discourse we quote the following just description of the nature of true religion, as demanding retirement for the purpose of keeping alive its salutary impressions.

"The nature of Christ's religion is such, as both to need, and to court retirement Its principal seat is within the soul; where in secret it exerts its influence on the thoughts and affections, and presides over the springs and first movements of life. Where then will the Christian more readily be found, than where the heart may have its freest exercise, and the thoughts their fullest scope; and the mind, collected within itself, may watch the growth of its own spiritual principles? Privacy, the solitary place, and lonely hour will be dear to the religious man for such purposes. And bearing the imperative command, 'Keep thy heart with all diligence,' he will much desire, and often plan, the secret opportunity for examining his heart, and discerning its thoughts and intentions." pp. 24, 25.

In reply to the excuse too frequently, but improperly urged, of intense occupation in a worldly calling, as leaving no time for the duties of the closet, we meet with the following passage, in which the author not only exposes the futility of this excuse, but describes the beneficial effects produced, on the general habits, by the conscientious application even of a small portion of time, daily, to the purposes of devotion.

"The true reason why so many persons in the world can find no time for the retired devotions of the closet, amounts, after every excuse, to this, that they daily mispend or waste that portion of their time which they might devote to religious purposes, and the salvation of their souls. What, then, is the remedy? Teach them the strict necessity of giving in each day some time, some thought and attention to their spiritual concerns; and they will then look for moments which may be so employed; and soon will find themselves able to dedicate to retirement, and to God, what else had been employed on trifling pursuits, idle company, sinful pleasures, or vain amusements. Thus will a sober economy of time be induced. We shall live under the impression that every moment has its value for some important purpose; and what is more, that every moment, as it passes, hastens to a durable record on high, from which it will, with its employment, again appear, either for us or against us, at a future day. Valuing our time for religious purposes, we should then also be led to employ it discreetly in temporal affairs. A real and effective industry for both worlds would grow up together: and increased usefulness to our family and friends would result from a plan, which still left room for profitable retirement, self-recollection, preparation for heaven, and delightful converse with our God and Saviour." pp. 37, 38.

The next sermon, on "the Christian in his family," affords us the picture of a well-ordered household, exemplifying not the professed principles only, but the renewed dispositions, of those who are placed at its head; where regular instruction is accompanied and enforced by a consistent sober

example; where a sober cheerfulness and a cheerful seriousness bespeak the repose of a good conscience; and where the glory of God and the everlasting benefit of men are the commanding principles of action. Whoever has witnessed the power of religion, as evinced in the chastised habits and devotional regularity, yet real enjoyments, of a truly Christian family will not wonder that, within this sacred enclosure, the vanities of the world are superseded by the higher resources of intelligence and piety. In these scenes of domestic retirement, the worldling and the infidel might find their most unanswerable refutation; and the sincere, though at times dejected, servant of Christ, his best earthly encouragement and support. The influence of example, in producing these salutary effects upon a small community united under the same roof, is well-described in the following quotation.

"In addition to precept, the force of example is not to be forgotten, in keeping up family religion. The reflecting Christian is aware of the strength of this most important engine in society—this magnet, as it were, of secret attraction felt through all the system of human motives, and human conduct. It has this most peculiar advantage, that, as the highest may influence the lowest by the force of example, so even the lowest may benefit and improve the highest rank. This, which may be every where exemplified, is never more powerfully felt, than amongst the several branches of the same family. The features of the mind, as it is said of the body, become assimilated in our frequent intercourse with each other. And this influence will more especially descend from the higher to the lower branches. It is often observable, that the character of the master will be that of his whole household.—Knowing, in short, how much may depend upon it, the Christian will ever be careful to guard both what he says, and what he does, within the circle of the family. If at the head of it, he would be ashamed to appear before its youthful or lower members, but in consistency with his high and holy profession; and would tremble at the thought, that his presence should prove a curse in his house rather than a blessing. And if in the humblest domestic station, he will study to adorn it with a meek and quiet spirit, which in the sight of God is of great price. He will remember, that even the 'little maid' in the house of Naaman the Syrian, was qualified to prove a blessing to her master: and for himself, he will desire that his character may agree with that of the Psalmist; 'I am small, and of no reputation, yet do I not forget thy commandments.'" pp. 56—58.

It was to be expected that *Family Prayer* would be advocated in a sermon of this kind, and that weight given to this necessary feature in the Christian's life which it deserves. We are glad to be able to furnish our readers with an extract, which, if duly considered, can scarcely fail to produce conviction as to the obligation of this important, but even to this day too much neglected, duty.

"But I must here more particularly advert to a practice, which may be truly considered as first and last in the arrangements of the Christian Family; and that is, Family Prayer. This is indeed the only stated occasion on which the Christian can acknowledge God in his family; and this is the proper opportunity for diffusing religious instruction through his house. As we have here a subject of great moment, and through a too frequent neglect of the duty calling for the most serious admonition, permit me, my brethren, to premise my observations on it, with one remark of general application. It is this; that if we acknowledge the duty of assembling the members of our household night and morning, for the purpose of social worship and hearing the word of God, no consideration whatever of its singularity, or of its inconvenience, should be suffered to interfere with its performance. Domestic arrangements might very soon be made to bend to this object: they ought to do so; and it is a fact, that no families are so well ordered as those which begin and end the day with family prayer. A family without prayer has been well compared to 'a garment without hem or selvage.' And

to decline the charge of singularity, did it really fall upon us for acting up to the dictates of plain duty, were the part only of cowardice, and of a double mind. But I must deny that it is singular at all amongst those whose example, or whose opinion on subjects of religious practice, are of any weight. So far from this, I would boldly say, that amongst persons duly aware of the importance of practical religion, and feeling for the souls of their relatives and inmates as for their own, the neglect of family prayer were indeed the highest and most unwarrantable singularity. The great Archbishop Tillotson has strongly remarked; 'The setting up of the constant worship of God in our families is so necessary to the keeping up of religion, that where it is neglected I do not see how any family can in reason be esteemed a family of Christians, or indeed to have any religion at all.' And one greater than any uninspired teacher has commanded us; 'Thou shalt teach' these things 'diligently to thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the posts of thy house, and upon thy gates.'

"The true Christian will, I am persuaded, be found in the practice of that which has had the concurrence of the wise and good in every age of the church; nay, which the very example of ancient heathens might be adduced to confirm. He will devoutly acknowledge the God of his fathers in family worship. He will see no reason whatever for expecting from God a continuance of his domestic blessings, without the stated domestic returns of praise and prayer. As in private he would express his private wants; and his public ones, in public; so in the family he will supplicate for family favours. Do children desire the safety and preservation of their parents; or parents, the health and welfare of their children? Are the members of a household mutually interested, that each in the morning should go forth in strength to his respective labours, that they should meet in peace after the toils of the day, and repose at night in a blessed security from the perils of darkness? The Christian openly avows the obligation, to ask of God, in presence of each other, these common blessings He relies on the promise of his Saviour 'Where two or three are gathered together in my name, there am I in the midst of them.' He seizes with avidity the sacred opportunity of family worship, for fixing, both in himself and in all belonging to him, those kindred dispositions towards God which are our best incentive and guide to love and harmony amongst each other. He values at once the duty itself, and the happy effects attending its performance." pp. 58—61.

This entire sermon is so excellent that we are at a loss whence to make any further selection: our readers, to do justice to it, must read the whole. We limit ourselves to the author's picture of a family, distinguished by the favour, and earthly presence, of the Saviour.

"And may I not remark, my brethren, in drawing my observations to a close, what would be the comfort of families, what would be the strength of the domestic tie, and the sweetness of 'domestic happiness,' that 'only bliss of Paradise, which has survived the fall,' if this delineation of Christian duties might form even in a remote degree a just picture of our own households?—See the faithful Abraham. While 'he commands his children, and his household after him to keep the way of the Lord,' he is blessed with a son, who shews a pattern of obedience to all succeeding generations; and who is ready to yield even his life at his father's will. See him further blessed with the conjugal affection of his 'obedient' partner in life; whose daughters they are, who to the latest posterity shew forth the same chaste and enduring qualities, and walk in the steps of the devout Sarah. In the same family was the trusty Eliezer, Abraham's steward; whose recorded prayer, on an interesting occasion, well displayed the lessons he had learned at home; '*O* Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.' Instances of a like nature might very readily be multiplied: nor, in perusing the history of the good Centurion of the text, though contained within narrow limits, could we err in imagining to ourselves the calm cheerfulness, the voice of joy and health in the dwelling of Cornelius, encompassed by his devout

household, and gathering around him, in pious converse, 'his kinsmen and near friends.'

"In the history of our blessed Lord Himself, amongst many sad and sickening tales of His unworthy reception, we read of one family in which He was a welcome guest. 'Jesus,' we are told, 'loved Martha, and her sister, and Lazarus.' He was often with them, and joined their social meal. What must have been, we justly think, their peace at home; what their heavenly converse, their warmth of heart, and glow of sympathy and love in such society! And yet, is it not possible for us to have the same spiritual blessing on our own houses? May we not call down the presence of the same Jesus? Has he not in most condescending terms assured us, 'If a man love me, he will keep my sayings; and my Father will love him, and we will come unto him, and make our abode with him?' How much do we lose in neglecting his gracious offers, in letting go such a friend, such an inmate, from our hearts and our dwellings! what tender mutual regards, what joy, what peace do we lose, what an anticipation even of heaven itself—of which, when Jesus could give no higher description to his disciples, he called it his Father's house, painted as it were its domestic joys, and said, 'In my Father's house are many mansions: I go to prepare a place for you.'" pp. 64—66.

The next Sermon presents us with "*the Christian in his church*," or, as the author explains it, "*in the exercise of those virtues which become him as a churchman.*" And here, whilst Mr. Hoare has evinced an honest preference towards his own communion, and does not scruple to avow that in his opinion the Church of England "exhibits to the world a code of ceremonies no less remarkable for the simplicity of their structure, than the dignity of their origin," or boldly to ask where can we find error avoided, and excellence retained, better than in our own sacred institutions? he still maintains and inculcates an enlarged charity towards those who differ from him, and, avoiding all controversial views of the subject, has said much that a person of a different religious persuasion might, *mutatis mutandis*, apply to his own circumstances. As an illustration of this remark, we refer to the following passage.

"He (that is, the Christian) will not betray harshness and pride towards any who differ, in whatever shades, from his own profession. He will not refuse the hand of Christian fellowship, far and wide, in plans of general benefit. He will be too strongly, though humbly, confident of his own stability and that of his church, to fall into mean suspicions, and needless jealousies. He will be generously watchful, and openly circumspect. His will be a 'charity,' which at once 'rejoiceth in the truth,' and yet 'thinketh no evil.' Above all things, he will desire a return, or must I rather say an approach, to that state of things, which not even Apostolical times could fully exemplify, when, 'in the name of our Lord Jesus Christ, we shall all speak the same thing, and there shall be no divisions amongst us; but we shall be perfectly joined together in the same mind, and the same judgment.' Blessed union, most heavenly concord; when shall its reign commence amongst Christians? 'Even so, come, Lord Jesus! come quickly.'" pp. 86, 87.

But what most pleases us in the discussion of this subject is, that the author does not represent the religion of the Church of England as consisting of a certain set of abstract principles distinct from the realities of life. It might have been suitable enough, in a "concio ad clerum," to dilate upon our Articles of faith, their fulness and consistency, and their agreement with the letter and spirit of the Scriptures; but in writing for ordinary Christians, such a line of discussion was less called for. Here then we have truth divested of its abstract and didactic form, and are enabled at once to see our own conformity or contrariety to its dictates. Here we have principle carried into action, and action supported by principle. Here we have an exhibition which the mind can realize, which connects immortal hopes with virtuous energies, and the gift of sal-

vation with the work of faith and the labour of love. It is worthy, however, of remark, that on the sacred record exclusively the author rests the claims of our church to the veneration of her members. This may be clearly seen in the following admirable extract.

"It would be impossible shortly to state the wild confusion which has ever ensued from the proposal of any other infallible standard, (than that of holy Scripture); or from vainly resting human opinions on the authority of supposed apostolical traditions. We know but of one apostolical tradition; and that is, the sacred record of the inspired word of God; in which 'holy men of old,' and Evangelists in later days, 'spake as they were moved by the Holy Ghost.' In appealing to that, and that alone, we are safe. And our own venerable church, while she appeals to the holy Scriptures alone, as furnishing the ground and test of every doctrine she maintains, every rite she practises, every form of sound words she devoutly utters, may be justly considered, as 'built upon the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.' Let us well appreciate, my brethren, the value of a church founded upon her calm, and rational, and stable principles. Let us view at once, her scriptural foundation, her pious and primitive superstructure. Then we shall be at no loss to discern the communion to which the enlightened Christian will be satisfied in attaching himself; or in whose services he will rejoice to receive the words of eternal life." pp. 79, 80.

The three Sermons which follow next in order, are entitled, *The Christian in the World;* upon which topic the author has bestowed so large a share of attention, from the consideration that the greater portion of our life must be spent in discharging the duties of our daily calling. He has divided the subject into three separate branches, namely, non-conformity to the world; the union of devotion with activity in business; and the maintenance of a peaceful spirit becoming the subjects of "the Prince of Peace." Each of these he has treated at length; and, though they may not be among the best specimens in the volume, yet we should pity that man who could rise from the perusal of them uninterested or unedified. The author has a right to be heard, were it only for the moderation of his sentiments. As little the advocate of the austerities and retirement of a cloister, as of indiscriminate intercourse with the world; as much the friend of the innocent endearments of life, as an enemy to its worthless amusements, its unhallowed pleasures, and its anxious overweening cares; he speaks with the authority of one who has seen and mastered the difficulties of a question which has led so many persons into opposite extremes. Treating the subject on general principles, and understanding by "the world" "those prevalent propensities, maxims, and practices, to which our natural corruption too generally leads, and which gather strength from the universal example we see around us,"—he at the same time admits, that there is a considerable difference between the world as it now is, and as it was in the early times of Christianity, yet not such a difference as can at all weaken the obligation to rise above both its spirit and its practice; since sin, though less openly patronized, and more restrained than in the days of heathenism, has still the ascendency over the great mass of mankind. The danger in the present day is less apparent; and therefore, like a sunken rock, is the more to be guarded against. This last position is well illustrated in the following passage.

"We have already remarked, that the circumstances under which the Apostle addressed his Roman converts differed from those of our own day. The Christian Church was then separated from the world by a line of demarcation broad and deep, as that which separates the purest faith from the darkest shades of ignorance and error. Miraculous gifts farther marked the character of the rising church. It was,

in fact, a more distinct, spirited, and priestly community, 'an holy priesthood;' of which the several members were called to a wider separation from their fellow-men, and to a more intimate communion amongst themselves, than present circumstances allow. Now the bad and the good are less discernible from each other. And, if the Christian more cautiously on this very account abstains from a world by which he may be easily deceived, still he does it in a spirit of the purest candor. He would desire to view all as brethren in Christ Jesus, the subjects of Divine care and heavenly instruction. He flies not the presence of his neighbour: but he will avoid his vices and his vanities, in a spirit caught from the great Saviour of all—a humility that despises none, a charity that embraces all." pp. 115, 116.

Nor is the view which the author takes of the sin of worldliness less important; and the manner in which the charge of guilt on this head is brought home to all, is at once simple and convincing. Without entering into an elaborate statement to prove that the world is that great idol at whose shrine we all are disposed to pay a sacrilegious homage, he plainly and emphatically says of it, that, "composed of sinful individuals—for all have sinned, and come short of the glory of God,"—the world is in this respect pronounced by our church, a "wicked world," and is even described by the Apostle "as lying in wickedness." After subjoining a remark on the too visible propensity of all men to be absorbed in temporal and worldly objects, and shewing how these evil inclinations are encouraged and confirmed by almost universal example, he makes the following legitimate deduction.

"Hence arises, in all its overwhelming force, that universal sin of worldliness, which takes so many various and alarming shapes. Hence, a predominant preference of things temporal, and visible, and earthly; with a corresponding disbelief, or forgetfulness, of things future, invisible, and eternal. Hence those prevalent opinions, which in different periods have severally gained a mischievous currency; constituting a temptation to worldliness adapted to each particular state of society: as, amongst the Jews, the notion of a formal and pharisaical righteousness—amongst the Gentiles, the practice of idolatry, with every tenet of a carnal and debasing superstition—amongst ourselves, too often, a proud reliance on the sufficiency of human reason; the boast of a sceptical philosophy on one side, or of a proud and supercilious bigotry on another. Hence those contagious vices, which belong respectively to youth, manhood, and old age—to youth, the sins of vanity, and fleshly pleasure—to manhood, those of self-interest, a calculating covetousness, or a headstrong ambition—to old age, that of a still lingering attachment to the passing objects of time and sense. In a high station are found luxury and display; amongst the lower ranks, discontent, intemperance, dishonesty.—Who, my brethren, in passing through the various scenes and states of life, has not experienced the temptations of the world, and deeply participated in a worldly spirit? To whom has not the sin of the multitude, appropriate to his own condition, offered the incitement at once of an evil nature, and of corrupt example?" pp. 105, 106.

In the last sermon on this subject the author skilfully contrasts an ostentatious display of religion with the too common error of being ashamed openly to avow it. And whilst he does not scruple to trace the first of these evils to great obliquity of judgment, if not great dishonesty of heart, he gives the following able exposure of the opposite one.

"Others we see, and those much more frequently, carrying the appearance of being ashamed of their principles.—It would seem that certain, under a specious pretence of avoiding an imprudent or affected profession of religion, will in secret consult their fear or love of the world, at the expense both of the fear and the love of God. Base and dangerous extreme! that of daring to act against the dictates of conscience, in order to escape the shew of being more righteous than their neighbour; and, by a species of unnatural hypocrisy, to pretend the wickedness at which they secretly shudder, and disclaim, or at

least conceal, the piety of which they own the obligation.—But, my brethren, if we have really a discreet sense of the honour of religion; if we desire to avoid the imputation only of an ambitious, selfish, and hypocritical profession; then let us adopt a test in which there can be no error. Let us shew forth at least a charity that never faileth; a mildness under provocation; a meekness of wisdom,—that 'wisdom which is from above, and which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.' Here there can be no deception; and if here we still, through passion, or pride, give no proof of a religious soul, what must be the conclusion, but that we shew no religion, because in truth we have none; and that, whilst we are enjoying the favour of the world, whose spirit we foster, we hope on most fallacious grounds for the favour of God, whose Spirit we repel?' pp. 177, 178.

We have now arrived at the last sermon in the series, which represents the *Christian in death;* and if his superiority to the man of the world has been hitherto plainly marked, here it rises to its greatest height—and when all human resources fail, and when darkness and dismay hover over the dying bed of others, his last moments are cheered by the bright prospects of immortality. It is an affecting feature in the character of a large part of society, that religion, as a subject of any interest, is excluded from every age of human life, except that of childhood; when a few hymns and the Church Catechism are taught as a matter of course. But by the time the child has become a youth, and the passions are beginning to shew themselves, the subject is dropped: it is feared, perhaps, that so grave and gloomy a topic may damp the ardour of youthful energy, and prepare him as a man to be an enthusiast or an ascetic. It is banished from ordinary conversation as an unwelcome intrusion upon the business or pleasures of life; and the apology is pleaded for its absence, that such subjects are better suited to the aged or dying. But when the same persons or their friends are brought into these circumstances, religion is often found to be as unwelcome to the dying as to the living; and is as much banished from the couch of decrepitude, and the bed of pain, as from the scenes of ease and enjoyment. The patient's death must not be accelerated, or his last moments disturbed—no apprehensions of danger must be exhibited, and no attempt made to remove an entire insensibility to his eternal interests;—nay, the most winning tenderness and wakeful sympathy are perhaps employed, however unconsciously, in nothing better than smoothing the ruggedness of that declivity by which a friend or relative is conducted to the abyss of darkness. Thus, in truth, the world, with a fearful pertinacity and consistency, would exclude *at all times,* and under all circumstances, the serious consideration of eternity, and the all-important duty of making our calling and election sure.

In opposition to this common delusion, our author has endeavoured to introduce a sense of accountableness to God into every period, and every circumstance, of life. He, however, particularly excels in shewing the necessity of religion as a preparation for death, and how little can be done in the few or the many hours of languor which often precede our immediate exit from this mortal state. Our readers, we are sure, will be gratified with the following extract on this subject.

"Whatever be the life we lead, none, I believe, is so lost to reason and humanity, as not to desire a peaceful close at the last hour; as not to wish, at least, then to look backward without remorse, and forward without dismay; and to realize the well known wish of the too inconsistent Balaam, 'Let me die the death of the righteous, and let my last end be like his.' Fatal, however, and but too common inconsistency! to desire the end of the righteous, without pre-

paring for it; in words to celebrate 'the everlasting kingdom,' but not in heart to choose the way of 'entering' it; to speak the language of religion, without possessing its faith, or its obedience. Of all practical errors, my brethren, none is so easy to confute, yet none so hard to overcome, as that a preparation for death is by no means necessary, or may be very safely delayed; that time is yet long, and death distant; that a life of business will be accepted for a life of holiness; and that at the close of all, seventy years of sin, perhaps an hour of repentance, and then an eternity of happiness, may be found consistent with each other, and with the demands of God.'" p. 184.

We subjoin some farther very appropriate observations on the same subject.

"In making a due preparation for death, the Christian will, as we have already seen, have respect to far more than any last and closing act. When stretched on the bed of mortal agony; strength and memory failing together; and the fountain of life ebbing fast away; something may be done, though perhaps imperfectly, by one who had been previously prepared. To arrange his affairs with prudence, and dispose of his worldly effects with justice; patiently to bend beneath the common curse; to die in penitence for sin, in charity with all, and, if need be, making ample restitution for his wrongs,—are acts, indeed, which become well the trying moment; but are acts, which, in the Christian's view, fall exceedingly below a real preparation for death.

"To one preparing for his last account, and final departure out of life, two things are especially needful. The first, a state of pardon and acceptance with God; the other, a meetness for his heavenly inheritance. The one entitles him to an admission into bliss; the other qualifies him for its enjoyment. The one restores him to the favour of God, which by sin he had forfeited; the other to His image, which he had lost. The one he knows to be beyond the claim of human merit; the other, beyond the reach of human power. For both he looks, and not in vain, to God alone. By the blood of Christ is procured the hope of his acceptance with God; by the Spirit of Christ he obtains a meetness for His Father's kingdom. In other words,—by Christ, through Faith, he is fully redeemed from all his guilt—by the Spirit, through Obedience, he is gradually restored to purity of heart,—and so, through an abundant Perseverance to the end, he obtains the blessing of the 'pure in heart, which is, to see God." pp. 186—188.

The author indeed on this occasion may be said to have risen with the affecting nature of his subject, and has furnished us with what we consider the best sermon in the volume, as well for the point and accuracy of its style, as for its depth of feeling and originality of sentiment. Our limits restrain us from multiplying extracts; but we cannot refuse ourselves the gratification of giving to our readers the following affecting and faithful portrait of one whom we too had the happiness of knowing, and to whose genuine simplicity and fervent piety we rejoice again and again to bear our humble testimony. (See Christ. Observer for January and April, 1821, pp. 67 and 210.)

"I would not here conceal the motive to my last observation, and in truth to my selection of the text itself, for the purpose of delineating the Christian in death. Lately, my brethren, have many of us been warned by the voice of death speaking to us in frequent and affecting visitations. In one I have myself been called to sustain a very painful share. Suffer the mention of a departed Christian, though unknown by face to most here present, whose frail covering of flesh I have just returned from following to the tomb; but whose disembodied spirit has, I trust, now entered on the prelude to those scenes of unspeakable bliss which we have described. On her dying lips hung the very words of my text, with only a slight but most interesting variation; 'An entrance *is* ministered—is ministered abundantly—abundantly—into the everlasting kingdom of our Lord and Saviour Jesus Christ.' What, my brethren, were the scenes of earthly bliss she was then quitting, compared with the anticipated entrance into heavenly joy? What were even a beloved husband, and nine helpless pledges of their love—to whom

she was attached with almost more than maternal affection—but gifts received from a gracious Providence, which she again entrusted to His care? She quitted them without a sigh, 'knowing in whom she had believed, and being persuaded that He was able to keep that which she had committed unto Him against that day.'——Hers had been a life of PREPARATION; and hers was most truly a death-bed brightened with HOPE. To her had been imparted faith without presumption, and virtue without self-righteousness. Her life, according to human judgment, had been a life of charity, the fruit of faith; and her last illness was occasioned, through Divine permission, by an act of self-denial in shewing mercy to the poor. Her last disorder was sudden, and extremely painful. But no murmur escaped her lips; and—must it not be mentioned with becoming pleasure?—no expressions of surprise at her danger testified a mind unprepared for her last change. On the contrary, her few intervals of ease were employed in expressing her comfortable hope: and, when she referred to a certain dread of death which had ever dwelt on her mind, it was only to declare that the sting of death was removed, and that she met it without terror, or any uneasy apprehension. Her expressions of humility were deep and unqualified; her reliance upon her Saviour, entire and unshaken. Her soul seemed, in the language she quoted, as if 'in haste to be 'gone, and be wafted away to His throne.' And her 'sure and certain hope' was this, that she was going where every cloud of ignorance and darkness would be done away; where there would be no night; where she 'should see face to face, and know even as she was known;' and where she should soon, very soon meet, in the perfection of blessedness, those who were most dear and precious to her here,—since there even 'a thousand years are but as one day.' Amongst her last requests to her friends around her, was one to satisfy every promise she might have made, and every expectation she might have even distantly raised, which had not been strictly fulfilled. Her last act was to wipe a tear from the eye of her weeping husband, and direct him to the regions where they should weep no more." pp. 206—208.

Our extracts from the first eight sermons of this volume have been so copious that we can afford no space for the Occasional Discourses, to which therefore we must now only refer our readers, whom we have enabled to judge what they have to expect from the perusal, by the specimens already placed before them. We need only add, that they will not be disappointed. In conclusion, we cannot refrain from congratulating the public on the specimen of sound Church of England divinity, which is presented to them in the volume before us, in which we have ardent piety without enthusiasm, discretion without coldness, and orthodoxy without bigotry; and such a happy and intimate union of doctrine with practice, that it is scarcely possible to read the author's development of his principles without directly applying them to the conscience, or to follow him through his delineation of duties without a reference to those elevated principles by which alone the obedience of the heart can be secured.

We are glad to find that a third edition of this work has been already called for, and the author has, we trust, availed himself of the opportunity which it has afforded him of correcting the defects of the first edition. We could have much wished that the sermons had been all so reduced in length, as to admit of their being conveniently read in families; and, even for private reading, they would thus be rendered more useful, for it not unfrequently happens that the effect produced by strong and discriminating statements of truth is greatly weakened by the expanded explanations, that have either intervened, or preceded, or followed them. One of the most difficult attainments in composition is the art of *compression;* and we would particularly recommend the study of this art to our author, as likely to give increased efficiency to sermons possessing so many just claims to public attention.

The Pirate, by the Author of "Waverley, Kenilworth, &c."

(*Continued from p.* 172.)

IN our last Number we stated our intention of entering, somewhat at large, into a view of the evils which appear to us to flow from a habit of trifling reading, particularly in the line of fictitious narrative. In order fairly to meet the case, we divided works of imagination—not very logically perhaps, but conveniently for our purpose—into three classes; namely, those which are written with an obviously *bad* intention; those which are written with *no* definite intention at all, except fame or profit to the author and amusement to the reader; and those which are written with a positively *good* intention. The first class we dismissed in a few words, as too palpably evil to require an argumentative reprehension. The second class seemed to deserve a more lengthened discussion; and to furnish a basis for our remarks, we selected, as a somewhat favourable specimen, the tales of the unknown author of Waverley; and had proceeded so far in our plan as to give an outline of "The Pirate," with extracts,—this being his last production, and though inferior to several which have preceded it in literary merit, yet presenting a fair sample of the moral qualities of his novels.

Now, we do not hesitate to say, that even were no novel more exceptionable than the Pirate, or than Waverley, or Kenilworth, or any other of these tales, the effect of habitually indulging in the perusal of such works would be decidedly injurious; and we purpose to fortify our remarks by a specification of some of the evils which appear to us naturally to result from this habit. We should however premise, that though we have selected the Waverley Novels as a sort of standard by which to try the question at issue, and have thus taken ground much less favourable to our own views than if we had extended our view to the general trash of the circulating library; we shall not so strictly confine our remarks, as not occasionally to urge arguments which may not apply, at least in their full force, to the writings immediately under our consideration; a warning which we think it but fair to give, lest we should seem to impute to the author of Waverley faults with which he is not chargeable. Our readers, therefore, in justice both to the author and to us, will make the necessary abatements in the application of our strictures to his particular case.

The first objection which presses upon our attention in regard to the habit of novel-reading, is the INJURIOUS *excitement* which it tends to produce. And here let it be kept in mind, that the works of fictitious narrative to which our observations are meant to apply, are those which are written with no definite views, except of fame or profit to the author, or of amusement to the reader. Now, works of this description may differ widely in their degrees of morality, or immorality; but one property is common to almost all of them, that they are intended to be stimulating. If they fail in this, it is generally the author's misfortune, and not his purpose. He intends his work to be irresistible in arresting the imagination, and absorbing, for the time, every faculty of the mind, and every affection of the heart. If his readers can contentedly eat, drink, sleep, study, or pray from the time they commence his narrative, till they have followed the vicissitudes of his hero or heroine to their conclusion, it is so much detracted from the potency of his genius. He wishes his spell to be inextricable: his ideal world is to cast into the shade all the tame realities of this visible sphere: joy and sorrow, health and duty, are all to be forgotten while, following the mazes of the artist's fancy, the enchanted reader plies the volume by the ray of the sickly taper into the darkest

watches of midnight. We do not aver that every novel *is* thus alluring; but this is only to say that every novel is not written by a Richardson, a Burney, a Ratcliffe, or by the author of Waverley. What is called a "good" novel, and what for that very reason perhaps we ought to call a "bad" one, certainly *approaches* this standard of excellence. It introduces its reader to a new world; it rivets his attention by an artfully adjusted series of incidents, and a highly-wrought description of characters; stimulating the feelings and the curiosity in so powerful a manner as, for the time, to render almost every thing else uninteresting in the comparison. The excitement may be more or less injurious in *its character*, or in *its intensity*, or in *its duration*. In many novels, *the character* or quality, so to speak, of the excitement, is of a decidedly exceptionable kind: they add fuel to the flame of passions which we are bound to mortify and subdue: they lead the reader to the margin of temptation, and too often precipitate him over the brink. We shall not complain very seriously of the Waverley Tales in *this* respect; for the excitement they cause is not for the most part strictly that of the passions. But still an *intense* excitement of *long duration*, even if not positively vicious, is generally hurtful in its effects. It enervates the mind; it generates a sickliness of fancy; and it renders the ordinary affairs of life insipid. Should it be objected, that this argument, if allowed at all, would go much too far; that it would banish music, and poetry, and all works of imagination, and many of the severer sciences themselves, since all these cause *excitement;* it may be replied, that it would certainly go *so far* as to restrict these within due bounds, where they are matters of mere recreation:—where they are matters of business, they do not come fairly within the scope of the present discussion. We admit that a mathematical treatise may create as long and powerfully sustained an interest as a novel; and that the excitement will be injurious, if it cause a person to neglect any duty of life for its gratification. But then there are many qualifications in the one case, which do not apply to the other. For example, the interest excited by the Principia of Newton, is not of an impassioned character: it may indeed, like a novel, so arrest the mind as to cause the student to neglect the claims of business, or devotion, or health itself; but it does not minister to any corrupt appetite, which is more than can be said of *most* novels: nor is such a course of reading open to various other important objections, which we shall have to urge against an inordinate indulgence in works of fiction. Again; the faculties called into exercise by severe study, are of a very different nature to those which are stimulated by novel-reading; nor is the vigour of the mind impaired, but on the contrary increased, by such an application of its powers. Besides which, the one may be an affair of business; whereas the other can only be at best a recreation. A Cambridge wrangler, we allow, may be as much engrossed by his pursuits, as a novel reader; but the one is engrossed in his proper calling, the other for no assignable good end or purpose whatever. If a clergyman in active duty, as a mere amusement, were to give up his mind to the same degree of mathematical study as he might lawfully do when a college student, he would doubtless be open to a part of the charge which we are urging against novel-reading: he would find his studies entrenching on his public labours, and would shrink perhaps from the ordinary calls of his duty to indulge in these pleasures of intellect. There would however still be many degrees of difference in the two cases; though in both the claims of a family, or a parish,

might be neglected in the intoxication of habitual mental excitement.

Our argument, however, is by no means intended to go so far as to exclude a temperate degree of mental excitement arising from a variety of pursuits, as well as from the study of mathematics. With respect to such poetry, or music, or fictitious literature, as have no vicious tendencies, the chief danger consists in the intensity and duration of the excitement they produce. But the intensity and duration of that produced by novel reading is usually very considerable. Few novel readers can take up a well written tale, consisting of several volumes, for five or ten minutes at a time, and lay it down again, and return to the ordinary and less interesting pursuits of life, without having their minds injuriously stimulated, and being led to cast many "a longing lingering look behind." There is an evil in this respect in the general construction of our novels: they are usually long—much *longer* than any person *ought* to be able to find time to read at one, two, three, or even many more sittings; yet they are so contrived, as to be incapable of being read in repose by instalments. The mind is absorbed; the imagination is heated; and the affections are engaged. The moment arrives to lay down the volume; but it is not so easy to banish the subject: we quit it in a feverish state of mind, and are *in* this fever till we return to *it*. Business, study, devotion, the requirements of nature, and the obligations of society, are but an irksome parenthesis, till some imaginary hero is extricated from his perilous jeopardy, or some sentimental heroine is united to the object of her uncontrollable affections. The result may be best seen in young and badly educated persons, and in general wherever the mind has not been disciplined to self-control. In such cases, the struggle between the call of duty, and the stimulus of curiosity, is but too plain: the midnight novel, if it does not colour the next day's conversation, gives at least its tone to the feelings; and it is well if it do not through the day occupy by stealth many a moment clandestinely taken from business requiring close and undivided attention, and if it do not also engross the thoughts even while it is not allowed to fill the hands.

A mind under the genuine influence of novel-reading, shrinks from every thing like effort in study. It is stimulated with artificial condiments, till it loses all natural and healthy appetite. Not only the graver departments of literature, but even books of amusement of a less piquant character become dull and prosing in comparison with these highly seasoned viands. We question whether a few months unrestrained indulgence in Waverley novels themselves, sober and manly as they are when compared with the ordinary class of such productions, would not generate for a time at least, a distate, for our standard essayists, and for most writers of true and unromantic narrative; to say nothing of the more serious walks of metaphysics, theology, and other abstract studies, which could not be supposed to present any attractions to the habitual novel-reader.

Were we Medical Reviewers instead of Christian Observers, we might feel it necessary to add to our charge against novel-reading, on the score of excitement, the *physical* evils often attendant on the practice when carried to excess. We know, at least, that medical men have frequently urged this point; and have stated that the habit of novel-reading is almost as enervating to one class of their patients as the use of opium, or of spiritous liquors, to another. It is very clear, that the passions of the human mind cannot be strongly excited day after day, and year after year, without causing subsequent languor and exhaustion, both men-

tal and bodily; and though we freely confess, that the novels of the Waverley school are less injurious, in their effects on the nervous system, than those of the *sentimental* class, yet they must still be ranged under the general head of deleterious stimulants; and the difference of a few drops, more or less, of alcohol in the potion, will not be sufficient to render it an innocent *beverage*, however mildly it may operate as an occasional *cordial*.

A second objection which strikes us, in connexion with a habit of novel-reading, is *the serious waste of time which it occasions*.—This blame the Waverley Tales must, in their measure, share with the trash which loads the shelves of the circulating library; for it surely will not be pretended, that taking them generally, they pay their readers in profit for the consumption of time they occasion. In one view, they are more dangerous than ordinary novels; because, many persons whose age, or habits, or education, exempt them from the temptation of promiscuous novel-reading, are seduced by the talents of this author to devote more hours to his performances than they ought to subtract from their positive duties, or to dedicate to works of mere entertainment. Let any person calculate the number of solid hours expended in a large family, where, perhaps, thirty or more of these volumes have been perused by five or six individuals, or let him multiply this into the aggregate of the national reading, and he will probably be surprised at the vast consumption of time involved in the process. We are aware, that to a thorough novel-reader, time is an article of little or no value, except, like game to a sportsman, to be "killed;" but to persons not quite so far advanced in frivolity, the estimate may appear of more importance. We believe, that some serious and well-disposed persons would be shocked, were they carefully to number the hours which they devote annually to trifling reading; and then compare this startling record with the time given to the first great purpose of human existence. And is it not, we would ask, in the view of every reflecting man, an evil of incalculable magnitude, that the few remnants of time which persons, immersed in the business of the world, can spare for the occasional relaxation of their minds; for the amiable endearments of the social circle; for the instruction of their families; and for that private meditation and prayer, and that study of the Scriptures, which are so necessary to fit them to bear up against the temptations of the world, and "so to pass through things temporal that finally they lose not the things eternal," instead of being improved for beneficial purposes, should be engrossed and rendered pernicious by an indulgence in frivolous, not to say noxious, reading. In this view it is not necessary that every volume, or any one volume, should be of a decidedly exceptionable tendency; it is enough for our argument, if the general result is such that the individual is not benefited, that his family has been neglected, and that his general train of thought and feeling, already too secular, has been debased instead of elevated; has been alienated from God and heaven, instead of being attracted to them by his few select moments of retirement and leisure.

A third injurious effect attendant on the generality of those works of fictitious narrative, which form the subject of our observations, arises from *the false and dangerous views which they present of the actual circumstances of life*.—It is a prime secret for happiness to learn the art of lowering our expectations; to be satisfied with a little; to be content with the state of life in which we are placed; to improve, and thus to enjoy, the present hour, and to look for no per-

fection either in men or things. But how different the lessons taught by the bulk of poets and novelists! Extatic joy and insupportable sorrow are almost the only conditions of life for which their scale is graduated. The mediocrity of talent, of property, and of personal endowment, which generally presents itself in the actual intercourse of mankind, is banished from their ideal world. Men are heroes, and women are angels: love is the master passion; and the pursuit of a captivating object the great business of human existence. Now it is impossible that a person can habitually enter with full zest into the spirit of this fictitious creation, without feeling a little dissatisfied with the tame realities of the actual scene of his own "work-day" state of being. The best, the most natural, of mere novels, must necessarily be overcharged; their lights must be made brighter than the reality, to give contrast to their shadows; and their shadows darker than the reality, to give effect to their lights. But young and inexperienced persons will not easily be persuaded to believe that these fascinating representations are fabulous: true, they do not find the prototypes among their own relations and acquaintance; but then, they doubt not they are to be found elsewhere: they succeed in persuading themselves that they shall meet with more sentiment, and more sensibility, and more exquisite joys, and more pungent sorrows, in some other more favoured region, than they have yet been able to trace in that which happens to lie within the bounds of their daily vision: the enchanted paradise exists, though hitherto it has not been their happy fate to discover its precincts. Surely nothing can be more ensnaring to ardent and youthful minds, or more calculated to destroy that tranquil acquiescence in the allotments of Providence which forms a grand constituent in human happiness, than such highly wrought exhibitions of ideal scenes and characters. And,—what we think has not been sufficiently dwelt upon by those who have reprobated novels on account of their splendid fictions,—even where scenes in real life are displayed, and displayed faithfully, they may, to many readers, have all the evil effect of the most intoxicating ideal world. To a young man or woman in a humble station, many even of the ordinary incidents of novels may thus be fatally injurious. To wear silk stockings, and go to the play, may appear as alluring a phantom to a lady's maid in a country village, as, to her more sentimental mistress, to be a Clementina della Porretta, or, if our readers will, a Minna Troil. And what is the next step? We refer to other pages than our own for an answer. The annals of the Magdalen and Lock Hospitals, and of the Guardian Society, if the secret history of the first aberrations of the heart could always be known, would too probably furnish many a record of the baneful effects of habits of novel-reading on ignorant and inexperienced minds.

With regard to the Waverley Tales, we have before admitted that the excitement of the passions is not by any means their characteristic quality; yet we cannot exempt them from the charge of exhibiting delusive and injurious views of human life. We need go no farther than the novel immediately before us; for who among the young admirers of these imaginary scenes, would contentedly sit down amidst books or ledgers, or engross parchment, or follow any regular honest vocation, if he could spend his life like Mordaunt Mertoun, free as an eagle, and without a care or a thought beyond wandering from crag to crag, encountering the perils, and enjoying the pleasures, of an adventurous sportsman, and relaxing from these rougher joys in the society of the beautiful and fascinating inmates of Burg Westra?

We are not sure that the habits of the bold jovial Pirates themselves would not find admirers; and we fear that poor Minna is not singular in her attachment to the freebooter Cleveland. But we shall have occasion to advert to the evil effects arising from the way in which characters are delineated in novels, in a subsequent part of our remarks. What we intend exclusively to allege in the present argument, is, that professed novels are almost always unlike real life; and that the dissimilarity is such as to lead to the formation of false and injurious estimates of its actual nature. Even the novels of the author of Waverley, whose graphic skill no person can dispute, present us, when calmly considered, with very little more than the figments of his own splendid imagination. It is true that by his enchantments he not only raises new worlds before us, but for the time has power almost to make us believe them real. But when we close the volume, and look around our apartment to be sure of our own identity, and coolly ask, whether even his comparatively temperate representations—we had almost said his historical memoranda—are not mere romance, we cannot but feel that we have been, if not absolutely in an ideal world, yet in a still more perplexing scene, compounded so indiscriminately of truth and fable, that no beneficial moral impression, nor any valuable lesson of experience, much less any certain matter of fact, is gained from the narrative. And were it perfectly true that the whole is strictly natural, yet this would not obviate the evil effects of a novel in which virtue and vice—we must not, we suppose, use more strictly theological phrases—are not the constant test by which the whole conduct of the story is regulated. It was justly remarked by Dr. Johnson, that "in the romances formerly written, every transaction and sentiment were so remote from all that passes among men, that the reader was in very little danger of making any application to himself: the virtues and crimes were equally beyond the sphere of his activity; and he amused himself with heroes and with traitors, deliverers, and persecutors, as with beings of another species. But when an adventurer is levelled with the rest of the world, and acts in such scenes of the universal drama as may be the lot of any other man, young spectators fix their eyes upon him with closer attention, and hope, by observing his behaviour and success, to regulate their own practices. If the world be promiscuously described, I cannot see of what use it can be to read the account, or why it may not be as safe to turn the eye immediately upon mankind, as upon a mirror which shews all that presents itself without discrimination. It is not a sufficient vindication of a narrative, that the train of events is agreeable to observation and experience; for that observation which is called knowledge of the world, will be found much more frequently to make men cunning than good."

Connected with the last mentioned objection, there is another, already partially adverted to, arising from *the injurious delineations of character* which abound in most novels and other works of imagination, written for the mere purpose of entertainment. The historian of real life is not responsible for the actions and qualities of his personages. Like a portrait painter, his chief study must be accuracy of delineation: as to beauty and grouping, and many other things of prime importance in a fancy piece, he is answerable only so far as he can avail himself of them without violating the laws of truth and nature. And happily, in general, in real life, a really correct description is seldom dangerous. The novel before us furnishes a case strongly in point. The incident on which it is founded, is described by the author in his *historic* capacity as follows;

"In the month of January 1724-5, a vessel, called the Revenge, bearing twenty large guns, and six smaller, commanded by John Gow, or Goffe, or Smith, came to the Orkney Islands, and was discovered to be a pirate, by various acts of insolence and villany committed by the crew. These were for some time submitted to, the inhabitants of these remote islands not possessing arms nor means of resistance; and so bold was the captain of these banditti, that he not only came ashore, and gave dancing parties in the village of Stromness, but, before his real character was discovered, engaged the affections and received the troth-plight of a young lady, possessed of some property. A patriotic individual, James Fea, younger of Clestron, formed the plan of securing the buccaneer, which he effected by a mixture of courage and address, in consequence chiefly of Gow's vessel having gone on shore near the harbour of Calf-sound, on the island of Eda, not far distant from a house then inhabited by Mr. Fea. In the various stratagems by which Mr. Fea contrived finally, at the peril of his life, they being well armed and desperate, to make the whole pirates his prisoners, he was much aided by Mr. James Laing, the grandfather of the late Malcolm Laing, Esq. the acute and ingenious historian of Scotland during the seventeenth century.

"Gow, and others of his crew, suffered by sentence of the High Court of Admiralty, the punishment their crimes had long deserved. He conducted himself with great audacity when before the Court; and, from an account of the matter by an eye-witness, seems to have been subjected to some unusual severities, in order to compel him to plead. The words are these: 'John Gow would not plead, for which he was brought to the bar, and the judge ordered that his thumbs should be squeezed by two men, with a whip-cord, till it did break; and then it should be doubled, till it did again break, and then laid threefold, and that the executioners should pull with their whole strength; which sentence Gow endured with a great deal of boldness.' The next morning, (27th May, 1725,) when he had seen the preparations for pressing him to death, his courage gave way, and he told the Marshal of Court, that he would not have given so much trouble had he been assured of not being hanged in chains. He was then tried, condemned, and executed with others of his crew." Vol. I. pp. i—iv.

No reader, however young or inexperienced, is likely to be injured by such a description. The only sympathy we feel for the lawless plunderer is that which arises from the cruelty of his judges. Abating this, all our feelings in perusing the narrative are on the side of moral and poetical justice. But let the reader compare this with the description of the bold, enterprising, generous Cleveland, in the novel; the young and handsome adventurer, whose humanity is the only blot on his piratical escutcheon; and he will instantly be sensible that what is perfectly safe, and may even have a moral tendency, when related as *history*, is very capable of being rendered pernicious when exhibited in the false colouring of fictitious narrative. A painter of imaginary scenes is bound in duty to endeavour to make his reader love, as well as coldly approve, whatever is truly good; and to hate, as well as feebly censure, whatever is of a contrary character. But is this done in the majority of novels? Is it always done even in the comparatively guarded pages of the author of Waverley? Far from it. What is Cleveland? A gentleman pirate, capable by his person and address, and still more by his manly qualities, his generosity, his devotedness to his *unhappy* crew, and his sentimentalism of character, of attracting, and, as is too much insinuated, of deserving, the regard of the heroine of the tale. Instead of being conducted to a gibbet, he is suffered honourably to enter the service of his country, and to die "in the field of glory."

And what shall we say of the character of the heroine, Minna Troil, herself? High-spirited, imaginative, and approaching the sublime in her mysterious developments, she yet attaches herself to a pirate, under the idea that a pirate resembled one of those lawless, but

of course—or the moral would not be complete—brave and generous spirits who reigned in a former age by terror and devastation over the Northern seas and islands. The whole delineation of her character is dangerous and delusive to a young and romantic mind; and we believe that many a visionary heroine would infinitely prefer becoming a Minna Troil in "The Pirate," to imitating the modest, sensible, tender, persevering, and Christian—but, alas! homely—Jeannie Deans in "The Heart of Mid-Lothian." Will it be credited that this same Minna, who is made to engross the chief sympathy of the story—far more so than her artless and lovely sister Brenda—should have reason to suppose that a man is being murdered under her window; that that man is no other than Mordaunt Mertoun, the playmate of her infancy, the companion of her youth, the attached friend of her sister; that his murderer is a bold, quarrelsome, overbearing stranger, an acknowledged freebooter—and yet that she forbears to alarm the family, to call for assistance to rescue the victim, and to pursue the supposed murderer, because, forsooth, "what a tale had she to tell! and *of whom was that tale to be told!*" Thus, like a truly faithful heroine of a novel, with whom blind passion is to swallow up every principle of duty and common humanity, she seals her lips in secrecy; her attachment to Cleveland is not at all abated; and though to be sure there is occasionally a half-moral reflection, and though she makes up her mind, under all the conflicting circumstances of the case, to discard the Pirate as a lover and a husband, yet the whole interest of the piece is so contrived as to be almost constantly in opposition to the impartial dictates of a virtuous judgment.

The character of the Udaller himself is open to somewhat similar exceptions. *History* would have described him as a drunken, glutonous, overbearing, low-lived, swearing, and passionate fellow, who kept his dependents in good humour by a vicious prodigality, and whose character was only relieved by a sort of jovial good nature, and a tender attachment to his daughters. From *such* a delineation, no moral injury could have resulted. But the skill of the *novelist* has so dressed up this mere ale-house pot-companion that the reader is taught almost to respect him, and very sincerely to shake him by the hand, as one of the best, most generous, most hospitable, most frank, most hearty fellows in the world.

The character of Bryce Snailsfoot, the Jagger, is still more exceptionable. He is represented as a base, sneaking, pilfering, lying, and cheating rascal, whose only claim not to be detested is, that he is only worthy of being despised. Yet this wretch is, forsooth, a canting hypocrite, and talks of religion! The better characters of the tale make little or no pretensions to Christianity; unless perhaps Minna and Brenda saying their prayers be an exception: as for Mordaunt Mertoun he seems scarcely to have ever heard of a God. But the weak, or selfish, or ridiculous characters, such as Triptolemus and sister Baby, have religious phrases always on their lips, and profess to consult the dictates of conscience in their most unhallowed actions. The climax, however, is to frame such a character as Bryce Snailsfoot, or, as the author is pleased to call him, "the *devout* Bryce Snailsfoot;" but whose "devotion" is generally so contrived as to break out just when, for the honour of religion, it could best be spared. He lived by plundering wrecks, "for which," says the author, "being a man who in his own way professed great devotion, he seldom failed to express his grateful thanks to Heaven." So again, when Mordaunt Mertoun, indignant at the Jagger's inhumanity in deliberately

plundering, instead of assisting, an unfortunate fellow-creature who had been washed on shore from the wreck, and was apparently dying, uttered some vehement injunctions to him to forbear, the author puts into Bryce's mouth the following reply: "Dinna swear, sir; dinna swear, sir;—I will endure no swearing in my presence; and if you lay a finger on me *that am taking the lawful spoil of the Egyptians*, I will give ye a lesson ye shall remember from this day to Yule." The moral effect of the tale required that Bryce should have been the swearer, and Mordaunt the reprover; and in a "Cheap Repository Tract" it would have been so contrived. The Waverley Novels abound in characters thus exceptionably delineated; a fault for which there is no excuse, even of a literary kind, as the author had all the regions of nature, and possibility, and romance, to cull from, and was both able, as well as in duty bound, to make such a selection of materials as should not injure but promote the cause of religion and Christian virtue.

We must pass over *minor* moral faults in the delineation of character, otherwise we should feel it necessary to object to several of the sketches in the present tale. As one instance among many—we select one of the less flagrant sort—is it expedient to represent law, and order, and magistracy, in the ridiculous light in which they appear in the Pirate, particularly in the characters of the magistrates of Kirkwall? No person certainly will suspect "the author of Waverley" of wishing to subvert principles of loyalty and respect for lawful authority in his countrymen; but many of his delineations of character are eminently calculated for such an effect. The revered authoress of the admirable Tracts just mentioned seems to have felt how much injury had been done by a similar style of painting in the bulk of tales and novels, as regards the clergy; and that not only in those publications in which they are exhibited as mere drones and hirelings, fat, sleek, self-important, and bigotted, with as much knavery and Jesuitism in their composition as is consistent with a *quantum sufficit* of mental imbecility,—but even in others where they are represented as generally benevolent and respectable, as in the case of the Vicar of Wakefield, yet with such a tincture of whim, or vanity, or weakness, as materially to derogate from the weight of their characters. Mrs. More has accordingly introduced in most of her tales an interesting pattern of a respectable and pious English clergyman; and has taken special care, in delineating the characters of these and all other useful orders of men, not to dash the composition in such a manner as to render its moral impression injurious to the best interests of society.

We are not however, upon the whole, so much inclined to augur evil effects from rendering good men weak, as from rendering bad ones agreeable. The consequence, in either case, is doubtless injurious so far as it extends; but it is more circumscribed in the former than the latter instance. Fewer persons would be perverted by the character of Bryce Snailsfoot than by that of Cleveland. In both indeed the tendency of the ideal portrait is injurious; in the one, because we are taught to blend religious sentiments with base and odious conduct; and in the other, because vice and irreligion are combined with qualities which are too apt to ensnare a thoughtless mind, and win upon an unguarded heart. Such a compound character as Richardson's Lovelace has perhaps assisted to make many profligates; but we do not suspect that it ever reclaimed one. Dr. Johnson justly remarks on this very point; "Vice should always disgust; nor should the graces of gaiety or the dignity of courage be so united with it as to

reconcile it to the mind. Wherever it appears, it should raise hatred by the malignity of its practices, and contempt by the meanness of its stratagems; for while it is supported by either parts or spirit, it will seldom be heartily abhorred." By this test we are willing that the character of Cleveland should be tried; and we are convinced that the result will be, that such delineations are deeply injurious to the cause of good morals, and calculated to pervert the heart. And if such writers as the respectable author of Waverley thus incautiously combine good and evil in their characters, what may we not expect from less scrupulous narrators of fabulous adventures?

As Christians, we might proceed much farther on this point; for it is remarkable how little the portraits even of the most virtuous novel-writers resemble those which are made up of Christian graces. Frequently, where no wrong impression is intended to be conveyed, much mischief insinuates itself from the incidental touches which characterize the various personages of the scene. Rank, figure, beauty, external accomplishments, and other adventitious circumstances, are interwoven with characters in such a manner as to make an inseparable part of the portrait. A *really* good man—a true Christian—a man who should live above the world, and as not of the world, crucifying the flesh with its affections and lusts—would be generally represented in a novel, if represented at all, as a poor tame creature, devoid of taste, and incapable of gratification. Thus, in a variety of instances it might be shewn, without selecting gross cases, that the ordinary delineations of novels are detrimental to those habits and principles which as Christians it is our duty, and we may add our *privilege*, to maintain.

But we pass on to another exceptionable feature in most professed novels; namely, that they generally tend *to weaken our reverence for religion.*—We have already seen one principal way in which they may do this; namely, by injurious delineations of character. There are, however, other modes of effecting the same object; and into some of which the author of Waverley, however unsuspectedly, has been betrayed; and betrayed to such an extent, as cannot but prove highly prejudicial to many of his readers. We allude particularly to the irreverent manner in which he introduces the words and sentiments of holy Scripture in his tales; a fault (we use the lightest word our vocabulary suggests) on which so much has been said, both in our own pages and elsewhere, that we shall not dwell upon it at present as its gratuitous enormity deserves.

And while the generality of novels thus tend, directly or incidentally, to weaken the reverence due to religion, they often further cause injury by *the encouragement they afford to the violation of God's commandments.*—The light way in which they frequently speak of sinful dispositions and actions, is in itself a tacit encouragement to them. It is not necessary to ask whether duelling, and suicide, and adultery, are offences against the Divine law? Yet even *these* are too often upheld, or at least palliated, rather than frowned upon, in the class of writings under consideration; and where this is not the case, *other* less glaring, but still unchristian, propensities, are suffered to pass into the rank of virtues. The hero of a novel is not thought the worse of, but often the contrary, for being proud and ambitious; and should a considerable infusion of resentment or revenge mix itself with his character, it is so shaded off by a constellation of relieving virtues, that we are taught to resolve his "failing" into an exuberance of the generous passions. Even the novels of the present author are obnoxious to

the charge—though not in so great a degree as many others — of "making a mock at sin," treating lightly and playfully offences against the Decalogue, which ought to be mentioned only with unaffected sorrow and reprehension.

Another grievous charge against the general run of tales and novels is, that *they present false views on the most important subjects connected with religion and morals.*—Let us only assume that the Bible is true, and that its disclosures are of moment; and what an anomaly will most novels appear to a man who seriously regards them under this impression! We must take high ground on this question; but ground on which our readers, we trust, are prepared as Christians to accompany us, even at the risk of a smile of surprise, from their novel-reading friends, at the excessive oddity of their opinions. We would ask then, Do the class of works in question usually describe man in true colours? Do they describe him as God describes him? Do they view him as a fallen creature; or as needing an atonement? Do they even always assume him to be a moral and accountable agent? So far from it, the Law and the Gospel are, in many cases, almost equally crossed out in their code. Judging by their standard, there is no necessity for repentance, no profit in faith, no motive to holiness. Every thing relating to death, to judgment, to eternity, is studiously excluded; or is employed only on some rare occasion for the purpose of picturesque or sublime effect. The morals inculcated (we speak generally) are defective in their character; their highest virtues are but splendid sins. Affliction is not made to lead the sufferer to God; prayer and praise are but puritanical observances; and, in short, the whole scene of human existence and destiny is described precisely as it would be if Christianity were a mere fable. Now, surely, compositions professing to delineate man either "as he is," or "as he ought to be," cannot but be injurious in their tendency, if they thus systematically keep out of sight, or pervert where they introduce, the fundamental principles which relate to his actual condition. We do not look for moral touches in a work of science; the subject does not require or always admit of them; but in a novel, the whole composition relates to human actions, and unless the principles be *right* they must be *wrong*; they cannot be neutral; they are scriptural or worldly; they are such as, if admitted in real life, would lead either to eternal happiness or eternal misery. A novel ought, therefore, to be so constructed as not to oppose the disclosures of Revelation; but for this purpose, it must recognise them; not always directly, as in a sermon, but always virtually; embodying them in its general tone and structure, even where they are not specifically adverted to or introduced. For want of this, novels in general afford no just principle of action, no true standard of decision; and they are too frequently most dangerous and delusive, where they ought to be most correct,—namely, when they venture to touch upon subjects of moral and spiritual importance.

We may add, as another strong charge against most novels, that *they fill the mind with images which religion ought to dispossess.*—The length to which we have extended our remarks prevents our enlarging on this point as it deserves; but we leave it to our readers to decide, without our filling up the detail of proof, whether the whole scenery and machinery of the bulk of novels, with their affairs of war, and glory, and display, and passion, are not diametrically opposed to the train of feeling and reflection, which Christians ought to encourage; whether an indulgence in the perusal of works of this sort does

not unfit the mind for sacred duties; whether the growth of religion in the soul is not impeded, and unholy affections strengthened by such a course of reading; and whether, above all, the Holy Spirit is not grieved and quenched, and the soul laid open, and defenceless, to the incursions of its spiritual enemy.

We have thus specified some of the injurious tendencies of novels and novel-reading, with reference to that large class of compositions in which no particular benefit or injury was intended by their authors. We do not mean to contend that all these mischiefs apply to every case; but one point at least is clear, that as we daily pray, "Lead us not into temptation;" we are in duty bound as Christians to avoid those sources of temptation which fall in our way; of which sources, habits of trifling and injurious reading are, in the present day, one of very considerable magnitude.

We had intended to discuss, at some length, the third class of works of fiction; namely, those which are written with a decidedly *good* intention; but the extent of our remarks on the last topic will render it necessary for us to content ourselves with a very few observations. We may possibly resume the subject on some other occasion.

With respect to living novelists—for our limits do not allow of our casting a retrospective glance—we should be inclined, upon the whole, to place Miss Edgeworth among those writers of fiction, whose publications have usually the merit of being written for an avowedly useful purpose. Her tales are for the most part sober and sensible, copied from real life, and free from what is enervating and inflammatory. She has generally pursued some moral object; not merely winding up her narrative with a few tame reflections, which can seldom or never counteract the general impression of a novel, but making it her study throughout its whole texture to aim at a well-defined and beneficial object. In this respect we must place many of her tales in a much higher moral rank than those of the author of Waverley, who seems generally to write without any better object in view than his own profit and the amusement of his readers. With his splendid talents, without quitting the line of writing which he has chosen, what benefit might he not have conferred on his country, had he resolutely determined that every one of his volumes should be the vehicle for inculcating some useful truth or impressing some neglected duty; and that he would never, on any occasion, record a line or sentiment which might wound religion or injure the mind of his reader. His elevating delineation of Jeannie Deans, already alluded to, proves that, had he seen fit, he might have ranked high among the *moralists* of his country; and this without any sacrifice, but such as would have done equal honour to his heart and his understanding. Let us hope, even yet, that the unknown author will reconsider the responsibility which devolves upon the possession of talents such as his, and will dedicate his remaining works to purposes of higher aim than mere entertainment, and make it his first and greatest effort, if not soaring high like Milton "to vindicate the ways of God to man," at least to endeavour, with the conscientious author of the Rambler, "to add ardour to virtue, and confidence to truth."

We have spoken with due respect of the generally moral *intention* of Miss Edgeworth's tales; but still her's is a world without religion, and consequently her whole fabric rests on an insecure and unchristian foundation. Of late years there has been a rapid multiplication of works of fiction, intended to supply this defect. The justly celebrated Cœlebs of Mrs.

Hannah More, to say nothing of her equally celebrated, and no less useful, Cheap Repository Tracts, seems to have formed the model for this species of composition, and scarcely a winter now passes without an addition of several volumes to this popular species of literature. Half a score, at least, of tales of this class are, at the present moment, candidates for admission into our review department, and as many more may probably issue from the press before we, after our tardy fashion, can address ourselves, if ever we do so, to the task of deciding on their respective merits.

Of works written for the express purpose of usefulness, we certainly do not feel disposed to speak otherwise than with all possible respect; and it cannot be doubted, that much good has in many cases been effected by means of publications of this class. We think, however, that the taste for them is increasing far beyond what is desirable; and we venture to submit, whether a habit of *religious* novel-reading may not be more or less attended by some of the inconveniences which we have enumerated as applicable to novel-reading in general. Such works are often highly serviceable in the family circle; but still they are works of mere fiction, and unless duly selected, and indulged in with moderation, may generate a taste for idle and desultory reading, with a love of excitement, and an aversion to more solid studies; and may serve as a stepping-stone to novel-reading of a less discriminate character. We might add also, that even a professedly religious novel is not of necessity judicious in all its parts, and may in some instances be open to severe censure. We are unwilling to allude to particular examples, especially as our space will not allow of our bringing forward the proofs that would be necessary to justify our animadversions; but it is obvious that, with the best possible motives in the writer, scenes may be disclosed which will have the effect of stimulating rather than repressing an already corrupted imagination, as well as of instructing the more artless reader on a variety of points, where "ignorance *is* bliss," and it *is* "folly to be wise." The very correctness of the writer's own mind, and his unfeigned abhorrence of evil, may lead him to employ language which, to less chastised imaginations, is productive of effects the opposite to those which he intended. Accustomed himself almost instinctively to measure character by the strict standard of Scripture, and not at all inclined to love vice because it happens to be connected with agreeable qualities; or to disesteem virtue, because it is sometimes arrayed in a homely garb; he may so draw his personages, and weave his incidents as to make his less scrupulous readers take part with his bad characters against his good ones. Besides all which, a professedly religious novel may chance to be written in a flippant, or satirical spirit; or it may betray bad taste or bad temper; or it may be so extremely unfair in its selection of incidents and arguments, especially on such subjects as the love of the world, and worldly company, and worldly amusements, that the recoil may be more dangerous than the intended stroke; or it may betray such an ignorance of men and manners, that its estimate will pass for nothing with those for whose benefit it was designed; or it may be founded on occurrences, (for instance, a tale of seduction,) which ought not so much as to be named in a Christian family, except as they may happen for a moment to *force* themselves into notice, and then to be dismissed with a few brief and temperate remarks, rather than dwelt on, as they are in some professedly religious novels, till the mind is saturated with unseemly contemplations.

But our limits warn us to forbear,

otherwise we should have been inclined to have dropped a few suggestions respecting another very important class of semi-novels, professing to be written for good and useful purposes; we mean, the modern race of tales for children, both of the moral and the religious cast. To the utility and excellence of some of these, we should have given our willing testimony; while, perhaps, we should have felt it right to inquire whether an over indulgence even in works of this description, in childhood and youth, may not be productive of some of the evil effects which we have mentioned as applying to novel-reading in general, particularly on the score of their stimulating effect, and of their tendency to create a distate for more thoughtful reading.

Our general estimate on the whole subject is, that it is primarily a question of *kind*, and then of *degree*. Works of the first of our three general classes are wholly inadmissible; those of the second are, wethink, generally inexpedient, and often positively, however undesignedly, injurious. There may be and are partial exceptions; for example, some of the historical and graphical sketches in the Waverley Tales, and many single characters and descriptions in these and other novels, well calculated to foster virtuous, disinterested, and magnanimous feelings. But the composition of such works *as a whole*, and when judged of by scriptural principles, is in almost every instance found to be liable to just objection. Where, however, specific objections do not apply, it is a *habit* of trifling reading, rather than the perusal of an occasional volume, that is chiefly to be dreaded and deprecated; the rein is a more necessary implement than the spur in the management of the imagination at all times, but especially in this age of light and desultory reading, and with so powerful an inducement to an indulgence in works of fiction as is presented, to the more conscientious reader, by the literary attractions and somewhat guarded character of many of our modern tales and novels. With regard to the third class, there is still a strict necessity for great caution in the selection, and not less so for habits of self-control and a strong sense of duty in determining *the degree* in which an indulgence in such a line of reading shall be admitted. But after all that may be said or written on these questions abstractedly, their practical application must depend in a great degree upon the age, the habits, the temperament, the duties, the occupations, and the besetting sins of each individual.

Were we to wind up our review, like a sermon, with a familiar application, we should say; Fill up your time so fully with useful employments as to leave little leisure for pursuits of a doubtful character. Endeavour further to acquire such a strong sense of duty, such a taste for contemplations of a higher order, and such well-arranged habits of sacred study and devotion, as may supersede the temptation to devote to idle, if not injurious, amusement moments which may be so much more profitably given to the great concern of "making your calling and election sure." Keep in mind the claims which your family, your friends, and society have upon your hours of retirement; and the importance of so employing those hours, be they few or many, that both your mind and your body may be refreshed for the returning duties of each successive day. And lastly, guard against habits of idle curiosity; and be not ashamed to own that there are many *things* with which neither your time nor your taste permits you to be acquainted, and least of all with every new tale that happens to be the subject of popular conversation.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Life and Correspondence of Bishop Horsley; by his Son;—Provence and the Rhone; by J. Hughes;—One Thousand Fac-Similes of the Hand-writing of Eminent Englishmen;—Sermons and Miscellaneous Pieces; by the Rev. R. W. Mayow;—In two vols. octavo, with plates of the Egyptian Deities, Sections and Plans of the Egyptian Temples, and Tombs, ichnographical Plans of Thebes, Jerusalem, &c., Travels along the Mediterranean, and Parts adjacent, extending as far as the Second Cataract of the Nile, Jerusalem, Damascus, Balbec, Constantinople, Athens, Ioannina, the Ionian Isles, &c. &c., in the years 1816, 17, 18, in company with the Earl of Belmore; by R. Richardson, M.D.

In the press: Discourses on the Scripture Character of God; by the Rev. H. F. Burder;—The Wonders of the Vegetable Kingdom; by the Author of Select Female Biography;—The Fossils of the South Downs; by J. Mantell;—A Journey to the Oasis of Siwah, to ascertain the Site of the Temple of Ammon; by A. Linant;—Public Men of all Nations, living in 1822;—Two Poetical Works; also, A Tour on the Continent; and Ecclesiastical Sketches; by Wm. Wordsworth;—Essays on the Discipline of Children; by the Rev. W. Bamford.

The "Society for promoting Christian Knowledge in the Diocese of St. David's," has awarded a Premium of 50l. to Mr. H. V. Tebbs, Proctor, of Doctors' Commons, for the best Essay on "the Scripture Doctrine of Adultery and Divorce, and on the Criminal Character and Punishment of Adultery by the ancient Laws of England and other Countries." This Essay is in the press; as also, an Essay on "The Influence of a Moral Life in our Judgment in Matters of Faith" (John vii. 17); by the Rev. S. C. Wilks, A.M.: to which the Society awarded its premium for the best composition on that subject.

IRELAND.

The late population returns in Ireland present a large increase in the number of the inhabitants. The following are the totals:—

Leinster	1,785,702
Munster	2,005,363
Ulster	2,001,966
Connaught	1,053,918
	6,846,949

When the deficiencies in this table shall have been supplied, the total number may probably exceed seven millions.

POLAND.

A decree has been published, abolishing all the heads of the Jewish communities (called Kahal) in the kingdom of Poland. This measure is expected to be of great importance towards promoting the civilization and welfare of the Jews; as these national magistrates, it is said, not only opposed an invincible barrier of gross prejudices to the improvement of their countrymen, but were themselves frequently guilty of oppressive partiality.

RUSSIA.

A ukase was lately issued by the Emperor, commissioning the Governor-general of Siberia to inspect the governments under his care,—to collect upon the spot detailed information respecting their situation; to found upon this information the means for improving their condition, and to lay them before the Emperor.—The plans proposed by the Governor are approved; and, in consequence, this extensive region, comprehending various climates and tribes of inhabitants, instead of being any longer an inhospitable desert, will, it is hoped, enjoy the advantages of a united, civilized, and, we trust, religious country.

UNITED STATES.

The fourth census of the United States gives the population, including the New States, at 9,625,734. The slaves amount to about 1,531,436; and foreigners, not naturalized, to 53,646. The persons engaged in agriculture were 2,065,499; in commerce, 72,397; in manufactures, 349,247.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Contemplations on the last Discourses of our Blessed Saviour; by the Rev. J. Brewster, M.A 8vo. 7s. 6d.

A Sermon preached at the Consecration of the King's Chapel, annexed to the Pavilion at Brighton; by the Rev. Hugh Pearson, D.D. 1s. 6d.

MISCELLANEOUS.

Antiquities and other Curiosities of Ancient Rome; by the Rev. E. Burton. 8vo. 15s.

Frank: being the Sequel to Frank, in Easy Lessons; by Maria Edgeworth. 3 vols. 9s.

Rosamond: being the Sequel to Rosamond, in Early Lessons; by the same author. 2 vols. 5s.

The Greek Grammar of Augustus Matthiæ, translated into English; by the Rev. E. V. Blomfield. 2 vols. 8vo. 1l. 10s.

Moral Discipline; or, Elements of Self-Improvement; by the Rev. T. Finch. 1 vol. 12mo. 6s.

Advice to Young Ladies on Conduct and Improvement; by the Rev. T. Broadhurst. post 8vo. 6s.

No. I. of the Sunday School Biography. 4d.

Atlas of Ancient Geography, comprising 20 coloured maps; by Samuel Butler, D.D. 12s.

The History of France, from Clovis, to Louis XVI.; by the Rev. A. Ranken. Vol. IX. 8vo. 9s.

Memoirs of his Own Times; by Horace Walpole, Earl of Orford, from the Original MSS. found in the chest left, by his lordship's will, to be opened by the first Earl of Waldegrave who should attain his twenty-first year after 1800. 2 vols. royal 4to. 5l. 5s.

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The Third Volume of the Statistical Account, or Parochial Survey of Ireland; by W. S. Mason, Esq. 8vo. 1l.

Wakefield's Statistical and Political Account of Ireland. 2 vols. 4to.

A Journey from India over land to London; by Lieut. Thos. Lumsden. 8vo. 10s. 6d.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE following are a few passages from the "Monthly Extracts," continued from our last Number.

From the First Report of the Lutterworth Auxiliary Society.

"Towards the middle of the fourteenth century, an instrument was raised up of God, peculiarly fitted for the work he was appointed to execute; and a translation of the Bible into the English tongue was made in 1380, by that morning star of the reformation, the renowned John Wickliffe, Rector of Lutterworth. To him succeeded the happy Reformation, under the benign influences of which men are allowed and encouraged to read the word of God. And in our day the Bible Society has sprung up, under the fostering care of which Bibles are multiplying and circulating in a manner that fills the world with wonder. The Auxiliary of Lutterworth and the neighbourhood has, during this first year, been enabled to number upon its lists, (including that established in the town of Lutterworth,) thirteen Associations, embracing the supply of about sixteen villages."

From Mr. Charles Stokes Dudley.

"Nottingham, 1st Dec. 1821.

"It is with feelings of a truly satisfactory nature that I announce the esta-

blishment of the Nottingham Ladies' Branch Bible Society, and its seven connected Associations. As the districts are so arranged as to include on an average only about forty houses each, one hour in the week will be found sufficient for the discharge of the duties of a collector. The total number of ladies engaged exceeds three hundred, and the extent of population included may be estimated at 50,000. Of the necessity which existed for such an institution, and the inadequacy of all means of supply short of those which are furnished by Bible Associations, sufficient evidence will be found in the facts, that Nottingham was the second town of Great Britain in which an Auxiliary Society was established, and this institution has distributed within twelve years 20,000 Bibles and Testaments; yet the ladies have already obtained more than two thousand subscribers for copies at cost prices, although scarcely more than one third of the town has been visited."

From the Third Annual Report of the Jersey Female Auxiliary Society.

"Some respectable persons refuse to contribute, because, they say, the people were better forty years ago, when there existed no Bible Societies, than they are now. But those persons are requested to recollect, that forty years ago, education and learning were very rare in this island; that scarcely a servant or labourer of any description could read; that many masters were nearly as illiterate as their servants; that ladies themselves were but little instructed; that, if vice has increased with learning, it has not been with learning acquired from the Bible; for it is not an exaggeration to say, that three years ago not one family in ten of this island possessed a Bible. With the exception of a very few of Ostervald's folio edition, which had passed from hand to hand, there were scarcely any but the Bibles of John Calvin, in old French, printed in the 16th and 17th centuries, and hardly legible by the present generation. A woman of St. Ouen's parish, who has purchased seven Bibles from this Society, for different members of her family, all labourers or sailors, assured a member of this Committee, that she had saved more than one pound, twelve years ago, to purchase a Bible: that she had commissioned a friend going to Holland to buy her one, but he was not able to procure it. It has not been the Bible, then, which has corrupted the morals of the people: but the people have learned to read; the tree of knowledge has become accessible to them, the evil of which has been continually before their eyes, whilst the good has been out of sight. The thirst for knowledge has been fed by pernicious publications from the continent; by obscene songs and romances; and by the writings of sceptical and infidel false philosophers, who would have trampled equally upon the laws of God and man."

From the Annual Report of the Devon and Exeter Auxiliary Society.

"The issues of books from the depository in the past year have amounted to 1359 Bibles; 1098 Testaments;—making a total, from the establishment of the Society, of twenty-six thousand and thirty-three Bibles and Testaments."

FOREIGN.

From the Secretary of the Hudson's Bay Company.

"I am directed by the Governor and Committee of the Hudson's Bay Company to inform you, that Mr. Garry, a member of the Committee, having visited the territories of the Company in North America, during the past summer, directed his attention, among the various objects which came under his notice, to the consideration of the best mode of promoting religious instruction, and the consequent improvement of the moral conduct of the servants of the Company and of the other inhabitants of that country. As one mode of promoting these objects, an Auxiliary Bible Society was established." "I beg to inclose a draft for 103*l.* 11s. the amount of the subscriptions.

"The above Society comprehends the whole of the Hudson's Bay Company's territory; and has appointed officers at each of the following stations, viz. York, Red River Colony, Saschatchwan, Athabasca, Churchill, and Moose."

From the Rev. Dr. Pinkerton.

"The whole issues of Van Ess's Testament, up to the present date, have been 431,163 copies. The whole stock on hand will be found to be about 51,000 copies. In his treasury he has 9,000 florins, about 750*l.* sterling. The Committee of the Russian Bible Society have promised him a grant amounting to about 140*l.* and he expects to receive an equal sum from Amsterdam. These funds are intended to be employed in binding, for such persons as are too poor even to pay for the binding; whose num-

bers, especially among the Catholic peasantry, the Professor states to be very great. The issues of copies from the beginning of this year up to the present date have been 27,096."

From the Rev. Drs. Paterson and Henderson.

"Kherson, 28th June O. S. 1821.

"From Khotin we directed our course through the Russian part of Moldavia to Skoulani, in itself an inconsiderable village, but of importance on account of its Quarantine established on the left bank of the Pruth. What rendered it peculiarly interesting at this time, was, its being the great resort of the emigrants from the northern parts of European Turkey, of whom not fewer than 18,000 had passed the Quarantine before our arrival. How many thousands might be in the place, and on the opposite bank of the river, anxiously waiting for an opportunity of passing in the boat, we could not determine; but such a scene of confusion we never before witnessed. Rich and poor were encamped together under the open heavens, surrounded by every thing valuable that they had been able to carry along with them; but, we fear, most of them destitute of the most precious of all treasures, the holy Scriptures. To adopt measures for putting such of them as could read in possession of this invaluable book, we considered to be an object which imperiously demanded the attention of the Committee in Kishinew, and accordingly resolved to bring it before them immediately on our arrival in that place.—It is, perhaps, known to you, that his Eminence, the Exarch Gabriel, who was such a warm friend to the Bible Society, left this earthly scene in the course of last spring; but in his Vicar, the worthy Demetrius, Bishop of Ackermann and Bender, we found one of the most zealous and active promoters of the cause that we have met with in the course of our journey. Having said thus much, (and less in justice we could not have said), we almost feel ourselves at a loss for terms in which to express our high opinion of his valuable coadjutor, the Archimandrite and Rector Ireneus, and his excellency General Insov, who is not only the chief of this government, but has also the care of all the colonies in the south of Russia. After having been favoured with numerous conversations with these and other active members of the Society, in the course of which we had opportunities of becoming thoroughly acquainted with its affairs, we had the pleasure, on the morning of the 16th of June, of attending the meeting of the Committee, at which were present, besides the Governor-General, the Governor, Vice-Governor, and Bishop, the Armenian Archbishop Gregorius, and Daniel, Metropolitan of Adrianople, who, together with several other dignitaries of the Greek Church, have taken refuge in this quarter from the fury of the Turks.

"The attention of the Committee was directed to the subject of the Bulgarian version of the New Testament. They conceived it to be their duty to attempt something towards supplying the wants of the 30,000 people of that nation, who are settled as colonists in Bessarabia, and accordingly resolved to recommend it to the Committee in Petersburgh, to print 2000 copies of the Gospel of Luke by way of experiment.

"The manner in which the business of this Committee was conducted afforded us the highest satisfaction. They are burning with impatience to recommence their exertions in the northern parts of Turkey, and much may be expected from their zeal for the good cause, when peace shall be restored to those quarters.

"From Kishinew we proceeded to Bender, where we crossed the Dniester, and were obliged to submit to a partial quarantine, and prosecuted our journey across the Steppe to Odessa, where, by the Divine blessing, we arrived in peace and safety on the 12th instant.

"On account of the preparations that were making for the solemn interment of the late Patriarch of Constantinople, we could not obtain a meeting of the Committee before the evening of the 15th; but this delay was amply recompensed by its affording an opportunity for the excellent Demetrius, and two of his Archimandrites, who had arrived to assist in the performance of the funeral rites, to favour the meeting with their presence and counsel. Besides going through the routine of business which we usually had to transact with the Committee, and which it is unnecessary to report here, we brought before the meeting the importance of furnishing an adequate supply of the New Testament to the numerous body of Greek refugees at present in the town, and urged the measure by the consideration

of the provision that had just been made for their temporal necessities by the munificent gift of 100,000 roubles, which had been sent for this purpose by his Imperial Majesty. The proposition was cordially agreed to, and it was resolved to carry it into effect without delay."

"Astrachan, 31 Aug. O. S. 1821.

"The next Committee we visited, was that of the Don Cossacks, in whose capital (Novo-Tcherkask) we arrived in the forenoon of the 26th, and in the evening waited on the Hetman, from whom we met with the kindest reception, and who, as President of the Society, engaged to make immediate arrangements for a meeting of the Committee. The Bible Society, like almost every institution that exists in the country of the Don Cossacks, being in a great measure established on a military footing, presented quite a novel scene to our view. When visited by the Secretary, he appeared in uniform, with his sword by his side; and, when we attended the meeting of the Committee, we found ourselves to be the only persons in a civil dress, all the members being officers, and some of them of the first rank. It was a source of much pleasure to observe with what spirit they entered into the business, and how anxious they were to listen to any propositions which were made to them, for extending their sphere of usefulness. Since the formation of the Society they have collected not less than 33,168 rubles, which they have remitted to Petersburg for the general purposes of the institution, and brought into circulation about 3,000 copies of the Scriptures. Five shops have been opened for their sale in the town of Novo-Tcherkask; in ten of the most importants stanitzas, or settlements, depôts have been established, besides one in the Quarantine of Yagirlik, another at the mouth of the Don, and a third at that of the Calmius; and seven of the principal authorities in different settlements have charged themselves with the duties of correspondents or active agents of the Society. The Calmucs living in the vicinity of the Don have been furnished with the Gospel in their own language, which they receive with so much eagerness that they pay even a silver ruble for a copy. More than one-fifth of the Calmucs in this quarter are able to read; and, as the Cossacks are exceedingly zealous in calling their attention to the Scriptures, there is ground to hope that much good will be done in this way among these poor deluded votaries of Lamaic superstition. Considering the great number of Cossacks who are capable of reading, and the anxiety they discover to possess the word of God, the friends of the Bible Society may rest assured that their exertions could not have been directed towards a more favourable soil!"

"Odessa, Nov. 12, 1821.

"I have lately received a letter from Hilarion, informing me, that the transcription of his MS. was completed, and that he was preparing to depart for his bishopric (Ternova). As you may like to see a little of the good Bishop's sentiments, I translate a portion of his letter. 'I take with me,' he says, 'my manuscript, that when with God's permission I arrive at my diocese, and enjoy quiet, I may pursue the revision and correction of it. Friend and brother, I implore God, for this reason alone, to grant me life, that I may finish this work, and that I may thus manifest my gratitude to the Bible Society, which has chosen me to be its minister in this labour, and may fulfil my obligations to my nation by the completion of this undertaking which is dear to God.' He then says, he takes with him to Ternova one of his translators, to assist him in the translation and transcription. By the end of March he thinks the whole New Testament will be ready."

AFRICAN INSTITUTION.

The following interesting and affecting address "To the Friends of Africa," has just been circulated by the African Institution. We copy it into our pages with the hope of assisting its benevolent object, which we earnestly recommend to the attention of our readers. We are grieved to learn that the funds of the Institution are so very inadequate to the magnitude and public interest of its designs.

"Fifteen years have elapsed since Great Britain, by an Act of the Legislature, prohibited its subjects, under heavy penalties, from taking any part in that trade which has since been described, by the unanimous voice of the great powers of Europe, assembled in Congress at Vienna, as 'a scourge which has long desolated Africa, degraded Europe, and afflicted humanity;' and it is now classed by the British Parliament amongst the foulest crimes. Soon after the passing of this Act, a

considerable number of those who had strenuously exerted themselves through a long series of years, to expose the enormities inseparable from this horrid traffic, and to procure the co-operation of the Friends of Humanity in its Abolition, formed themselves into a Society, under the name of THE AFRICAN INSTITUTION, with a view, not only to promote the civilization of much-injured Africa, but also, as essential to this object, to watch most carefully over the conduct of those who might attempt to evade the Abolition Laws.

"Great Britain had the less difficulty in effecting the abolition of this traffic, by reason of the liberty of her Press, and the nature of her Government, which rendered it comparatively easy to convey the necessary information respecting the real character of this trade to all classes of Society. But the case is very different in many of the nations of the Continent. In few, perhaps in none of them, do the same facilities to the diffusion of knowledge and the forming of Societies for the objects of benevolence exist; and consequently very erroneous ideas prevail abroad on the subject of the African Slave Trade.

"The information received from time to time by the African Institution—of the horrid crimes perpetrated in Africa, and on the high seas, by miscreants who make it their business to buy and sell their fellow-creatures, and of the alarming increase of this abominable traffic under the flags of France, Spain, Portugal, and the Netherlands—is of such a nature, as to render it the duty of the Institution to give the utmost publicity to the facts which are constantly coming to their knowledge, and to call the attention of the British Nation, in a very particular manner, to the enormities now practised upon the persons of the helpless children of Africa; enormities never exceeded in the annals of oppression and cruelty. At the present moment vast numbers of innocent men, women, and children, are languishing in the bands of their tormentors; many are suffering a most cruel and lingering death, by suffocation in the holds of Slave-ships; thousands are on their way to interminable slavery, to which they will infallibly be consigned, unless previously released by death, or rescued by the intervention of some merciful hand, from those dealers in human blood, whom the American Government has declared to be pirates, and who, instead of being protected and sheltered, ought to be branded by every civilized State as enemies to the human race.

"The African Institution is persuaded that in France, now most deeply implicated in this cruel traffic, as well as in the Netherlands, Portugal, and Spain, the public at large are not yet informed of the real nature and vast extent of the crimes daily and hourly perpetrated by the subjects of their respective countries, who are engaged in the African Slave Trade. The Directors have therefore determined, if furnished with the means, to publish in various languages the facts which are almost daily communicated to them, in the firm conviction that, when these facts shall be generally known, the wise and the good of all nations will rise up, and, with the voice as of one man, solicit their respective Governments to abolish a traffic marked in every stage with blood, disgraceful to every nation that does not use the greatest exertions for its utter extinction, and a standing reproach to the Christian name.

"The African Institution, therefore, invites the friends of humanity and religion to its Sixteenth Anniversary Meeting, to be holden at the Free-Masons' Hall, on Friday the 10th May next; at which meeting his Royal Highness the Duke of Gloucester will take the chair. It is intended, on that occasion, to bring forward certain resolutions, which will doubtless be supported by several of those Members of Parliament who have so frequently distinguished themselves by pleading for Africa in the great council of the nation."

We understand that tickets of admission for ladies or gentleman may be had by application at the Office of the Institution, No. 3, Fludyer Street, Westminster.

EDUCATION IN RUSSIA.

The following account of the establishment of the "School of Industry" at Homel in Russia, is taken from the periodical Extracts of "Correspondence" of the British and Foreign School Society."

"The establishment of the Institution for the poor and destitute children of the peasantry at Homel, in the government of Mogiloff, was one of those experiments which are considered as mere visionary schemes, until their practicability and utility are clearly demon-

strated. The object of my journey, was to introduce the British system of education into Russia; but arriving at Homel*, the estate of Count Romanzoff, where the first school was to be established, an unforseen obstacle presented itself; not more than 30 or 40 boys could be collected in one village, and the villages were so distant from each other, as entirely to preclude the possibility of the children of one village attending the school of another. Count Romanzoff being informed that the advantages of the new system would not be conspicuous in a school of 40 boys, and that 200 would be necessary to display it to advantage, was quite at a loss how they were to be collected; and this circumstance seemed for a while to cloud my prospects of success. Having however, in my journeys through the different villages of the Count's estate, observed a number of miserable ragged dirty children begging from door to door, and being informed that they were orphans, who had no means of support but soliciting charity, I conceived the plan of rescuing these poor little creatures from misery, ignorance, and vice, by the establishment of a 'School of Industry,' in which they might by their own labour contribute something towards their support. The plan was objected to by many as being impracticable: the chief argument urged was, that the children being accustomed to a life of vagrant idleness, could never be brought to contribute in any material degree toward their own support. But fortunately the two principal persons of the place were of a different opinion, and upon a proper statement being made to Count Romanzoff and General Derabin†, it was resolved to erect a large building for the accommodation of the boys; and to inclose a considerable piece of land for a kitchen garden, in which they were to labour during the summer season. The erection of the building necessarily occupied a considerable time, but the Count granted me the use of the right wing of his own house, and I soon collected 50 poor boys from the villages. The barbarous rudeness of their manners, corresponded with their miserable appearance: the generality of them had long filthy hair, dirty faces and tattered garments; no shoes, no stockings; and with looks expressive of hunger and misery: such they were, and such they would have continued to be until, being completely accustomed to a wandering, idle, vicious life, and quite unfit to fill any useful station, they would have turned out pests to society, had they not been rescued by the benevolent kindness of their noble master. About a fortnight afterwards they were all neatly clothed, and on the 9th of December, 1818, the school was publicly opened and consecrated according to the rites of the Greek Church. The ragged little beggars were now metamorphosed into clean orderly scholars, who seemed to pride themselves not a little on their improved appearance.

"They had all by this time learned the alphabet, and some to write upon slates; and they performed the evolutions of the system, to the admiration of the spectators, who began to be convinced that peasants, though slaves, are human beings. My chief object in taking these fifty boys under instruction before the school-room was built, was to prepare them to act as monitors, and the rapidity with which they learned was truly astonishing. Their excessive natural stupidity had been urged as a reason for not attempting to instruct them; but it now appeared that human nature is the same in every country and in all classes, and that the difference which we observe between the highly polished inhabitants of France, England, and other countries of Europe, and the barbarian, arises solely from habit, example, and education. Order was soon introduced into the new institution, and the children were arranged into different classes of labour according to their age and strength: the eldest of the boys were appointed to be carpenters, shoemakers, or smiths, according to their own choice, while of the younger and more feeble, some were employed in splitting the bark of the Linden tree, and others in platting it into shoes; some platting straw for hats, others in preparing willows for making baskets, and some in making fishing nets. The hour of assembling in school during summer, was

* There are 17,000 male peasants on this estate, one town, and between 80 and 90 villages.

† General Derabin, a gentleman of eminent talents and liberal sentiments, had the entire management of the estate, the Count being too feeble to take an active part. The General had been in England, and spoke English well.

seven in the morning; and they came out again at ten; three hours a day being amply sufficient to teach them reading, writing and the four first rules of arithmetic, in two years. From ten to eleven they were allowed to play; at eleven the dinner bell rung, and they proceeded two and two to the dining-room, where grace was distinctly pronounced by the Monitor of the day, whose duty it was to read to his companions, while eating their dinners, a portion of the holy Scriptures. At twelve o'clock they arranged themselves in classes according to their employments, and proceeded to their different masters to their work; from which they generally returned about eight in the evening; at nine they supped, and immediately after supper their names were called over by the monitor-general, and those absent marked down for inquiry the following day; which being done, and the evening hymn sung by them, they retired to rest. Eight months after the opening of the school, more than 60 children went in procession to their benefactor Count Romanzoff, dressed in clothes and shoes of their own making. Such was the delight experienced by his Excellency on this occasion that he ordered them a better dinner than usual, and promised to partake of it with them, which promise he fulfilled, to the inexpressible pleasure of the poor children. From this time the institution continued to prosper, and even those who had opposed it joined in praising it: the children made rapid progress both in learning and their trades, and became cheerful, obliging, and industrious.

"A strict observance of the Sabbath was not forgotten in the institution, and that part of the day not spent in church was appropriated to reading extracts from the holy Scriptures.

"By means of the school at Homel, the British system of education was spread to Poland, where hitherto the strongest prejudices had existed against instructing the peasantry. Mr. Radovitch, a young man of an amiable disposition, was sent by the university of Vilno, to study the system, which he did with the greatest assidnity; and soon after his return, three schools were established for the poor, upon the new plan, and according to the last accounts from thence, they were actively employed in the establishment of more.

"In April 1821, the school at Homel being completely established and a plan laid down for extending the means of instruction to all the villages of the Count's estate, I left Homel to return to England, and never shall I forget the artless demonstrations of sorrow and affection which were manifested by the children at my departure."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE, whatever may be its external appearance of tranquillity, is evidently far from being in a state of repose. Paris indeed is quiet, and the insurrections in the provinces appear to have been suppressed; but the very circumstance of various plots having been discovered shews the feverish state of the public mind. If it be true that the army also is discontented, its obedient and willing concurrence, in the case of any popular ferment, for the support of the measures of the present government, would of course be somewhat problematical.—The ministerial estimates of expenditure have been carried in the chamber of deputies, but not without considerable opposition from the left side. On the discussions which have taken place on that part of the Budget which respects the colonies, and which involves the question of the Slave-trade, and the re-possession of Hayti, we shall hereafter have much to say, as well as on the course which the same questions have taken in the chamber of peers. Our limits are too contracted to admit of our entering on the subject this month.

The viscount de Chateaubriand, well known by a variety of interesting works, has arrived in this country as ambassador from France.

SPAIN.—The internal affairs of Spain appear to be improving. The partial disturbances which occasionally occur,

are not probably more frequent or more serious than were naturally to be expected under all the circumstances of so complete a revolution as that country has undergone; and to such disturbances it may continue occasionally liable, as long as the memory of their losses remains fresh in the minds of those who have suffered by the late changes, or any hope, however feeble, is entertained by them of subverting the new order of things. The priests are some of the chief agents in these disturbances; and their influence over the minds of the Spanish population, it may reasonably be supposed, continues to be very considerable. In the mean time, the new Cortes are pursuing their labours apparently with firmness and prudence; and they seem anxious to maintain, what is essentially necessary for the consolidation of the late changes—a good understanding with the executive government. We would trust that their late measures, as respects the suppression of the Slave-trade, if they are adopted in good faith, will bring down the blessing of God upon their future plans and deliberations.

TURKEY.—The question of a Russian and Turkish war has continued to be debated throughout Europe, with as much contrariety of opinion as ever. All that wears the appearance of certainty on the subject is, that Turkey persists in refusing to accede to the Russian ultimatum; and that, contrary to the wishes of most of the powers of Europe, both parties are preparing — Russia offensively, and Turkey defensively—for hostilities. A few weeks, at most, will now probably put a period to this suspense. Russia certainly is not likely to lose, in protracted negociations, the favourable season for opening the campaign, which is fast approaching. The ardour and fanaticism of the Turkish populace are also stated to be excessive; and it is much to be feared that the first breaking out of war will be attended with fearful torrents of Christian blood; unless timely flight should rescue the victims from the barbarity of their oppressors.

DOMESTIC.

The usual recess at Easter has abridged the sittings of Parliament, and suspended the discussion of some of the important subjects which are entered on its Journals for investigation. Still, the month has not passed without some interesting discussions. The state of the agricultural interest, in particular, has undergone much consideration. The Report of the Committee appointed to inquire into the subject, has served chiefly to shew, that the distresses complained of are not within the scope of legislative alleviation, except by measures which would be most injurious and unjust to the community at large. The Report indeed scarcely goes beyond mere hints and suggestions. One of its principal recommendations is, that the sum of one million of money should be advanced by the public on grain, to be placed in deposit, and thus temporarily withdrawn from the market. Such a measure would be too limited in its effects to make it an object of much public concern, whether it is adopted or not; but *the principle* is clearly an unwise one; and should Providence mercifully bestow another plentiful harvest, the measure would recoil with augmented injury on those who sought the benefit of the provision. Another suggestion in the Report is, that a variable duty should be imposed on foreign corn, to be regulated by the average prices; these prices being reduced in proportion to the increased value of money since 1815. The Report, in conclusion, strongly recommends, that, whenever circumstances will allow of it, a fixed and uniform scale of duties should be substituted for the present system.—A most important debate has also taken place on the state of Ireland, but at too late a period of the month, to permit our adverting to it so fully as we wish to do. We shall reserve the subject for our next Number.

ECCLESIASTICAL PREFERMENTS.

Rev. C. J. Blomfield, D.D. (Rector of St. Botolph's, Bishopsgate), to be Archdeacon of Colchester.

Rev. G. Holcombe, D.D. to be a Prebendary of Westminster; *vice* Blomberg.

Hon. and Rev. J. E. Boscawen, M.A. to be Canon or Prebendary of Canterbury; *vice* Holcombe.

Rev. John Greenly, to St. Thomas's Perpetual Curacy, Salisbury.

Rev. A. Owen (Rector of Stapleton, and Minister of St. Julian's, Shrewsbury), to be Archdeacon of Salop.

Rev. F. W. Blomberg, M.A. to be Canon Residentiary of St. Paul's Cathedral, *vice* Dr. Samuel Ryder Weston, dec.

Rev. Richard Conington, Minister of the new Chapel at Boston.

Rev. Charles Ingle, Orston V. Notts.

Rev. H. Boucher, Hilton V. Dorsetsh.

Rev. John Henry Hogarth, Stifford R. Essex.

Rev. Edward Elms, Itchingfield R. Sussex.

Rev. Thomas Marwood, English Bicknor R. co. Gloucester.

Rev. John Boyse, Kitnor, *alias* Culborne, R. Somerset.

Rev. Thomas Fownes Luttrell, Minehead V. Somerset.

Rev. Mr. Williams, Fitz R. Shropshire.

Rev. C. Penrice, Little Plumstead R. with Witton and Brundall annexed, Norfolk.

Rev. W. W. Bagnell, to the Perpetual Cure of Clyst Honiton, Devon.

Rev. T. Livingstone, Bigbury R. Devon.

Rev. G. Bellett, Sampford-Arundell V. Somerset.

Rev. James Hoste, Empingham V. Rutlandshire.

Rev. N. M. Hacker, Kiddington R. Oxon.

Rev. T. Thompson, Adlington V. Yorkshire.

Rev. Henry Ingilby, Swallow and Rigby RR. Lincolnshire.

Rev. F. Ellis, Lassam R. Hants.

Rev. S. King, Lattimer's Perp. Cur. Bucks.

Rev. Richard Waldy, A.M. to be Domestic Chaplain to the Dowager Lady Vernon.

Rev. H. K. Bonney, to the Archdeaconry of Bedford.

Rev. J. T. Hurlock, D.D. to the Prebend of Husborne and Burbage, at Salisbury.

Rev. John Moore (Archdeacon of Exeter), to a Prebend in Exeter Cathedral.

Rev. T. Watson, Thurlton R. Norfolk.

Rev. W. H. White, St. Mary Bredin V. Canterbury.

Rev. C. Penrice, Little Plumstead R. with Witton and Brundall annexed, Norfolk.

Rev. H. Wilson, Collingburn Ducis R. Wilts.

Rev. R. Skinner, Sampford Peverell R. Devon.

Rev. T. Tattershall, St. Matthew's Perp. Cur. Liverpool.

Rev. Dr. Wylde, Waltham R. Norfolk.

Rev. J. Hodgkinson, Leigh R. Lancashire.

Rev. W. Wilkinson, Sowerby Chapelry, near Thirsk, Yorkshire.

Rev. C. Ford, Billingford R. Norfolk.

Rev. H. Dawson, Bunwell R. Norfolk.

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Rev. J. Hurt, Beeston V. Notts.

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Rev. C. Boyle, Tamerton Folliot V. Devon.

Rev. J. Hodgkinson, Leigh V. Lancashire.

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Rev. Henry Conyn, Monathon, otherwise Manacan V. Cornwall.

Rev. John Jeffery, D.D. Exton R. Somerset.

Rev. H. Boulton, Sibsey V. Lincolnsh.

Rev. R. T. Meade, Marston Bigot R. Somersetshire.

Rev. P. George, Aycliffe V. Durham.

Rev. J. Miller, a Minor Canon in Durham Cathedral.

Rev. E. Day, Kirby Bedon St. Andrew R. Norfolk.

Rev. J. Spurway, Pitt Portion R. in the Church of Tiverton.

Rev. W. J. Birdwood, Holme V. Devon.

Rev. George Coke, Aylton R. Herefordshire.

Rev. Wm. Nourse, Clapham R. Suss.

Rev. John Webb (Minor Canon of Gloucester), Cardiff V.

Rev. M. Vicars, Allhallows R. Exeter.

Rev. John Strode Foot, Liskeard V.

Rev. Joseph Ashbridge, Heath V. Derbyshire.

ANSWERS TO CORRESPONDENTS.

SCRUTATOR; PHILO-CLERICUS; W. D.; B. B.; φιλομαθης; "NOTICE SUR M. R.;" F.; CLER. GLOU.; S. E. H.; A CONSTANT READER; J. J.; W. M.; φ. π.; R. C. H.; Πιστις; Θηρευτης; and "Remarks on the Peterborough Questions;" have been received, and are under consideration.

The Rev. G. T.'s packet is at our Publisher's.

It is not consistent with our plan to enter into the engagement J. L——R proposes.

We assure ——, that it is far from our wish unnecessarily to give offence to any conscientious Dissenter.

ERRATUM.

P. 175, col. 2, instead of line 3, *read* the human body and soul.

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CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

REMARKS ON AN OBJECTION SOMETIMES URGED AGAINST CHRISTIANITY, "THAT THE STRICT CONFORMITY WHICH IT REQUIRES TO ITS DOCTRINES AND SPIRIT, RENDERS THOSE WHO EMBRACE IT INDIFFERENT TO THE BEST INTERESTS OF MANKIND, BY PRODUCING A DISTASTE FOR SCIENCE AND GENERAL LITERATURE."

THERE ever have been, and no doubt ever will be, numerous objections urged against the Christian religion, more or less dangerous according to the degree of plausibility and ingenuity exercised in their contrivance. In almost every class of society, there are persons, actuated either by the pride of displaying their powers of argumentation, however sophistically employed; or by the ambition of making converts to their opinions, or by a spirit of misanthropy, which seems to enjoy a pleasure in destroying the happy feelings and delightful prospects of others; who endeavour to undermine the religious sentiments of all within their influence. Among the lower classes of the community, the objections to Christianity are, for the most part, little more than an apology for a refusal to sacrifice the gross pleasures of sensuality to the purity required by its precepts; but in the higher orders of society, there are, in addition to these objections, others of a more refined nature, connected with intellectual enjoyments. The attempts to diffuse a spirit of infidelity and anarchy among the poor and ignorant, have succeeded less than the promoters of the scheme expected; and we may indulge a hope, that the circulation of the holy Scriptures, and of moral and religious writings grounded on them, with the co-operative exertions of enlightened and good men, will effectually check its progress. But, in the higher orders, where evil principles are far more detrimental to the well-being of society, not only by their effects on the individuals immediately concerned, but by means of the influence of their example, it is much to be feared, that infidelity exists to a great degree, and indecision of religious character to a still greater.

The objection which is the subject of the present remarks, is, in some circles, of frequent occurrence. It is urged, that the Christian religion is inimical to the welfare of society, from the alleged circumstance that a strict conformity to its doctrines and spirit militates against the best interests of mankind, by producing an indifference to science and literature. The objection is not one of the most formidable character; but, as even trifling and accidental objections are often found to operate with a force to which they are by no means entitled, it merits investigation, in order that it may be divested of that indistinct and dangerous influence, which the most impotent objection may assume when its real claims are but little understood. In common with almost every other objection, the one in question applies not so much to a mere nominal

profession of Christianity, as to a course of action in conformity with its doctrines and spirit. So long as an assent to the Christian faith is of so vague and general a character, as to cause no decided difference between the conduct of those who profess to believe it, and of those who discard it, Christianity will not be reproached; but when its power becomes evident by the transformation of the character of those who receive it into the likeness of its great Author, when every stage of advancement in spiritual knowledge is followed by a correspondent conformity in practice, the spirit of the world will rise in opposition to it, and the truth of the declaration of our Lord will be rendered evident, That as the world despised him, so it would despise his followers.

To enter fairly into the character of the objection in question, it is necessary first to consider an assumption contained in it; namely, that science and literature are objects of the first interest to mankind. That they are of very high importance to his temporal welfare will not be denied; and every true philanthropist must rejoice in the effects of general literature as connected with the higher degrees of civilization, the refinements of taste, and the enlargement of the human mind; and must acknowledge with delight the benefits of science in various circumstances of life. A man who thus forms a large and sober estimate, will not detract from the just praise of literature by dwelling on the morbid sensibility which sometimes accompanies an excessive indulgence in works of mere sentiment and imagination; which result is but an abuse of literature; nor will he urge the unamiable dispositions and habits which occasionally accompany an acquaintance with science; for such effects are not by any means a necessary consequence of intellectual improvement, and examples of an opposite kind are not few in number. The general benefit of science and literature he will perceive to be very great, even though in some unhappy instances they should be associated with vice or infidelity itself; and he will look forward with anxious expectation to the time when they shall occupy their proper stations, as handmaids to religion.

But whatever conveniences or luxuries may be derived from science and literature, it is certainly not yet shewn, that the interests which they more directly promote are emphatically our *best* interests. The *best* interests of a being composed of an immaterial as well as a material part, must be viewed in relation to this composition of his nature. As far as spirit excels matter, so far must the interests of the soul be considered as of more importance than the interests of the body; and the interests of the soul, from the nature of that principle, must ever have relation to moral acquirements. Now, the great object of Christianity is to raise the soul to the highest enjoyments of which it is susceptible; and, in thus preparing it for blessedness hereafter, by the purifying influence of its doctrines, it elevates it to those sublime heights which, in figurative language, are called the "very gates of heaven." While it promises immortal pleasure in the world to come, it affords present pleasure by the enjoyment of that prospect, and by the means it uses to attain so exalted a state. It dissipates the anxiety which a reflecting spirit must otherwise feel in the contemplation of eternity. It yields that "peace which the world can neither give nor take away," that "peace which passeth understanding." It bestows the purest and most solid happiness in this world, and promises, on the surest grounds, an accession of joy in an immeasurable degree hereafter.

But if we consider Christianity even in its relation to the secular interests of mankind, so far from

abridging the rational enjoyments of life, it regulates and establishes, and therefore improves, them. It directs to the pursuit of whatever conduces to the welfare of man, in connexion with his intellectual improvement, his enjoyment of virtuous liberty, and the grateful use of providential blessings. In forbidding all dubious and inordinate gratification, it promotes essentially the temporal as well as the eternal interests of men. It is in this respect a doctrine advantageous to this life, as well as to the life to come.

But is it a fact that Christianity *has* militated, as is alleged, against the advancement of science and literature? That science has flourished, and that the arts have risen to a high degree of eminence in countries where the knowledge of the true God has been lost, is indeed certain both from historical evidence, and from the existence of works of art which have outlived their authors; but that the promulgation of the Gospel has checked the arts and sciences, either there or elsewhere, is contrary to the testimony of facts.

If we examine the *principles* of the Christian revelation relatively to this objection, we shall perceive that they were established on truly rational grounds. The miracles performed by the great Author of this doctrine, were directed immediately to the judgment of men, and called on them for a strict investigation and philosophical inquiry into the subject. Christianity did not, like the delusive religion of Mohammed, forbid inquiry, but courted it. One of the first effects it produced on the minds of men, was to excite a spirit of investigation on the strictest grounds of inductive philosophy.

The *history* of Christianity bears the same testimony. St. Paul directed Timothy to be diligent in his attention to study, and has incidentally evinced that he himself was a literary man, by his quotations from the heathen poets. He did not reject the learning he had acquired, but used it to the glory of God; though he accounted it nothing in comparison with the Divine truths he was commissioned to preach. And if we trace Christianity from the primitive ages to the present time, we shall find that many of the greatest promoters of science and literature have been zealous and conscientious Christians. The works of many of the fathers of the church, and the philosophical manner in which they defended their doctrine, prove them to have been well acquainted with all the learning of their day.

From the time that Rome was pillaged by the barbarians, who with presumptuous hands destroyed almost every vestige of art and literature within their reach, learning was preserved among the Christians in Constantinople. This appears to have been the retreat to which philosophy was driven, while the unsparing cruelty of unlettered heathens overran the other parts of Europe. Here literature found protection in the company of Christianity; and the philosopher and Christian were frequently identified in the same person. From this seat of learning, England received many of those rudiments of knowledge, which she afterwards cultivated so successfully. The crusaders who frequented Constantinople perceived the excellency and utility of science and literature, and took back with them to their own country, not only works of learning, but the spirit of research to profit by them.

If we pass through the dark ages, we shall occasionally see men who made great advances in learning; and we almost invariably perceive, that they were persons professionally connected with the Christian church. We are indebted for the history of the times to these men; having but little knowledge of those ages but what was furnished by monks and priests. The learned

languages, though but little known, were still cultivated by a few, who were induced to study them in order to be enabled to examine the holy Scriptures as originally written. As far as the true spirit of Christianity prevailed, so far was learning promoted: and the intellectual darkness of these ages was in proportion as the Divine light of Christianity was shaded.

But if we look at Christianity, when it emerged, at the Reformation, from this dark and chilling atmosphere, we shall perceive that learning rose with it; since which period, science and literature have ever flourished under its auspices. In theology especially, to which among the ancients was ever assigned the first place in the ranks of knowledge for its depth, its sublimity, and its importance, the friends of Christianity hold a situation of unrivalled preeminence; and even in ordinary literature, some of the most eminent kings, statesmen, lawyers, patriots, and philosophers, have been persons of decided Christian principle.

It is, however, one of the great excellencies of Christianity, that while the most learned can expatiate on the grandeur and magnificence of its disclosures, and are constrained to acknowledge themselves unequal to its sublimities and mysteries; its fundamental and essential doctrines are so clear, that the most simple may understand them; and such is its whole character, that the more we understand it, the more fully shall we be convinced, that a strict conformity to its requirements is, in every point of view, conducive to the best interests of man.

W. M.

To the Editor of the Christian Observer.

I HAVE read the modest observations of your correspondent D. R. N. on the right translation of Rom. ix. 3, and request permission to insert a few remarks in reply. The rendering which he mentions as adopted by Doddridge, and referred to by Scott, namely, "After the manner of Christ," originated, I believe, with the learned Dr. Waterland; but in vain have I sought for any instance noted by lexicographers, grammarians, or others, (and I have for this purpose consulted books of very copious reference), in which the preposition ἀπο has ever been so used; and to me at least it appears abundantly plain, that the *single* passage of the New Testament on which the proposition of Dr. Waterland is grounded, namely, 2 Tim. i. 3, cannot with propriety be considered as parallel to that now under consideration. A *form of expression* may *involve* that which no one term in that form was meant *by itself* to *express*; or, to come to the precise point, a phrase may strongly *imply* the descent of any particular custom, sentiment, or mode of worship, *from* father to son through successive generations, and thus most legitimately convey the idea of example and conformity to example; and yet we may not be at liberty to infer that the term signifying succession or descent, may with propriety be rendered, "After the manner or example." This I take to be precisely the case in the passage quoted by Dr. Waterland, (2 Tim. i. 3); nor does the learned Doctor's position appear to me to be tenable.

I come now to the rendering proposed by D. R. N., who supposes that the phraseology in the Septuagint version of Gen. iii. 14, and that of Rom. ix. 3, are strictly parallel; that is, that ἀνάθεμα εἶναι ἀπο του χριστου, is parallel with ἐπι καταρατος συ ἀπο παντων των κτηνων; (in English, "Cursed art thou *above* all cattle"); and he would translate the words of St. Paul, "Accursed *above* Christ." With the theology of the question, or, in other words, the improbability of St. Paul's thus instituting a *comparison*, in point of degree,

between the *infinite* sufferings of our blessed Lord, and those of a finite creature, especially where those of the latter are to exceed (D. R. N. says, "*if* possible,") even the intensity and ignominy, and depth of the former, I do not at present concern myself; I confine my remarks to the mere verbal interpretation of the passage. Can then the Greek preposition ἀπό, as found in Rom. ix. 3, be rendered by the English word, "above"? I have no hesitation in expressing a very decided opinion, that it cannot be so rendered, with propriety, in that passage. What I before observed, in substance, concerning the proposed version of ἀπό in 2 Tim. i. 3, that as part of a phrase, and by implication, it may convey the idea of that which it can never literally, and by itself, signify; I would repeat of the same preposition, in reference to the interpretation now proposed. In respect to the idea meant to be conveyed by any particular passage in which it is found, it may answer, in some sense or measure, to our word "above;" but never, as I conceive, was the English term "above" a literal translation of it. The meaning of the original Hebrew in Gen. iii. 14. when literally translated is, if I mistake not, "Cursed art thou *among* all cattle." So Poole in his Synopsis renders it, "*inter*;" and so Le Clere translates it in his Latin version of the Book of Genesis. And the idea intended to be conveyed, I presume, is this; that *among* all creatures, who were now to be subjected to a curse by Adam's sin, none should be so cursed as the serpent, in whose form the tempter had prevailed. Upon what grounds, then, did the Seventy use ἀπό when translating Gen. iii. 14? They strictly preserved the sense of the passage, but conveyed the meaning of it under a somewhat different form. "Cursed art thou *apart from* all cattle," is the literal interpretation of the Greek words; that is, Not only shalt thou be *separated* from their society, be looked upon with dislike, and avoided by them all, but thou shalt also be separated, or distinguished from them in the measure of that curse which shall henceforth attach to thee. If this be, as I believe it is, plainly and literally the sense of the passage, it will be sufficiently obvious, on what grounds translators, who did not always adhere very closely to the *letter* of the original, were induced to use the word alluded to.

There are, however, other passages in the Septuagint, (Deut. xiv. 2, and xvii. 20; Judges v. 24; 2 Kings xxi. 11, and Psalm xviii. 48,) where the word ἀπό occurs in the same signification; but to every one of them, if I mistake not, similar observations to those just made, will be found applicable. The same idea of *separation*, either in a good or a bad sense, pervades them all: this I take to be the only ground upon which ἀπό is ever rendered "above;" and such an idea, I think, D. R. N. will readily allow would by no means suit Rom. ix. 3, the passage under review. In consulting the passages in the Septuagint just referred to, I have remarked, (and perhaps it is worth noticing,) that ἀπό in all these cases is joined with nouns in the *plural* number. There is not one instance, so far as I can discover, where such a signification as that suggested by D. R. N., is attached to it, when joined to the singular number of a noun; and perhaps this form of expression is better calculated to express the clear preeminence, whether in a good or a bad point of view, of some one above *all others*, (as in the case of the serpent, Gen. iii. 14; and of Jael, Judges v. 24), than that which can be ascertained only by a nicer comparison of two individual things or persons with each other. I need not point out the bearing which this observation has on the present question.

I will only add, that the prepo-

sitions most commonly found in the Septuagint, in the same senses as we use the word "above," are παρα, ὑπερ, ὑπερανω, ἐπι and sometimes ἐκτος. I have not searched the Greek Testament for such a meaning of ἀπο as that spoken of by your correspondent; but neither Schleusner, Parkhurst, nor others whom I have consulted, give any thing that even approximates to such a rendering.

As to the real meaning of ἀπο τον χριστον in Rom. ix. 3, the most plausible opinion on the subject that I have ever met with, is that of the learned Dr. Zachary Pearce, (formerly Bishop of Rochester), in a note found in his Commentary on 1 Cor. xii. 3:—"In the Greek version of the Seventy," says the Bishop, "ἀναθεμα is often used to signify that which had been offered to God, and devoted to his service; for so, in Levit. xxvii. 29, we read παν ὁ εαν ἀνατεθη ἀπο των ἀνθρωπων, οὐ λυτρωσεται, ἀλλα θανατῳ θανατωθησεται, and the thing thus devoted is called ἀναθεμα, in ver. 28. From hence it appears that, when St. Paul, in Rom. ix. 3, wishes he was ἀναθεμα ἀπο τον χριστον for his brethren, he wishes not that he was ἀναθεμα *from Christ*, but *devoted by Christ to death* for them, and means that he was ready to lay down his life for their service." The same idea seems, (as I find from Poole's Synopsis, Rom. ix. 3.) to have occurred to two divines of no less reputation than Gomarus and Estius; and Mr. Parkhurst in his Lexicon, on the word ἀναθεμα, adopts the rendering just spoken of, though without any reference to the opinions of others; and under the word ἀπο he supports it by many citations from the New Testament, and some from classical authors. To these last *very many* might be added; and Schleusner's Lexicon, on the word ἀπο, may be profitably consulted on the point.

H.

To the Editor of the Christian Observer.

IN these days of missionary exertion, and particularly at the present season, when the Christian public have just been celebrating in this vast metropolis the triumphs of the Cross of Christ over heathen ignorance, superstition, and immorality, as displayed in the proceedings of so many of our charitable institutions, it may not be uninteresting to your readers to learn the sentiments entertained in the sixteenth century, respecting the duty and necessity of Missions, by that elegant and illustrious scholar, Erasmus; who, whatever were his feelings, exhibited a zeal for the extension of Christianity which does honour to his name, and tacitly rebukes the supine unconcern with which too many among us regard our Saviour's precept, "Go ye, and teach all nations." I therefore request your insertion of the following translation of an important passage in the "Ecclesiastes sive Concionator Evangelicus," of that eminent writer, with a fervent prayer that his earnest appeal may be instrumental in exciting a greater feeling of compassion for a perishing world among every class of your readers, and more particularly among the pious undergraduates of our universities, from whose ranks the church may expect her ablest and most devoted missionaries. If the length of the passage seem to need an apology, it will, I think, be found not only in its intrinsic value, but also in its literary merit, and the force and spirit of its composition.

S. E. H.

We are daily hearing the complaints of those who lament the depressed state of Christianity, and the circumscribed limits of a power which once embraced the world. If then their sorrow is genuine, their duty is plainly this, to wrestle with their Lord in fervent and continual prayer, that he would send

forth labourers into his harvest: or rather that he would commission the sower to go forth into his field, to scatter the precious seed of the word. Eternal God! what boundless regions are there where the Gospel seed has never fallen, or at most so sparingly that they are now over-run with tares! Christian Europe is the smallest division of the globe. Greece and Asia Minor, countries to which, in early times, the word of the Lord sounded out with power from Judea, are they not now groaning beneath the yoke of Mohammedan superstition, or sunk in the errors of a Church which has apostatized from the Catholic Faith? And in that immeasurable tract of country, peopled by different tongues and nations, from the shores of the Mediterranean eastward to the North Pacific Ocean, where do we see the banner of the Cross unfurled? Alas! is not Palestine itself, whence the light of the Gospel first shone out on a benighted world, trodden under foot of strangers, and oppressed by those who hate the name of Christ, and deny the Lord that bought them? What converts have we made among the swarthy tribes of Africa? Surely, in a world of

We live in a period which Erasmus would have rejoiced to see. When he penned this animated appeal on behalf of Christian Missions, Bible and Missionary and Jews' Societies had not arisen; the religion and literature of the Greek and Oriental Churches had not engaged the attention of the Christian world; Eastern and Western India had not heard the glad tidings of a Saviour; and the sons of Western Africa had not listened to the preaching of Christ crucified, in fourteen missionary stations. Much has indeed been effected; but infinitely more remains undone. We must not lay down our arms, as if victorious, when we have but entered on the war. The God of this world is not to be so easily subdued; and though we trust that his kingdom *shall* fall, the armies of the living God must gain many a hard-fought field, and many a self-devoted martyr be offered upon the sacrificed and service of the Church's faith, ere at the name of Jesus every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father.

such extent as this, there must be many a simple hearted, though rude and uncivilized, people, among whom it would not be difficult to win souls to Christ, if missionaries would come forward, and sow bountifully among them the incorruptible seed of the word of God! What shall we say, when daily discoveries are making of lands before unknown, and others are reported to exist, untrodden as yet by the foot of our countrymen? *not to mention those multitudes of the children of Abraham, whom the Lord has scattered among all people, from the one end of the earth even unto the other;*—not to mention the vast numbers of those who name the name of Christ, but depart not from iniquity; and the scarcely less numerous hosts of schismatics, infidels, and heretics? Oh! what a full accomplishment would attend that prophecy, "He must increase," if wise and faithful master-builders would go forth to raise new temples for the living God, and to cast down every one that has not its foundation on the Rock of ages: if "workmen who need not be ashamed," would go forth to sow the good seed, and to plant the tree of life, plucking up the tares, and rooting out every plant which their heavenly Father hath not planted. Doubtless, a glorious harvest would ultimately follow;—a harvest, not their own, but Christ's;—a harvest, not of wealth to themselves, but of souls to their Lord!

When our Saviour directed his followers to pray the Lord of the Harvest that he would send forth labourers into his harvest, the harvest truly was plenteous, but the labourers were few. Nor is this prayer less needful in the present day, while the fields of missionary exertion are so ample in their ex-

tent, and yet so little occupied. But when the command is given, Go *ye* also into the vineyard, all with one consent begin to make excuse. Alas! are there none from among the great body of a Christian clergy and a Christian laity, endued with the spirits of cherubim and seraphim, delighting to do the will of their Father who is in heaven? From these, then, let men come forward, and be chosen to the missionary office; men dead to the world, but alive unto God, who may faithfully proclaim among the Gentiles the blessed word of truth.

The difficulty of acquiring foreign languages is made by some a plea for inactivity. What!—could Themistocles of Athens gain in one year sufficient knowledge of a barbarous tongue to converse, without an interpreter, with the Persian monarch,—are earthly princes never at a loss for men well versed in the languages of various nations, to undertake their embassies,—and shall *we*, the servants of the King of kings, the ambassadors of Christ, shrink from the toils of study, in a service so exalted and sublime?

Do any fear, less such a service should leave them exposed to want, or destitute of the absolute necessaries of life? The Apostles of Christ, those first great missionaries of the Cross, who traversed countries barbarous and unknown, were always supplied with food and raiment. They remembered and depended on the promise of their Lord, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." But were it possible that our missionaries should meet with a people so poor or so ungrateful, as either to be incapable of affording, or wilfully to refuse, them support and habitations, let them imitate the disinterested conduct of St. Paul, who wrought with labour and travail, night and day, that he might not be chargeable unto any; who ministered to his own necessities, and to the necessities of his companions, with those very hands which he laid on the faithful, that they might receive the Holy Ghost, and with which he consecrated the body and blood of Christ, in the holy sacrament of his supper*.

Even miracles should not be wanting for the confirmation of the truth, if miracles were needed. Affections set on things above, and not on things on the earth; a holy life and conversation; that spirit of love which seeks the good of all,—which can bless, when reviled, and when persecuted, suffer; a rejoicing in hope, and patience in tribulation; a moderation known unto all men;—let *these* be the miracles which shall convince the astonished heathen, that the doctrines which our missionaries preach are doctrines according to godliness, and that their commission is sealed by Him, whose name alone is Jehovah, the most High over all the earth. By these holy dispositions, the Apostles, though able to work mighty signs and wonders, gained more converts to the faith of Christ than they did by miracles. The latter might be, and often were, attributed to magic, or to the aid of Beelzebub; the former proved that the Spirit of God was with them of a truth.

There may perhaps be some who are backward to assume the missionary office, because they count their lives dear unto them. But if it is appointed unto men once to

* No anxiety with respect to temporal provision needs *now deter* any from offering themselves as missionaries. Each society undertakes to support its own agents, in order that fit persons may be the more encouraged to go out, and that they may give their undivided labours and attention to the great work of evangelizing the heathen. Nor is the loss of life, from any other cause than illness, and the nature of the various climates, to be by any means apprehended; as our missionaries are always received with forbearance, and, in a great majority of cases, with reverence and delight.

die, what end can be more honourable, what death more happy, than that which is endured for the sake of Christ, and of his Gospel? Pilgrims to Jerusalem, from the farthest corners of the earth, fearlessly risk their safety, and many pay the forfeit of their lives: yet, for the sake of seeing I know not what, thousands yearly make the pilgrimage, regardless of the dangers to which they are exposed. To behold the ruins of Jerusalem is an object of no high importance; but to build the walls of the spiritual Zion, to set up the kingdom of Christ in the hearts of men, this is truly a great and noble undertaking. In the armies which are marshalled by the potentates of the earth, what numbers of brave spirits are there, who will boldly rush into the hottest of the battle, to gain the approbation of their prince or general, which they value more than their existence! And shall the Lord of Hosts, who holds out as the reward of his service an eternal crown of glory,—shall He find none who are willing to give up all for Him, and esteem his favour better than life? Death, it is true, will come, but not till the hour which is appointed of God; and though, in the times of the Apostles, the whole world was in a state of furious uproar, all of them lived to a full, and some to a very advanced, age. With Christ for our guardian and our shield, the fear of death should not disturb us; since his word is engaged that not a hair of our heads can fall to the ground without the knowledge and permission of our heavenly Father. But is it possible, that the fear of death can raise a barrier against missionary exertion, or that the love of life can seduce those from the duties of an Apostle, who have voluntarily stipulated to be instant in season and out of season, and to spend and be spent for Christ? To despise *wealth* is but a small attainment; heathen philosophers, unacquainted with our Lord or with his followers, have learned it; but to be ready and willing to sacrifice even *life* for the Gospel, forms a distinguishing feature in the character and spirit of an Apostle*.

* If this paper should meet the eye of any about to devote themselves to the office of missionaries, or already engaged in that truly honourable vocation, they will not peruse the following quotation from the writings of a bishop of our own church, without lively interest and spiritual profit. Speaking of the "feast and communion" of the body and blood of Christ, he says, "Herein we unite and join ourselves to the crucified Jesus; and so profess, that if he will have us bear his cross, we will not deny him. Nay, we declare that we will glory in nothing so much as in the cross of Christ, that we will rejoice in tribulation, and think it is given to us as an honour to suffer with him. This is the very height of Christianity, to which noble pitch we should earnestly strive by all means to arrive. Every drop of our blood should be ready to be poured out for that religion which Christ sealed with his own. And indeed, what better use can we make of our life, than to give it for him from whom we received it, and who gave his life for us? And how much better is it not to live at all, than to live with the mark and brand of cowards and fugitives from the Prince of Life and the Lord of Glory? O how much do we owe Thee, most blessed Redeemer! How great is the price which thou hast paid for the ransom of us, miserable sinners! Tongue cannot express it, nor thought conceive it." "What shall I render unto Thee for the incomprehensible benefits Thou hast bestowed upon me? I can give Thee no less than myself; which here I resign entirely into thy hands. Do thou dispose of me according to thy pleasure. It is but reasonable I should follow thee whithersoever thou leadest me. Though it be to thy cross, I refuse not to obey thy orders. Though I should die with thee, I hope I shall not in any wise deny thee." For there is no better use I can make of my life, than to spend it for thee. I esteem all things but loss, for the excellence of thy knowledge. I account not my life dear unto myself, so that I may finish my course with joy. It is Christ that

Go forth, then, I beseech you, in the strength of the Lord, and in the power of his might, ye champions of the church militant, conquering and to conquer! Take unto you the whole armour of God; having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of Peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God. Thus completely furnished, advance with Christian courage to the holy warfare. Cast down, slay, and utterly destroy, not your fellow-creatures, but ignorance, superstition, and vice: for thus to kill is to save alive*. Go forth, not to return laden with the spoils of those whom you may visit, but to enrich them with imperishable treasures. Think it more than an abundant recompence for your labours, if you shall be made the honoured instruments of rescuing souls from the hand of the destroyer, and of recovering them to Christ, their lawful owner; if, through your means, the gates of heaven shall at length stand opened to millions, *now* groaning under the yoke of bondage, and carried away captive by satan at his will.

The service to which we are exhorting you, is confessedly most arduous; but it is also most honourable in itself, and, if discharged with fidelity, will receive the amplest reward. The post of glory is the post of danger; and he who fears the one, is undeserving of the other. That man indeed is equally unfit for the office of a missionary and of a minister, who does not hold in contempt the pleasures and the wealth of this world, or who cannot say with the Apostle, "For me to live is Christ, and to die is gain!" The offence of the Cross has not yet ceased; and they who will faithfully preach its doctrines, and live godly in Christ Jesus, (whether they be missionaries or not,) must suffer persecution. But under every trial, let that Cross be our boast and consolation. To wrestle with principalities and powers, is neither inglorious nor unrewarded: and he who calls us to the combat, gives us also strength for the victory.

Where then shall we find men endued with the spirit and the zeal of the Apostles? Will none be provoked to this labour of love, by the example of St. Paul and of his brethren, who "for his name's sake went forth, taking nothing of the Gentiles?" Who that has respect unto the recompence of the reward, or beholds with the eye of faith the prize of his high calling—who that longs for an exceeding and eternal weight of glory, that pants after an inheritance incorruptible, undefiled, and that fadeth not away—would not cheerfully submit to labour, privation, and

died, yea, rather, that is risen again: who is even at the right hand of God; who also makes intercession for us. Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Though all this should come upon me, yet will I not forget thee; nor will I deal falsely in thy covenant. My heart shall not be turned back; neither shall my steps decline from thy way. Nay, in all these things I shall be more than a conqueror, through him that loved me. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord!"—Bp. Patrick's "Christian Sacrifice." p. 47. Lond. 1693.

* The climax in the original is very beautiful: "Dejicite, jugulate, mactate, non homines, sed ignorantiam, impietatem, cæteraque vitia; sic enim occidere servare est."

fatigue, to scorn, and persecution, and the cross,—light afflictions which are but for a moment? The profane may hate, oppose, traduce, the character and conduct of a missionary; but the countenance, the approbation, and the prayers of the pious shall cheer his heart, and send him on his way rejoicing. Worldlings may view him with contempt; but those who love the Lord Jesus Christ will honour and admire him. In these things, however, he glories not, but only in the Lord. He must expect, and may meet with, his full share of suffering and trial; yet even here he gains a higher reward than all earthly pleasures could afford. In the present possession of his heavenly Father's love, and in the prospect of the crown which awaits him, he enjoys a peace of mind the Gospel only can bestow;—a peace which is unspeakable, and full of glory;—a peace, which to himself and to others, passeth all understanding; but which is secretly and sensibly experienced by all who have tasted that the Lord is gracious.

Let our prayers ascend up before God, that he would send into his long-wasted vineyard men like-minded with the Apostles*; who, both by their preaching and living, will magnify their office; not that they themselves may be had in honour, but that souls may be won to Christ, and God be glorified in them that fear him. But it is to our bishops that we more especially look; for on them chiefly does the salvation or destruction of the people rest. It is theirs to give us a clergy of unblameable life and conversation; priests adorned with the spirit and the virtues of the Gospel; men of piety and talent, skilled to form the minds of youth, and ready to be the instructors of babes in the first principles and duties of Christianity: and on the character and exertions of our ministers it in a great measure depends, whether in this our land pure and undefiled religion shall again flourish and abound*.

* The mind of the reader will immediately advert to that affecting and descriptive account of a minister's trials and qualifications, given in 2 Cor. vi. 3—10.

FAMILY SERMONS.—No. CLXI.†

THE CHRISTIAN IN DEATH.

2 Pet. i. 10, 11.—*If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

AMIDST the various duties and relations of life, in every station, and

* Des. Erasmi Roterodami Ecclesiastes, sive Concionator Evangelicus, lib. I. p. 131, &c. Lond. 1730.

By such arguments and appeals does the great Erasmus urge upon Christians in general the duty of supporting, and upon the clergy in particular the duty of undertaking, Christian missions. Let us join in fervent supplication to Him who alone worketh great marvels, that he may send down upon our bishops, and curates, and all congregations committed to their charge, the healthful spirit of his grace; and that, in order to their truly pleasing Him, he would graciously pour upon them the continual dew of his blessing; for the honour of our Advocate and Mediator, Jesus Christ. Let us pray to that merciful God who hath made all men, and hateth nothing that he hath made; who would not the death of a sinner, but rather that he should be converted and live,—to have mercy upon all Jews, Turks, Infidels, and Heretics; to take from them all ignorance, hardness of heart, and contempt of his word; and so to fetch them home to his flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Him and the Holy Spirit, one God, world without end. Amen.

† The following sermon is abridged from one of the Rev. C. J. Hoare's Discourses reviewed in our last Number.

at every period, it is always to be remembered, that life itself must one day terminate; the scene of trial must pass away; every relation, merely human, must vanish in death; and the Christian will therefore desire at all times to view the opportunities and transactions of this lower world, just as they will rise to his recollection and his conscience at the time of his separation from it.

Whatever be the life men lead, none probably are so lost to reason as not to desire a peaceful close at their last hour; as not to form the well-known wish of Balaam, "Let me die the death of the righteous, and let my last end be like his." Fatal, however, and but too common inconsistency! to desire the end of the righteous, without preparing for it. Of all practical errors, none is more easy to confute, yet none so hard to overcome, as the belief that a preparation for death is by no means necessary, or may be safely delayed. We would awaken your earliest thoughts and best powers to this important work. We would humbly second the voice of God himself; and "so teach you to number your days, that you may apply your hearts unto wisdom."

The subject, though plain, is of the deepest importance; and will lead us, in connexion with the text, and the passage preceding it, to view the Christian in the last stage of his earthly course, the closing scene of his eventful trial. Many doubtless the Apostle had beheld in the parting struggle. Being "shortly," as he declares, about to "put off this his tabernacle," he sustains himself, and his surviving hearers, with the same blessed hope which had animated their first career. He addresses them as those who had "obtained like precious faith" with him, "through the righteousness of God and our Saviour Jesus Christ." He exhorts them, "beside all this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Having, then, reproved the absence of these things, as a proof of blindness, forgetfulness, and a return to old sins, he concludes, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for, if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Let us then, taking an enlarged view of the whole passage, learn from it,

I. The Christian's *preparation for* death; and,

II. His *hope in* death.

I. In making a due *preparation for* death, two things are especially needful. The first is "a state of pardon and acceptance with God;" the other, "a meetness for the heavenly inheritance." The one entitles us to an admission into bliss; the other qualifies us for its enjoyment. The one restores us to the favour of God, which by sin we had forfeited; the other to his image, which we had lost. For both we must look to God alone. By the blood of Christ is procured the hope of our acceptance with God; by the Spirit of Christ we obtain a meetness for his heavenly kingdom. We are redeemed by Christ from all our guilt—by the Spirit, through obedience, we are gradually restored to purity of heart—and so, through an abundant perseverance to the end, we obtain the blessing of the pure in heart, which is, to see God. —Let us consider these points, as severally contained in the passage before us.

1. First, *faith* is mentioned:

"To them that have obtained like precious *Faith* with us."—"The first coming unto God," says our Church, "is through faith." It is this which draws us near to Christ, and brings us home to God. It is that evidence which powerfully wins our regard to things not seen; and is as the substance of our eternal hopes. It carries the outward knowledge of God, of Christ, and of His will, to the inmost soul. It leads the penitent sinner, conscious of his own guilt and transgression, to "the righteousness of God and our Saviour Jesus Christ:" and it is further intimated by the Apostle, to be the effect of Divine power within the heart, strongly enforcing the call to "glory and virtue;" and applying to itself the exceeding great and precious promises given to us through Jesus Christ; and thus making us partakers of the Divine nature.

2. This leads me next to speak of *obedience* as forming our qualification, or meetness, for the heavenly inheritance: "Giving all diligence, add to your faith *virtue*."—The Christian regards salvation as a deliverance from sin itself, no less than from its consequences; and, in the exceeding great and precious promises of God's word, he has no less respect to those of His grace for subduing sin, than to those of His mercy in pardoning it.

In looking forward to heaven he sees nothing there but universal holiness, spotless purity, and unchanging love. He looks into the word of God, and sees, in the very passage before us, the character corresponding to his hopes; and hence he learns to sanctify every faculty and disposition of his soul, betimes, to his Master's service.—"To virtue" he adds "knowledge." He studies the true wisdom, which, coming from above, leads thither; and lays a solid foundation for right conduct in clear, sound, and indisputable principles.—"To knowledge" he adds "temperance." He denies himself every forbidden indulgence, though dear to him as a right eye; and would enter into life halt and maimed, rather than, having two hands or two feet, be cast into everlasting fire.—"To temperance" he adds "patience." He soothes present ill with future hope; turns complaint into prayer, then prayer into praise; and so gives to patience her perfect work, that he may be perfect and entire, wanting nothing.—"To patience" he adds "godliness. He directs all the powers of his soul to its *one* true object, which is to serve and honour its Author and its Redeemer.—"To godliness" he adds "brotherly kindness." He gives his first regards to those who are linked with him in the dearest ties; and more especially to them that are of the household of faith.—But he does not forget to add "to brotherly kindness, charity;" that heavenly principle which assimilates him to Christ, and unites him to his fellow-creatures of every nation, and name, and colour; to the meanest sufferer; nay, to his most unrelenting enemy.

3. The Christian believes, and obeys with *perseverance*. "These things remain in him and *abound*:" to which it is added, "If ye do these things, ye shall *never fall*."—As the Christian seeks an abundant entrance into the everlasting kingdom, so does he aspire to bring forth *here* an abundant production of good fruit, preparatory to the final harvest. He remembers the admonitions of our blessed Lord; "He that shall endure unto the end, the same shall be saved"—"Be thou faithful unto death, and I will give thee a crown of life." And he desires "not to be of them who draw back unto perdition, but of them that believe to the saving of the soul."

II. Let us now more particularly look to the Christian's *hope in death*.

Before the coming of Christ, believers saw but afar off. They had not received the fulfilment of the promises, on which they nevertheless rested: and they beheld with only an obscure and inquiring glance, beforehand, the sufferings

of Christ, and the glory that should follow. But to *us* life and immortality have been brought to light through the Gospel. Ancient prophecies have received their glorious fulfilment. In entering into covenant with God through faith in Jesus Christ, we, in a measure, already "enter into rest." Through obedience to his commands, we become the subjects of his earthly kingdom; and we are taught to look forward in death to an "entrance ministered *abundantly*" into heaven itself; where are the Throne of God, and the bright and visible display of his *everlasting* glories.

On our entrance into the earthly kingdom of Christ our Saviour, much of imperfection, fear, and sorrow, cleaves to us: and none can duly estimate, but the watchful Christian himself, how many hardships and discouragements await his course of present trial. But he hopes hereafter to pass the "*everlasting doors*," and to "enter in through the gates into the city."—In the hour of nature's last weakness, he is encouraged to look up to the Fountain of strength; and, in the darkness of the shadow of death, to behold the glory that shall be revealed. He regards, indeed, not without awful seriousness the approaching conflict: but he remembers that it is the *last;* and he meets it clothed with the whole armour of God, and led on to victory by the Captain of his salvation. "I know," says he, "whom I have believed;" and he humbly desires to be able to pursue the Apostolic language; "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." Even as respects the final terrors of the judgment hour, his mind fixes upon Him who is at once the "righteous Judge" and the "prevailing Advocate;" and, having confessed Christ openly before men, he trusts to be confessed by Him before His Father, and before the holy angels. He places himself in joyful anticipation amidst his triumphant followers; and pursues in heart that high and holy way through which his Saviour, "travelling in the greatness of his strength," shall conduct him onward to the Throne of God.

There the conflict shall cease, all imperfection shall vanish, and every cloud of darkness and doubt, of sin and temptation, shall be done away for ever. "There shall be no night there." Every former consequence of transgression shall be banished from those blessed abodes. "There shall be no more curse...And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things shall have passed away."

And to the absence of evil shall be added in heaven the blessedness of *positive* enjoyment. "He that sat upon the Throne said, Behold I make all things new." The abundant entrance of the righteous into heaven shall consist in the blessed sight and full enjoyment of God Himself. "They shall see his face, and His name shall be in their foreheads."—Sights of bliss, and sounds of rapture shall be familiar to their senses: "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men: and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God."—Health and refreshment shall mingle in their lot: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of

the "nations." Lastly, dominion shall be added to bliss, and glory to victory: They were seen "clothed with white robes, and with palms in their hands. And they shall reign for ever and ever."

But I will not vainly attempt to measure what is boundless, and to fathom eternity; let me, in conclusion, turn your attention to what is more expressly of practical application. The descriptions given us in Scripture, are designed, not to inflame the imagination, but to teach and improve the heart; not to transport us in a moment of fancied elevation beyond the bounds of space and time, but to accompany us to the most ordinary scenes of duty, to control our daily thoughts and most active habits of life. They are intended habitually to turn our minds from earthly things to heavenly; to shame us out of our regard to the false and perishing idols of this world; and to fix us to what is substantial, eternal, and divine. Above all, they are intended to direct us to the power and coming of our Lord Jesus Christ: and to exalt our views of that Divine Being, who once came as a humble sojourner on earth, to minister to all, and to die for all; but who shall appear the second time without sin unto salvation. And great as His final triumph will be, when He shall subdue all things unto Himself; perhaps to the eye of faith *that* is scarcely a less triumph which is now visible upon earth, when a single soul, upheld through Divine grace in the near prospect of dissolution, and under all the weakness and languor of mortal decay, is enabled to pierce the darkness of the shadow of death; and steadfastly to *look up*, and by faith *behold the glory that shall be revealed.*

To the Editor of the Christian Observer.

I AM one of those, who feel as liberally towards all real Christians, let them be of what denomination they please, as any man breathing can possibly do; and I fully believe that I could live all my days with any pious Dissenter, who has the same temper of mind towards Churchmen, in a spirit of uninterrupted harmony. At the same time I am a truly zealous Churchman, and I do most heartily approve of what some of your correspondents have written respecting the *regular* performance of the Church Service. Occasional alterations in the course of our liturgical forms, however good they may be in themselves; observations inserted in reading the lessons, however appropriate and terse they may be; extempore prayers before sermon however short, neat, and spiritual; all appear to me to be exceptionable in this view, that they are breaches of regular order, and, to say the *least*, are very like violations of solemn subscription. Not to insist upon the prejudices which these things raise in some well disposed minds, they certainly set an example of irregularity; and if the clergy are not regular in the desk, communion rail, and pulpit, with what appearance of propriety, or at all events with what probable effect can they call their clerks, pew-openers, sextons, &c. to account for any innovations they may introduce, or omissions they may choose to make?

I am, however, entering more largely into this question than I intended. Till I read the paper signed C. C. in your Number for March, often as I have performed the Communion Service, I had never been led to suspect that any difference was intended between "alms" and "oblations." Replete as our forms are with such expressions as "praises and thanksgivings," "supplications and prayers," and various other duplicate terms, (if I may invent a phrase,) I had always considered these two words as intending one and the same thing; namely our donations at the sacramental table, which are alms to man, but oblations to God. Some, however, think differently it seems, and even

appear to have a scruple on the one hand respecting the use, and on the other respecting the omission, of the term "oblations." I conceive, sir, that no person who considers the word oblations in the sense supposed by your correspondent C. C. needs scruple for a moment in omitting it; for what the rubric says concerning *both* must surely apply to *each by itself*; "If there be no alms and oblations," (which is frequently the case in country places,) "then shall the words, 'of accepting our alms and oblations,' be left unsaid." From whence I infer, by parity of reason, that if either of these two things, (supposing them to be two, which, however, I do not believe,) be wanting, the term expressing that one is to be left unsaid and the other term to be used. Earnestly desiring that we all may be spiritual, without spiritual pride; and attentive to form, without formality; I am, &c.

R. C. H.

To the Editor of the Christian Observer.

As every question relating to the due celebration of public worship, must be in its degree interesting, I beg leave to offer a few remarks on the word OBLATIONS, in the prayer for *the whole state of Christ's church.*

In your note on C. C.'s letter, in your Number for April, you present the substance of a paper in which though the writer contends that the word *oblations* may properly be retained, in the meaning given to it by *Wheatly and Bishop Patrick*, namely the elements of bread and wine offered to God, he yet expresses a doubt whether that meaning may not be unfounded. Your correspondent's doubt, I humbly conceive, could only arise from *Wheatly's* want of clearness in expressing what it was his purpose to state, and from his indistinct notice of a circumstance which serves particularly to throw light upon the expression in question. This expression was *first* introduced into the prayer, at the last revision, at the Restoration. The prayer as it stands in the first Prayer-book of Edward VI. mentions neither *alms* nor *oblations.* In the subsequent modification, *alms* alone was inserted, and so it continued until the year 1661; when the revisers gave the prayer its present form.

From this state of the case, it is, in the first place, obvious, that the addition "and oblations" can be referred to no obsolete practice. What therefore your correspondent C. C. has said, of the propriety of omitting the word *oblations* because ministers of the Church of England had long refrained from availing themselves of offerings at the sacrament, has no shadow of foundation. An expression adopted for the first time in 1661, can have no relation to an antiquated custom.

The circumstance which Mr. Wheatly ought more expressly to have mentioned, is that the revisers in 1661 were chiefly guided in their modifications by the Liturgy which had been sent down to Scotland, in the year 1637. Bishop Mant, in the introduction to his Comment on the Prayer-book, appears to have stated the fact exactly as it was. "In the Scotch Common Prayer Book," he says, "there were several improvements made; some of which were taken into the last review, and more might have been so, but that the nation was not disposed to receive them, the distempers of the late times having prejudiced many against it."

The extent in which this remark applies, may be seen at once by laying the three Prayer-books together; the Prayer-book as it stood before the revision; the Scotch Prayer-book; and the Prayer-book as we now have it.

In the passage in question, it will be found, that the unrevised Prayer-book, in the rubric before the prayer for the whole state of Christ's Church, says nothing of the sacramental elements, but is wholly occupied with the "poore men's boxe," and "the due and accus-

tomed offerings" to the curate. If the expression "and oblations" had then been in the prayer, your correspondent C. C's argument for omitting it would have been as forcible as it is now unfounded.

In the Scotch Prayer-book the corresponding rubric, after giving direction respecting the collecting and presenting of the alms, proceeds as follows:—"And the Presbyter shall then offer up and place the bread and wine prepared for the sacrament upon the Lord's table, that it may be ready for that service." It is to be observed, however, that *in the prayer* there was no change of expression, the word *alms* only being mentioned.

In the present English Prayer-book, the rubric respecting *alms* differs materially from the *former* corresponding rubric, and a good deal resembles that in the Scotch Prayer-book. A *new* rubric then follows respecting the sacramental elements, resembling in substance the corresponding Scotch rubric, but omitting the expression "offer up," and simply directing the priest to *place* the bread and wine upon the table.

At the first view, it might be thought unlikely that the expression "offer up" should have been omitted in the rubric, if the *same idea* was to be attached to the newly introduced term in the prayer. But Bishop Mant's remark respecting popular prejudice applies particularly to that very omission. *William Prynne*, in his book entitled "*Hidden Works of Darknes sbrought to Public Light*," amongst his other charges against Archbishop Laud, dwells largely on the Scotch Prayer-book, and in the course of his strictures, fixes on the expression "offer up" as symptomatic of Popery. "In which," said he, "we have *an offering up of the bread and wine, by the priest at the holy table*; just as the priests do in the mass, and derived from them; as *Missale Romanum, Cæremoniale, Pontificale* and *Breviarium Romanum*, inform us," p. 159. The insertion, therefore, in the rubric, of an expression which had been thus stigmatized, would have been contrary to that prudence which they were obliged to exercise; while at the same time they could not but be anxious to retain a practice which had been universally observed in the ancient church.

In order, therefore, to effect this object without alarm, they appear to have transferred the "*offering up*" of the sacramental elements from the rubric, to the prayer. In the former, it would have arrested observation, and might have provoked resistance to their general design; which evidently was to restore to our Communion Service as much as they could of that ancient spirit which Bishop Ridley, in the first Prayer-book of Edward, had been so careful to preserve; but which, at the instance of Martin Bucer, and perhaps with a view to advance nearer to continental Protestantism, had been as carefully excluded in the second. How far the revisers effected their purpose, can only be seen on close and distinct comparison. They were evidently confined, by the cautious policy of government, to minute, and almost imperceptible, changes; but the united import of those changes will be found as significant, as individually they were noiseless and inoffensive. Their common character is the surest key to the meaning of a particular instance: and the *offering up* of the bread and wine, having been uniformly sanctioned by that standard to which the revisers wished to approximate, as well as placed before them by the model which they had immediately in view, (in default, moreover, of every other imaginable reason for their introducing such an expression,) what can we conclude, but that, by the insertion in question, they wished, not only to do *quietly* what in the former instance had been done with offence, but also, to do it better; for

without doubt the *offering up* was better provided for, by a significant expression in the prayer, without any mention in the rubric, than it had been by being mentioned in the rubric, without any corresponding expression in the prayer. Perhaps some may be inclined to think, that the object was not of sufficient importance to have been provided for with such studious care. But it must be remembered, that the wish of the revisers was, to bring our Communion Service as nearly as possible to the spirit of the purest antiquity; and that they could not but know, that from the earliest times, the offering up of the bread and wine had been accounted a substantial part of the eucharistic celebration. Mr. Mede, as Wheatly intimates, had established this fact in a treatise on the subject, which he justly supposes had due weight with the revisers. But there is another evidence for the importance of the practice, which, though not likely to have influenced the revisers, is, in itself, the most powerful which could be adduced, both for elucidating their purpose, and justifying their solicitude. They could not have overlooked an ancient feature in the eucharist, which even Richard Baxter regarded as essential.

"This sacrament," says Baxter, "containeth these three parts:—1. The consecration of the bread and wine, which maketh it the representative body and blood of Christ;—2. The representation and of commemoration of the sacrifice of Christ;—3. The communion, or communication by Christ and reception by the people."

On the first particular, his words are:—"In the consecration, the church doth first offer the creatures of bread and wine to be accepted of God, to this sacred use; and God accepteth and blesseth them to this use; which he signifieth both by the words of his own institution, and by the action of his ministers, and their benediction, they being the agents of God to the people, in this accepting and blessing, as they are the agents of the people to God, in offering or dedicating the creatures to this use." He adds, that in this act, "we acknowledge that God is the Creator, and so the owner, of all the creatures; for we offer them to him, as his own*."

It is worth adding, that Baxter's second particular—namely, *the offering up of the body and blood of Christ representative, by faith and prayer, to God*—had been particularly provided for, both in the first Prayer-book of Edward, and in the Scotch Prayer-book; but *the prayer of oblation*, as it was called in the latter, had been so confidently accused of Popery by Prynne, that the revisers (doubtless much against their will) could evidently not venture to insert it.

SCRUTATOR.

* Baxter's Practical Works, fol. Vol. I. p. 469.

MISCELLANEOUS.

For the Christian Observer.

MORAL ESTIMATE OF MILTON' PARADISE LOST.

(*Concluded from p.* 218.)

HAVING enumerated, under very general heads, some, though by no means all, of the moral excellencies of Paradise Lost, it remains that notice be taken of a few things, of which the tendency seems not to be of so desirable a nature. The writer will not be confident or positive on some points. He would rather cautiously *suggest* them as objectionable, than vehemently contend

against them as such. It is not to be expected *in the present state of human imperfection*, that any work should be produced without bearing that indelible stamp. A good writer suggests, as an argument in favour of the divine authority of the Bible, that while no principles contained in that book are in the experience of mankind ever found to be incorrect, no other book probably was ever written, even under the guidance of the Bible, which did not teach or embody some principles that may be found to be erroneous. In poetry, where imagination, the most lawless power of the mind, is expected to predominate, we should not naturally look for a peculiar exemption from human infirmity. Compared with other forms of writing, it would be apt to have its full share of an earthly spirit. Still, if it is not the privilege of the Christian poet to be perfect, it is his duty to be consistent; and he should *aim* at an indefectible standard, however short of it he may come. The nearest possible approximation to evangelical requirements should be the object kept in view.—In accordance with these remarks, I would *first* suggest whether Milton's frequent allusions to the fables and mythology of heathen antiquity be not a derogation from the value of his poem, as true religion is concerned. I do not know that an occasional illustration of his subject from this source, in the way of similitude, would be inconsistent with Christian propriety. But, in Paradise Lost, there is such a profusion of these illustrations as to throw over the work too much an air of heathenism; and it will occur to the reader that they are not all made in the form of similitude. An unnatural and unbecoming mixture of truth and fable is the consequence; the aspect of which, to a religious mind, is by no means pleasant, and the effect of which, on *any* mind, is not entirely harmless. The beauty and elegance with which these illustrations are made, no doubt conceal somewhat of the deformity of the materials of which they are constituted; but that is a circumstance which only increases their danger. Is it not preferable that the fictions of mythology should be suffered, for the most part, to remain in those repositories of classic fame, where they will interest the mind in their proper connexion —a connexion in which they will be less likely to mislead and corrupt it? In this case, there would be at least but an inconsiderable temptation on the part of the reader to confound these "phantasms and monsters" with the real productions of nature, or the accounts which are handed down concerning them, with the portions of accredited history. Error is never so dangerous as when found in company with truth; and as the fables of heathenism form a family by themselves, so let them not be suffered to mingle profanely in the lovely circle of Christian verities. The poet needed not to recur to error for ornament, when nature and truth at his bidding would have lent him their world of enchantments. The pure mind of Cowper seldom admitted such an amalgamation, and his productions want not any charm that genius or taste can impart to them.

An apology, I know, is offered for Milton, on the ground that what he borrows from the heathen mythology he applies in the shape of similitude; and moreover, as an editor observes, Milton resembled Bezaleel, who was to make the furniture of the tabernacle. Like him he was endowed with extraordinary talents: and like him, he employed Egyptian gold to embellish his work. But as was above mentioned, the poet's illustrations from the source in question are not always made in the manner alleged,—a circumstance which every reader will recollect. Besides, whatever might be conceded in regard to a very sparing use, in a cautious form, of mythological fiction, it would not

follow that such an abundance of it as would give to a work a sort of heathenish aspect, could be admissible: and with respect to the Egyptian gold, it must be obvious to remark, that such a product could be much more easily worked up so as to lose its profane aspect, than the stories of the gods could be made to accord with the sobriety of religion. The pious commentator, Mr. Scott, in one of his notes on the 23d chapter of Exodus, suggests whether the familiar acquaintance with the heathen mythology which generally accompanies a classical education, is not unfavourable to genuine Christianity. But though I should not readily admit that it is so, yet I can more easily believe, that the heathen mythology in a near and studied connexion with the sacred truths of the Bible, is not precisely what it would be in its proper place.

2. It may be suggested whether some of the sentiments and expressions put in the mouths more especially of the evil spirits, do not in a degree offend against the sacredness of religion, the awe with which holy subjects should be approached.—These sentiments and expressions may perhaps be necessary in order to preserve consistency of character: but it seems unhappy that *any* circumstance should make it necessary for such depraved creatures to give utterance to all their malignity, and, I may say also, to all their folly. They talk of dethroning, circumventing, disappointing, and vexing the universal Sovereign; as if, even in the view of the most limited understanding, he were no more than the creature of chance, or the sport of destiny. And they detail their malicious and impotent plans with such a fearlessness of front, and in language of such insult and defiance, as a good man hardly knows how to dwell upon long enough to admit into his mind the representation.

It is true they make some proper concessions respecting the Divine perfections, and speak, at times, the language of self-reproach. The reader, however, more than keeps pace with them in these relentings of nature; and he cannot but feel conscious what a tremendous defeat they must at length experience from the exertions of sleepless intelligence and almighty power. This is so much the case, that it seems not altogether natural that beings so purely intellectual should be made to possess such confidence in their ill-concerted designs, and exult so much in only the appearance of success. Their partial concessions, moreover, do not destroy, so much as might be desired, the effects of their contumelious and insulting language. The effusions of their depravity are master-pieces of eloquence in their kind. They are emphatically to the purpose, as addressed to the ear, and to the feelings of consummate impiety; and they come to the heart of man with an energy which it would require some piety to resist. Would not the soul delighted with war, sympathize a little, and mingle while it hastens its movements with the strong and frantic tide of feeling in Moloch the "homicide," and with him fondly brood over its schemes of revenge, even in the face of utter ruin? And would not satan's famous apophthegm speak, and almost elicit, the congenial language of the illimitable heart of ambition,

"In my choice
To reign is worth ambition, tho' in hell,"

If there is danger that our corrupt propensities may be roused into greater efficiency by such representations, they should be either altogether spared, or more lightly touched upon. At least the remedy should be at hand, and be made to bear upon the evil. I am not certain but that in the conduct and issue of the story is to be found all the corrective that justice demanded of the poet; although it can hardly have escaped observation,

that human depravity is far less satisfied with that which is designed to eradicate, than with that which is calculated to excite it. Perhaps also moderation in this department, that is, in the delineation of character by speeches, might be construed into tameness of genius; yet even this fault might be more easily forgiven than the necessary (if it be necessary) ministration to unhallowed feeling.

Under the present head, may be included not only the taunting and punning language of the evil angels in the sixth book, but also something there exhibited which falls short of the dignity and unruffled feelings of purity and gentleness, which must be supposed to prevail in the bosoms of good angels. Their "fierce desire of battle" and "inextinguishable rage" are too conspicuous. The scenes in this book seem to be unpleasant on this account. We do not easily associate the agitation, fierceness, and vauntings of war, with the hallowed serenity and sweet charities of heaven. The martial spirit loses none of its unsightliness, though displayed in that pure region by "brightest seraphim." Perhaps, however, the representations in this book should not be objected to in an entire view, since they seem to be not altogether unauthorized by Scripture; although some parts might have been spared, without offence to our better feelings.

3. The nature of the subject, as well as the poet's design, led him to give a prominent agency to satan, the prince of the evil spirits.—In the representation of such a character, perhaps no human skill was adequate to do it entire justice, and to cause the mind of the reader, in each successive development, to assent to its worthlessness. In order that he might compass his objects, the prince of darkness is made to appear, at times, not altogether destitute of qualities which mankind both venerate and love. Public spirit, honour, attachment to his associates, a considerable share of self-denial, and the movement of sympathetic feeling, he occasionally manifests. In some instances, at least, he does not appear so evil as he ought to appear. There is not a proper correspondence between the collective amount of his character, and the several items that are intended to constitute it. Hence a degree of interest, probably contrary to the main intention of the poet, is attached to this evil agent, which is not a little unfavourable in its moral influence. He is sometimes shielded from our indignation under the sacredness of misfortune. To excite our pensive admiration of him, his form appears not less than "archangel ruin'd, and the excess of glory obscured." We almost pity him, when we learn that "care sits on his faded cheek," and that "his eye casts signs of remorse and passion," on the associates of his rebellion. We almost forgive him, when in addressing them,

> "Thrice he essay'd, and thrice in spite of scorn,
> Tears, such as angels weep, burst forth."

He appears, when occasion requires, with a noble and dignified demeanour—is pensive, and touching, and eloquent, and prodigal of suffering; and like no inconsiderable representative of him in the Roman history, Mark Anthony, he is the idol of those who are sacrificed to his flagitiousness.

This relief to his awful character, though happy as to poetical effect, is not otherwise pleasant or salutary. Under such appearances, the heart—that is, if it enters into the spirit of the representation—favours him more than is consistent with the entire detestation which is due to sin. Owing to the particulars that have been mentioned, an abatement of our abhorrence takes place, without a proportional corresponding conviction, that from his general character and conduct he is entitled to it. Whether such repre-

sentations, from the nature of the case, be not pardonable, as supposing the reader will make the proper allowances and reservations, I will not undertake positively to say; yet I would suggest that every thing within the skill of the poet to counteract the effect should be brought forward. It is due to Milton to observe, that he has done much in the latter way, although, in one species of representation, his design is not fully answered. Satan is made at times to defend himself with such amazing art, and to offer such plausible reasons for his conduct, without an adequate counterbalancing representation, that the depraved mind of man, which takes at least as much pains to find excuses for its wickedness as to admit the force of considerations against it, would easily take sides with the foe of God and man. One would think that the following words were put into the mouth of that evil agent almost on purpose to have them appear, as every *sneer* does, irrefutable. Satan, after his success in circumventing man, says to his comrades;

"Him by fraud I have seduc'd
From his Creator; and (the more to increase
Your wonder) with an apple! He thereat
Offended (worth your laughter!) hath giv'n up
Both his beloved man, and all his world,
To sin, and death, a prey; and so to us."

The cause of scepticism, it may be feared, is often aided by such perhaps inadvertent touches.

4. Our moral associations and feelings must be considered as in some danger of being injured, *from* the grossness and materialism which enter into some of the poet's representations of spiritual subjects. It is to be remarked that the Scriptures, in aid of our weak conceptions, sometimes employ on these subjects a language similar to that used by the poet. But representations of this nature are *there* mostly made in the way of comparison; and besides are very concise. They are merely slight touches, or circumstantial strokes, and do not form the ground-work of the picture. In Paradise Lost the description is extended. The comparison constitutes the entire representation. The scene, in every part, is invested with the attributes of materiality. The pure spiritual world of the Bible becomes the palpable world of our senses, though more delicately touched. Hence we seem to be conveyed into a sort of unaccustomed region of mere fancied existence. This is so much the case, that the temporary suspicion of Andrew Marvell, expressed in the following lines, is not without foundation.

"Heaven, hell, earth, chaos, all! the argument
Held me awhile misdoubting his intent;
That he would ruin (for I saw him strong)
The sacred truths, to fable and old song!"

Who but must feel, that the sacred truths of the Bible worked up into a story, told in the language, and after the manner, of men, with the necessary extended representations, as to scenery, plot, incidents, characters, speeches, and the like, would, more or less, wear the garb of *fable and old song*, especially when the representations of certain high and mysterious subjects must be looked upon not only as inadequate in themselves, but as unlike to the reality? These subjects, or rather the truths connected with them, would, in this case, appear with an unlikelihood and a weakness which they by no means inherently possess. The mighty results, particularly concerning man's redemption, must have been connected with some previous supernatural agency: but what created intellect can suitably conceive and trace its various steps? In what manner are we to imagine angels as holding intercourse with one another? What is the form of communication between them and the Deity? And what

is the process by which the Three Persons in the Godhead, consulting from eternity, take their appropriate parts in the works of creation and redemption? We almost shudder at the temerity of any mortal, who, entering into this pure spiritual world, shall mark it with earthly stains, or present it to us in the darkness and materiality of his own native abode. The poet here would be too apt to mix heaven with earth, spirit with body, God with nature, and to bring every thing down to the form and measure of created objects. That power of the mind by which he "gives to airy nothing a local habitation and a name," would be rather incautiously and perversely employed, in giving to eternal realities the evanescent form of illusion.

Whatever refinement the subject receives from the inimitable touches of Milton's pencil, yet it seems to be something short of spirit, that constitutes in some portions, the character of *his* spiritual world. Perhaps this best agrees with the poet's own doctrine concerning body and spirit, as laid down in the fifth book.

"One first matter all,
Endued with various forms, various degrees
Of substance, and, in things that live, of life:
But more refined, more spirituous, and pure,
As nearer to him plac'd, or nearer tending,
Each in their several active spheres assigned:
Till body up to spirit work, in bound
Proportion'd to each kind."

This sort of representation, against which the present objection is made as tending to injure our apprehensions of spiritual subjects, may be too nearly connected with the nature of poetry, and of the production itself, to have weight as a whole. It may also perhaps be sufficiently countenanced by the authority of Scripture, except as to the extent to which, in some instances, the representation is carried. How far the poet here offends, it is left to the reader to decide. To some minds it would undoubtedly be desirable, that the taint and corruption of earth should, as far as possible, be removed from these pure and spiritual beings. In the attempt to describe the Supreme Being, and to rehearse dialogues between the Father and Son, the poet has been considered as failing in poetical effect. If from this we deduct a little on the score of the debasing influence of unnecessary earthly associations; and if we make the same deduction, on the same account, in regard to certain representations of heaven and the state of things there, of the employment and circumstances of angels, and of a few other things occasionally appearing in the work; nothing, it is believed, would be lost as to desirable moral influence. I would not however proscribe the following noble description of the Deity, since it so nearly imitates the modesty of Scripture.

"Fountain of light! thyself invisible
Amidst the glorious brightness where thou sitt'st,
Thron'd inaccessible, but when thou shad'st
The full blaze of thy beams, and through a cloud
Drawn round about thee like a radiant shrine,
Dark with excessive bright thy skirts appear;
Yet dazzle heaven, that brightest seraphim
Approach not, but with both wings veil their eyes."

But who does not perceive the littleness of earthly associations, in the concluding thought conveyed in the following lines? Raphael says to Adam—

"For I that day was absent, as befel
Bound on a voyage, uncouth, and obscure,
Far on excursion toward the gates of hell,
Squared in full legion (such command we had),

To see that none thence issued forth a spy,
Or enemy, while God was in his work;
Lest he (incens'd at such eruption bold)
Destruction with creation might have mix'd."

Particular miscellaneous criticism, especially on the *excellencies* of Paradise Lost, might be indefinitely extended. The remarks hazarded in this essay have been reduced to general heads, both as precision and advancement towards an object were in view. Less therefore has perhaps been illustrated, in regard to single perfections and blemishes, than might have been illustrated, had the attempt been made in a more desultory and unfettered manner. But whatever are the valuable moral qualities of the poem, and whatever are its defects as to religious influence, they might have been more fully developed if there were any uncertainty whether the attentive reader would fail either to perceive, or to feel them. As enough has been said to answer the purpose in view, if not to task the indulgence of the reader, it is observed, in conclusion, that although Paradise Lost as a religious poem has faults which we are by no means required to pass over without notice; yet its general character is that of excellence, and, I may say, of evangelical excellence. Its defects, as will have been seen, are far from being of such a general or radical nature, as wholly to neutralize its valuable qualities—an effect which takes place in many books—although there is *a degree* of unfavourable operation. The most constant and the most powerful impressions which Paradise Lost is calculated to make, are however evidently in aid of true religion. We sometimes meet with a representation which seems exceptionable, or an influence which we may deem it our duty to repress; but we find *more* that tends to manly seriousness, to sublime devotion, and to strict practical piety.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(*Continued from p.* 153.)

THE present is a most favourable season for investing money in this country; and a judicious capitalist, who would take time to look about him, and watch opportunities, might lay out his money to great advantage. The depreciation of real estate throughout the Union is perfectly astonishing, and sales are occasionally forced at sacrifices almost incredible. You will have seen in the American newspapers, the various plans before Congress and the recommendation in the Report of the Secretary of the Treasury, for remitting part of the price, and extending the time of payment, to those purchasers of the public lands whose instalments are not yet paid up. This proposed relief will probably prevent the Alabama settlers from executing the intentions, which in my letters from thence I mentioned having been so generally expressed to me, of relinquishing their purchases, and forfeiting the instalments already paid.

In Richmond, where the disastrous results of the Bank mania have been pre-eminently conspicuous, and where real estate has fallen 50 to 75 per cent. there have been several instances in which property having been sold payable in three or four instalments, has, after the payment of all the previous instalments, been re-transferred to the seller to discharge the last. It is estimated that more than one half of the city and its immediate vicinity is mortgaged to the banks.

In Baltimore, about one third is similarly situated, and property there is only prevented from exhibiting a depreciation nearly equal to that of Richmond, by the policy adopted by the banks of holding it, in the expectation that its gradual advance will pay them a better interest for their money than could be obtained from investments or discounts, if they were to force a

sale. A house and store were pointed out to me in Baltimore, in the principal commercial street, which about 1816 were let for 2000 dollars per annum, but are now let at only 600. This is an extreme case; but taking the city generally, it would probably be correct to estimate the decline in rents at from 40 to 50 per cent. Real estate has fallen from 33 to 50 per cent; the interruption to the intercourse between the United States and the West Indies, having raised the calamities of this town to a level with the general distress—a distress in which it might otherwise have participated less deeply than some of its neighbours, from having been visited less severely with those worse than Egyptian plagues, bank discounts of accommodation notes, renewable *ad infinitum*.

Labour here, as in all Slave States, falls almost *exclusively* on the slaves; and the porterage of the town, the loading and discharging of ships, &c. are performed by those who are either hired out by their masters by the week, or allowed, on paying their masters a certain sum, generally about two dollars per week, to find work for themselves and retain the surplus.

Allowing for the different effects of a system of this kind and a system of free labour, and fully aware how slowly, though certainly, the price of labour follows the price of provisions, I was surprized to find that while the latter has fallen two thirds, the former has declined less than a fourth. This is owing partly to the circumstance of the owners of the Coloured labourers being able to hold out on any particular occasion against an attempt to reduce their wages; an attempt which can seldom be effectually resisted by persons whose daily labour must obtain their daily bread; partly to conscientious scruples, which deter many holders of hereditary or domestic slaves from trafficking in human flesh, and others from buying their fellow-creatures to hire them out like cattle; but principally to such an irregularity of demand as renders it impossible to adjust the supply to its casual fluctuations, and induces a necessity of including in the remuneration for the hours employed some compensation for those lost in waiting for employment.

Slaves, who in Norfolk are now worth on an average from 300 to 400 dollars each, receive from the merchant who engages their services, seventy-five cents per day, and their food. These are enormous wages where turkeys, weighing five or six pounds, will sell for 1s. 9d. sterling, and wild ducks at 2s. per couple; and where flour is four dollars per barrel, Indian corn, their favourite food, forty cents per bushel, and beef and mutton five to eight cents per pound. As sailors, the masters can obtain for their slaves ten dollars per month: and there are many families in Norfolk, especially many widows and orphans, whose property consists entirely of hereditary slaves whom they hire out as the only means of obtaining an income.

New York, Dec. 24, 1820.

I wrote to you two long letters from Norfolk, which have not yet found a conveyance; and on the 22d I addressed to your care a long letter to ———, with an account of our visit to Norfolk and return to Baltimore. We left that city on the 18th, at three o'clock in the morning, in an open stage waggon, having decided to return to Philadelphia through York and Lancaster, instead of the old steamboat route, as it would occupy no more time. The morning was bitterly cold; and as the roads were a sheet of ice, and our horses unprepared, we advanced only three miles an hour, for several hours, when we arrived at a German's, where we procured breakfast and fresh horses.

The face of the country, the thirty miles we continued in Maryland, presents, like almost every

other part of that State which I have seen, a beautiful specimen of hill and dale, of which from one third to one-half is woodland, young vigorous trees of second growth, so nearly of the same size, and so regularly disposed, that they perpetually suggest the idea that they have been planted by the hand of man. I know no part of England which would give you a precise idea of Maryland hill and dale. Sometimes the scenery reminded me of the forest lands near Loughborough; but the undulations are bolder, and succeed each other in interesting variety, as far as the horizon: sometimes of Derbyshire—Ashbourne for instance—but the hills are less frequently broken by abrupt and precipitous cliffs, or the dales contracted into deep romantic valleys. About thirty miles from Baltimore, we entered York county, in the State of Pennsylvania. For the first few miles the houses were of hewn log and plaster, like those of Maryland; afterwards of stone and brick. As we advanced, the face of the country, still beautiful, principally hill and dale, began to exhibit a much higher state of cultivation, and the houses assumed a more comfortable and prosperous appearance. We now obtained a sight of the fine barns for which the Germans are celebrated, and of which we had heard much. The land was worth from 10 to 50 dollars per acre, in farms of from fifty to two hundred acres, occupied almost exclusively by German proprietors. The instances of land being rented were rare; and in those cases the landlord usually received half the gross produce for rent. I was told, (and although I do not vouch for the entire accuracy of all the "on dits" I send you on subjects like this, I seldom give them unless I have had an opportunity of cross examination,) that the less opulent farmers in this neighbourhood expend scarcely any money in articles of consumption, either vesting their property in land or hoarding it in a safe place. They are stated to make their own cotton and woollen clothes, their stockings, shirts, and sheetings,—exchanging wool with the hatter for hats, leather with the tanner for shoes, substituting rye for coffee, (now partially employed even in some of the cities, where it is sold in the shops,) using no tea, and very little sugar, which little they procure in exchange for the produce of their fine orchards. The best informed of them teach their children in the evenings; and sometimes they agree to board a schoolmaster at their houses gratuitously, and in succession, thus enabling him to reduce his terms to a mere trifle. They are said to be sociable, and very sensible of the comfort and independence of their condition.

Our driver on this part of the road had emigrated from Macclesfield, in Cheshire, where he drove a chaise, and knew many of our friends there. For some time he drove the Lancaster mail from Preston. He came out, he said, in his "*uniformal* dress of an English coachman," with a broad hat, long great coat, woollen cord breeches, and jockey boots; all which he has discarded for uncharacteristic, shabby, yet pretending, blue coat, black waistcoat, and blue pantaloons. He procured employment in two days; and his gains have averaged for the last two years 26 dollars per month, with part of his board. I told him that I hoped, when he made his bargain, he did not count upon any money from the passengers: he said, "Oh no! 'Please to remember the coachman' would not do here: it would be degrading to ask; although genteel people sometimes press me to take something,' which I do not refuse." After this hint, I did not hesitate to follow the natural impulse I felt to give an old Lancaster driver some refreshment. As he seemed a very decent, sensible man, I asked him various ques-

tions, in such a way as to give no particular direction to his answers, and found his ideas of the country and people were very similar to my own. To a question whether he found the Americans more or less civil than the English, he replied, "I think they are more accommodating and friendly, and more ready to oblige either a stranger or one another;—but, to be sure, they have always been in the habit of helping a neighbour, and have never known *the depravity like* of a condition which made them obliged to look to themselves. I was surprized to see them so friendly to every body."

He quite agreed with me that labourers, *generally* speaking, have no reasonable prospect of improving their condition, however uncomfortable, by coming hither,—I mean to the *Atlantic* States: in the Western country industry and self-denial will force their way. Very superior merit, or singular good fortune, may still raise some to independence; but five out of ten may wander about for weeks, or months, in the agricultural districts of Pennsylvania, without finding regular employment, or the means of supporting themselves by their labour. One of our passengers, a respectable looking man, said that a friend of his had been applied to by a *good* labourer of character, whom he had long known, offering to work till the Spring for his food, which offer was declined. In the neighbourhood of Philadelphia, I heard of *many* instances of less skilful labourers making similar applications in vain.

About 3 o'clock we stopped to dine at York, a town not unlike Loughborough at a distance. We were not expected; and though there were only two passengers who dined, the landlord made many apologies for producing only a beef-steak, veal cutlet, and tart, instead of the turkey, ham, and two or three joints of meat usually set on the table, even for a small party.—Immediately on leaving York, we entered a beautiful and interesting valley called "Creek Valley," where the land is said to be as good as in almost any part of the United States. On each side of the road were fine large fields, in a high state of cultivation. One of the passengers, well acquainted with the neighbourhood, mentioned to me the value of the several estates as we passed. The first, rather more than three hundred acres in extent, with a house, and large and extensive barns and stabling, which together cost erecting about 10,000 dollars, was sold two years since at 260 dollars per acre. It would, even now, bring 200, the fatal effects of the paper system having been almost entirely averted from this district, either by the prudence of the Bank Directors, or, what is more likely, the inveterate habits of the German farmers, which did not readily become reconciled to a flimsy substitute for gold. The next farm consisted of twenty-five acres, with a new brick house, and a decent frame barn, which together would cost erecting, my informant thought, more than 4000 dollars. A gentleman, whom he pointed out to me, had just offered 7000 dollars for the whole, which were refused. The next farm was one of a hundred and fifty acres, without buildings, but in high cultivation, one-fifth woodland. It had been sold the preceding week at 140 dollars per acre. In this well settled country, woodland is dearer than cleared land. The next was a large estate, which a German had just sold to his sons at 105 dollars per acre, that they might give their sisters as a marriage portion their equal share, as is usual with them. The sons in law thought the sale too low. All these estates are within fifty-five miles of Baltimore, which the farmers consider their market, and speak of as very near.

Ten miles from York we passed the beautiful and classical Susquehanna, on a fine bridge, a mile and

a quarter broad; but the night was closing in, and the clouds, which obscured the moon, prevented our seeing the scenery of this noble river distinctly. We had been frequently gratified during the day by the view of a distinct chain of the Blue Mountains in the horizon. We reached Lancaster, a fine *old* town, (all things are by comparison,) at nine o'clock, having been eighteen hours in completing the seventy miles from Baltimore. We left Lancaster at four o'clock the next morning, and proceeded in the dark fourteen miles to breakfast. To my great mortification, it was so cloudy and misty during a great part of the day, that my view was circumscribed. We still continued, however, to see handsome barns, substantial houses; and beautifully cultivated fields. From the time we left Lancaster, we were on the great Pittsburgh road, which leads us to Philadelphia, through the "Great Valley," as it is called: the land is for the most part excellent, yielding from twenty-five to thirty bushels of wheat, and thirty to forty of Indian corn to the acre. The farmers in the county of Lancaster, unlike those of York, are, I was told, deeply in debt; the treacherous paper system having been incautiously admitted.

The country through which we passed during the day's ride, as far as we could see on each side of the road, (the fog contracting our view within narrow limits,) might be compared with the richest part of England, reminding me sometimes of Craven—sometimes of Warwickshire—sometimes of Gloucestershire. The best houses and barns are of stone, the largest being generally taverns; and the buildings on the farms (which are from two to three or five hundred acres in extent) are perhaps from 4,000 to 20,000 dollars in value. There were few, (till we reached Philadelphia scarcely any,) that could be called gentlemen's houses, or which give one the idea of being in the vicinity of educated, or well bred society. One, between thirty and forty miles from Philadelphia, exhibited traces of taste and elegance in the front of the house and garden: the out-buildings seemed complete and extensive. My companion said, the whole of the buildings might cost, with the house furnished, 7,000 dollars; and one hundred acres of land, in high cultivation, in the vicinity, 5000 dollars more. Now, I think, with good management on the farm, a family might live comfortably with 18,000 dollars in addition; not with less than that sum, nor with so little, if there were boarding-school expenses to pay, or any charges except those strictly domestic. Now, let us suppose that Mr. Birkbeck had settled there:—his family, except as regards society, would scarcely have been conscious that they were transplanted: he would have felt at home in a cultivated country, instead of a novice in the prairies, and his agricultural skill might have been profitably exerted in a congenial sphere: 30,000 dollars, out of the 35,000 which he is said to have brought with him, would have been disposed of in a form at least as convertible as at present. I much doubt whether his whole property at the end of ten years, including the 5000 dollars left to accumulate with compound interest, would not have been of more value than it will now prove, and have commanded as many cultivated and uncleared acres in Illinois, as he will possess at the expiration of that period. If he should not be benefited, or be only partially so, by the remissions of price proposed by the Government to be afforded to purchasers of public lands (which will depend on the state of his instalments,) or if his settlement continue unpopular, he may actually lose by his lands, the reduction from one and a quarter to two dollars by the Government for vacant lands of

course reducing the value of those he has entered. This, however, is a speculation for which I have no sufficient data; but I was led to think a little on the subject on passing these fine Pennsylvanian farms. It appears to me that the "aliquid immensum infinitumque," which played round the youthful imagination of Cicero, and conducted that celebrated orator into regions of truth and beauty, had taken possession of the mind of Mr. Birkbeck, and led him, less courteously, into the prairies of Illinois, where I have no doubt it has long since vanished, like an Ignis fatuus, leaving the agriculturalist not a little mortified at having been beguiled by an insidious phantom, which beckoned him to fame and fortune in the Western wilds.

We reached Philadelphia, 60 miles from Lancaster, at four o'clock in the afternoon, and found our party at the boarding-house increased by the arrival of a gentleman and lady and three daughters from Lexington, Kentucky, who having hastily left a comfortable estate in the vicinity of London, had become tired of the Western wilderness, and had returned to the Atlantic States, *beginning to think that, to persons in their easy circumstances at least, there was no place like old England after all.*

New York, Feb. 1821.

A longer residence in the principalities of the United States, and a more intimate acquaintance with their inhabitants, have given me a better opportunity than I had previously enjoyed, of forming the estimate you request from me of the present state of religion and morals on this side of the Atlantic. You must, however, make great allowance for errors in so difficult and delicate an undertaking, and will receive with peculiar caution, on such a subject, any general conclusions deduced from the observations of an individual traveller. You may, however, consider the favourable representations which I made, in a letter from Boston last autumn, with respect to opportunities of public worship, and the prevalence of evangelical preaching, as applicable to all the principal towns and cities from Portland to Savannah.

But churches are not religion; nor are the ministrations of a pastor an unerring criterion of the piety of his hearers. In a country, however, in which contributions to places of public worship are for the most part voluntary, a liberal dissemination of sacred edifices is a very favourable symptom; while the number of faithful ministers, and the frequent occurrence of large congregations listening attentively to unwelcome truths from pastors appointed by their own election and dependent on them for support, afford something more than a vague presumption of the existence of no inconsiderable degree of vital piety in the community.

My favourable impressions were strengthened as I proceeded, by noticing the attention *generally* paid on the Atlantic coast to the external observance of the Sabbath; by meeting continually with Bibles, and other religious books, in the steam-boats and houses of entertainment; and by witnessing the efforts every where apparent for the extension of Christian piety.

Theological institutions for the education of ministers, extensive, well-endowed, and respectable, frequently arrest the attention of the traveller as he passes along the road; while a very little intercourse with society convinces him that associations of a more private nature, for preparing indigent young men for missionary services, together with Bible Societies, Missionary Societies, and Sunday School and Tract Societies, are liberally scattered.

I felt neither disposed nor called upon to deprive myself of the pleasure I derived from these favourable indications, by reflecting that

they were no accurate measure of the *degree* in which personal religion prevails. I was quite aware that, in many cases, and especially where there is no establishment, churches are sometimes multiplied by the very dissensions of a congregation; that a proportion of the active effort engaged in the promotion of religious objects, is often very little connected with Christian principle; and that respect for the form of godliness may survive its power. But at the same time I felt persuaded that, although a love of popularity may enrol the worldly in the list of contributors to religious societies, or engage them as public advocates in a sacred cause, still that diligent performance of the routine of official duties and self-denying and persevering efforts, to which religious societies are usually indebted both for their origin and prosperity, imply, in most cases, the existence of a higher principle, and spring from a purer source.

My subsequent experience has convinced me that I was not incorrect in the persuasion in which I indulged myself as I passed along, that I was always in the vicinity of some at least who were united in Christian sympathy with the whole church militant on earth, and were travelling to a better country amidst the hopes and fears, the trials and consolations, which chequer the lot and form the character, of the Christian in every quarter of the globe. Sometimes, in the course of my route, some little incident would give peculiar force to this persuasion, or the surrounding scenery impart to it a particular interest.

On my return from Canada through Vermont and New Hampshire, I visited the Theological Institution at Andover; where the handsome collegiate edifice, the spacious grounds, the houses of the professors, and the excellent inn in some degree attached to the establishment, bore as ample testimony to the munificence, as the object of the institution to the piety, of its founders. It is from this establishment that the American Board of Missions has drawn nearly all its labourers. After tea we adjourned to the college chapel, where religious intelligence from various parts of the United States was communicated by the students or professors. We had then prayers, after which we separated. It was a beautiful star-light night in autumn; and while looking out of my window, at midnight, on this quiet scene—where many who were then labouring in distant regions of the globe first felt those ardent aspirings after extensive future usefulness, which prompted them to encounter the trials of a missionary life, and where many were then preparing for the same honourable enterprize—I could not but contrast the privileges of a life thus early and entirely dedicated to the noblest cause, with those of the most successful commercial or political career, where the flame of piety, if not extinguished by the very atmosphere which surrounds it, is exposed to a thousand blasts from which the religious zeal of the missionary is sheltered by his peculiar situation.

At Hartford, in Connecticut, in a church so richly adorned with "Christmas" (either winding round the pillars, or hung in festoons), as to appear almost like a grove, I was gratified by a sermon in vindication of our Liturgy; and my heart warmed when I heard the minister enumerate among its claims to the affectionate regards of the congregation, "the opportunity which it afforded them of worshipping in the very words in which saints for centuries had breathed their devotions in the land of their fathers, and of still offering their incense in the same censer with their brethren in Britain, that brightest star in the firmament of the Reformation."—In the afternoon I attended the Presbyterian chapel, where the minister announced, at the close of

the service, that it was the wish of many of the congregation that the following Friday should be set apart for prayer and fasting, and that it was expected it should be so observed by the members of the church. I felt that I was among the descendants of the puritanic exiles, (for *exiles* may many of them be considered rather than *emigrants*); and I could not but breathe a wish that the spirit of an Elijah might linger in the land which still preserved these vestiges of more devotional times.

At Newhaven, in the same State, after visiting Yale College,—in the library of which I was pleased to recognize, under the titles "Berkeley," and "The Dean's Bounty," substantial proofs of the liberality of our celebrated countryman, Bishop Berkeley,—I spent the evening with Dr. Morse, whom I found engaged in drawing up a report on the state of the Indians, to be submitted to Congress. He had been selected by the President to travel among the Indians with reference to this object, in consequence of having been long employed by a society in Scotland in the promotion of their benevolent designs among some of the northern tribes. He has devoted a very long and very active life to the interests of literature and religion in his infant country, combining the attainments of a scholar with the apostolic zeal of a missionary, and often exchanging domestic endearments and literary ease for the perils of the wilderness, and the privations of solitary journeys in swamps and forests. When Mr. Hall's sermon on Infidelity appeared, he printed an edition at his own expense, although in very moderate circumstances, and has since endeavoured to introduce among his countrymen a high standard of practical excellence, by exhibiting to their view that extraordinary combination of the lowly and the splendid virtues of the Christian character which adorned the life, and has embalmed the memory of the late Mr. Reynolds of Bristol.

At Boston I had the pleasure of an interview with the late venerable Dr. Worcester, the secretary of the American Missionary Society, and received much interesting intelligence from the Missionary Board, and its excellent treasurer. There I found an association of young men, who have set apart a portion of their income for the establishment of a missionary press at Jerusalem. There also I had the gratification of seeing Henry Martyn in an American dress, going forth in the character of a departed saint, to advance in the West the cause in which he himself fell so early and lamented a sacrifice in the East; to fan, in the very scenes where his beloved though unknown Henry Brainerd had laboured and expired, the missionary zeal which that eminent man had kindled; and to animate every succeeding American missionary by an affecting proof, that a ray of fervent piety, though emanating from the solitudes of an American forest, may penetrate even the cloisters of Cambridge, and revive a fainting bosom in the deserts of Persia or Hindostan.

(*To be continued.*)

To the Editor of the Christian Observer.

In reading the account in your Number for September last (which I did not notice till a few days since), of an antiquarian visit to the Meeting-house in which the celebrated John Bunyan used to preach to listening multitudes in Zoar-street, Gravel-lane, I was surprised to find your correspondent ascribing the liberation of that persecuted servant of God from his long imprisonment in Bedford gaol, to the interposition of Dr. Barlow, the Bishop of Lincoln. As there is clearly an error in your correspondent's statement, I trust I shall have both his and your thanks

for inclosing the following circumstantial account, as related in the Preface to Dr. Owen's Sermons, p. 30, printed at London, 1721*.

A CONSTANT READER.

Extract from the Preface to Dr. Owen's Sermons.

"Notwithstanding the Doctor's non-conformity, he had some friends among the bishops, particularly Dr. Wilkins, bishop of Chester, who was very cordial to him; and Dr. Barlow, bishop of Lincoln, formerly his tutor, who yet, on a special occasion, failed him, when he might have expected the service of his professed friendship.

"The case was this:—Mr. John Bunyan had been confined to a gaol twelve years, upon an excommunication for non-conformity. Now there was a law, that if any two persons will go to the bishop of the diocese, and offer a cautionary bond that the prisoner shall conform in half a year, the bishop may release him upon that bond; whereupon a friend of this poor man desired Dr. Owen to give his letter to the bishop on his behalf, which he readily granted. The bishop, having read it, told the person who delivered it, that he had a particular kindness for Dr. Owen, and would deny him nothing he could legally do. Nay, saith he, with my service to him, I will strain a point to serve him. (This was his very expression). But, says he, this being a new thing to me, I desire a little time to consider of it; and if I can do it, you may be assured of my readiness. He was waited upon again about a fortnight after, and his answer was, That indeed he was informed he might do it; but, the law providing that in case the bishop refused, application should be made to the lord chancellor, who thereupon should issue out an order to the bishop to take the customary bond, and release the prisoner: now, said he, you know what a critical time this is, and I have many enemies; I would desire you to move the lord chancellor in this case, and upon his order I will do it. To which it was replied, This method was very chargeable, and the man was poor, and not able to expend so much money, and being satisfied he could do it legally, it was hoped his lordship would remember his promise, there being no straining a point in the case. But he would do it upon no other terms; which at last was done, but little thanks to the bishop."

* A letter, signed "B. Hanbury," has just appeared in a contemporary Magazine, in reply to a paper in that work, copied, with additions, from the communication in the Christian Observer. In this letter Mr. Hanbury brings evidence to prove that it is "only by *inference* that Zoar-street Meeting is said to have been Bunyan's." Wilson, in his voluminous "History of Dissenting Churches," takes no notice of Bunyan's alleged connexion with Zoar-street Meeting-house; but, treating of "Duke-street *Park*, Southwark," says, "This Meeting-house belonged to a very ancient society of General Baptists. *The former Meeting-house*, which was an ancient building, is said to have been the place where the celebrated John Bunyan most usually preached when in London." Mr. Hanbury therefore recommends the admirers of Bunyan to explore "Duke-street Park Meeting-house," instead of Zoar-street Meeting-house, in search of their antiquarian entertainment. Mr. Hanbury further thinks, that in the account which says that Bunyan "preached several times about London, particularly in the *parish* of Southwark," the word *parish* is a misprint for *park*, there being *five* parishes in Southwark.

To the Editor of the Christian Observer.

IN allusion to the Jewish custom of releasing a prisoner at the Passover, it was for many ages the practice in some parts of Christendom to liberate one or more persons from bonds at the annual commemoration of our Saviour's resurrection. This custom is said to have been preserved among the Vene-

tians as late as towards the close of the last century: and I should be much obliged to any of your readers who, in this age of travelling, may have had occasion to pass an Easter in Venice, to inform me whether the practice has been abolished;—or, if abolished during the reign of French principles, whether it has been revived since the late political and religious changes; and if so, with what ceremonies.

P. Q.

REVIEW OF NEW PUBLICATIONS.

Travels in South Africa, undertaken at the Request of the London Missionary Society; being a Narrative of a Second Journey in the Interior of that Country. By the Rev. JOHN CAMPBELL. 2 vols. London. 1822. pp. 706.

IT is dismal to look at a map of Africa, and there observe the blank which stretches through the centre of that vast continent. An area, measured from the 10th degree north of the equator, to the 25th degree of south latitude, and comprehending a width, in some parts, of 20 degrees of longitude, presents nothing but a mighty void, concerning which, except that we guess it to be land, we know almost as little as we do about the regions in the moon. The Portuguese have possessed settlements on the eastern and western coasts for more than two centuries. The distance between the extreme inland boundaries of Congo and Angola, on the one side, and those of Mozambique on the other, probably does not exceed one thousand miles. Yet, during their long period of possession, they have made no attempts towards discovery in the interior, or towards promoting an intercourse between the opposite coasts. Such a state of contented ignorance, and such a total absence of enlightened curiosity, so opposite to the early habits of the Portuguese, surely never before disgraced the annals of a country, calling itself civilized. The cause may be traced to the Slave Trade; the effect of which is to brutalize not only its victims, but the perpetrators and agents of its atrocities. The latter are indifferent to all objects but that of their lawless and cruel gain; and among the former, the trade necessarily produces that state of universal distrust and suspicion, and that insecurity of person and property, which, while they prevail, must continue to cover a large part of Africa with its present obscurity. Fortunately for the traveller whose advance into the interior of that continent we have now to notice, the horrors of the Slave Trade have not yet penetrated to the line of his march; and, although the people whom he visited appear to stand at a very low point in the scale of civilized existence, and although many of the worst evils of savage life are to be found among them, yet they are not cursed with this tenfold aggravation of them all. Hence, in part, the comparative security which our traveller enjoyed, during his adventurous progress.

We are certainly disposed to think, that if discovery is at length to extend itself in the interior of *Southern* Africa, it must be by the labours of such enterprizing travellers as Mr. Campbell, aided by the zealous countenance and co-operation of the local authorities at the Cape, whose best encouragement, we are persuaded, will never be wanting, either to the curious

traveller, or to the disinterested and benevolent missionary.

As men, we take a lively interest in all attempts to enlarge our knowledge of the earth and its inhabitants; and as Christian Observers, we take a more than common interest in such attempts, when we find them connected with the growth and diffusion of true religion. But, even that interest is heightened, whenever, as in the present instance, the information relates to a part of the globe which excites so many painful recollections, and to which we owe so deep a debt of reparation. It is on this ground chiefly that we bring a second journey of Mr. Campbell's in Southern Africa before the notice of our readers. We cannot, indeed, bestow great praise upon his work as a composition. It is thrown too much into the form of a tedious and minute diary. There is a frequent recurrence of the same little circumstances, related in nearly the same words. The reader is seldom enlivened by interesting observations, proceeding from comprehensive views of human nature; and the style is as tame and flat as any desert in the continent of Africa. Whatever *oases* the author might find in his travels, he has treated us with none in his language and composition. Yet his work is well worth reading, because it abounds in matter of fact, upon which we may rely with confidence. Every now and then too, some curious circumstance rises up to relieve the general heaviness of the perusal. In short, we much admire Mr. Campbell's courage, enterprise, and activity; we most highly venerate his Christian and benevolent motives; and we cannot form a more suitable wish, either for him, or for ourselves, or for Africa, than that, encouraged by his past success, and by the rapid progress of the missions he has founded, he may again renew his journey, and bearing with him, as before, the precious gift of the Gospel, may penetrate as far as the mouth of the Niger, or the mountains of the Moon, and return in safety to end his pilgrimage in his native land.

We gave some account of Mr. Campbell's first journey, in our work for 1815; and we now intend to present our readers with a brief review of his recent volumes. They are published, as the former was, at the expense, and under the superintendence, of the London Missionary Society. Amidst such a mass of information as the present work exhibits, it is evident that we can make only a scanty selection; and all we can promise our readers is, to follow the traveller throughout that part of his progress which extends beyond the limit of his former journey, and to insert a few of the most interesting passages relating to the interior of Southern Africa. We shall reserve, for the close of this article, some reflections on the subject of Christian Missions.

The traveller, Barrow, as well as our author, had before penetrated as far as Lattakoo, a town situated in about 27 degrees south latitude, and more than 100 miles to the north of the Orange River*. In their present journey they took a different route from the former, passing by the site of a projected new town, to be called Beaufort, at the northern extremity of the colony. Between this and the Orange River, they had a tedious and somewhat hazardous journey across the country of the wild Bushmen. These are a race of poor, wandering savages, half-famished, and so inured to dirt, that, when advised to wash themselves, "they were much diverted with the idea, and seemed unable to comprehend what end could be answered by such an operation." This country abounds

* Our author left Cape Town, January 18, 1820, in company with two friends, and the necessary Hottentot attendants. Their conveyance consisted of waggons, drawn by oxen.

with lions. The waggons forded the Orange River, where it was a quarter of a mile broad, and soon brought them to Griqua Town. Here are a small missionary settlement, and a school, conducted according to the British system, of more than one hundred children, who appear to make good progress in their education. On arriving at New Lattakoo, our author was received in a friendly manner by the King Mateebe, and by the Chief of Mashow, an adjoining territory. A missionary station had been formed at Lattakoo, since the former visit of Mr. Campbell, and a commodious place of worship erected, capable of containing four hundred persons. Mr. Campbell was encouraged to proceed farther north, notwithstanding the fate of Dr. Cowan and his party, who were murdered by the natives, some years ago. The reply of Mateebe to Mr. Campbell when he proposed to visit the King of Mashow is remarkable: "I will never hinder the progress of the word of God." Old Lattakoo is a place fifty miles to the north of the New Town, and each contains a population of about four thousand. The people of this country are most persevering dancers. The dance which was given in honour of Mr. Campbell's arrival, continued six hours, without interruption, and without weariness. They are also wonderfully fond of snuff, and emptied his boxes without mercy. The following passage presents a not unpleasing picture of this uncultivated race of beings.

"On entering Old Lattakoo," says Mr. Campbell, "the inhabitants of all descriptions, old and young, rushed out from every quarter towards the waggons. We found Mahoomoo Peloo (or Richheart) the chief, in the square, in the middle of the town, sitting with some of his principal captains on each side of him, ready to receive us. He was employed in sewing a leather cap. Two women who stood near him, were occupied in making rush bonnets of a circular shape, shallow in the crown, and very neat. A great concourse of people soon collected; and when the captains arrived they immediately came forward, and saluted us by shaking hands, some of them instantly asking for snuff. The children, though they had seen White people before, were shy, and some shewed much timidity, but a little attention soon made them familiar. The chief presented us with two pots full of thick milk, which, from its cooling effects, was very agreeable, the weather being sultry. He tasted both before he presented them, to shew that they contained nothing poisonous." Vol. I. pp. 122, 123.

From Old Lattakoo Mr. Campbell proceeded to Meribohwhey, in the Tammaha country. It may here be observed, once for all, that the natives of this part of Africa, as in most other districts of savage life, are divided into an infinite number of small tribes, passing under different names, but appearing to have no regular acknowledged boundaries, and being much confounded together by a similarity of features, language, manners, and customs. Excepting that all of them own independent chieftains, and make predatory incursions upon their neighbours, they have perhaps little more right to be considered separate races of men, than the different inhabitants of our English counties. Mr. Campbell's work abounds with hard, *unpronounceable* names of countries which no European probably ever heard of before. But many of these crabbed appellations are in reality the distinctions of a people amongst whom little real difference of national character is to be found. It must be admitted, at the same time, that these tribes exhibit some considerable varieties. Perhaps, the most palpable feature of improvement which can be mentioned, as distinguishing civilized from savage life, consists in the possession of a *written language*. The tribes of Southern Africa are totally destitute of this. But the degrees of barbarism are as numerous as the

degrees of civilization; and the progress of the natives, in some of the most common and useful arts, seems to advance, as we proceed farther northward into the interior.

The following description of African scenery is not uninteresting. Mr. Campbell is chiefly describing the country between Old Lattakoo and Meribohwhey.

"During the whole of my journey, from the Cape to Lattakoo, the surface of the ground was bare, except on the banks of rivers; but here, as far as could be seen in every direction, it was covered with wood. The trees were not close to each other, but scattered, and sometimes in clumps, having the appearance of a nobleman's park. The only part of Africa I had observed in the former journey at all resembling it was in the neighbourhood of the Malalareen River, about a hundred miles to the eastward of New Lattakoo, Long grass grew every where among the trees; and, though on the verge of winter, the heat and the scenery around had the feeling and appearance of an English summer. Therm. 80. It differs from Zureveld (or Albany), that part of the colony bordering on Caffraria to which the emigrants have gone. There, the woods are very extensive; but they are almost impenetrable, except to Caffres. In this part of Africa, the traveller thinks himself surrounded by a wood which he never reaches, the trees seeming to separate as he advances." Vol. I. pp. 133, 134.

His account of a sermon, preached to the natives of these parts, who now heard a Christian missionary for the first time, is a piece of moral scenery which is still more interesting.

"24th. At nine A. M. the tent was filled with the principal men, and a numerous congregation opposite the tent-door;—when I addressed them on the manifestations of God's power, wisdom, &c. in his works, by which they were surrounded; of his intimate knowledge of their thoughts, words, and actions; the need which they and all nations have of a Saviour; and that God had provided the very Saviour they needed. I concluded by stating that our chief business at Meribohwhey was to declare the good news unto them. The interpreter sat at the tent-door, and repeated in their language what was said, with an audible voice. It was very gratifying to observe the silence and attention that prevailed during the whole time." Vol. I. pp. 167, 168.

Mr. Campbell proceeded to Mashow. "Walking on the outside of the town," he says, "we counted seven or eight villages around, or rather divisions of the place. Ascending two eminences to see the extent of their cultivated land, we had a view of several hundred acres of Caffre corn: many of the stalks were eight and nine feet high, and had a fine appearance."—The agriculture of these tribes is confined to patches in the immediate vicinity of their towns; all the rest of the country being either forest, wilderness, or pasture-land. Their riches consist chiefly in cattle, particularly oxen, which seem to thrive greatly in these parts. Inoculation for the small-pox prevails among the natives of Mashow, and is said to have been derived from White men to the north-east, doubtless the Portuguese of Mozambique, who might have been the means of propagating the distemper itself among the natives of the interior, as well as its alleviation. The population, in and about Mashow, amounts to ten or twelve thousand; and the circuit of the cornfields, belonging to this population, is not less than twenty miles. The buffalo and rhinoceros, as well as lions, abound here, and are very large and ferocious. In these countries, it appears that the king is executioner, as well as judge.

"A message came from the king to the people in the square near the waggons, requiring some men to come and assist him in punishing a criminal. Several instantly ran to assist, and we followed them to a neighbouring inclosure. The young man was laid flat on the ground, and four men held his arms and legs: the king stood at his head and a servant at his feet, both having large whips of the rhinoceros skin, resembling a lady's whip in Eng-

land, but nearly twice the length. With these they scourged his back with great force. When he had received a good beating, the king was requested to be satisfied. He immediately desisted, and ordered his servant to cease beating also. The young man, on rising, began to say something, no doubt on his own behalf; but he was instantly and severely struck by one of those who had assisted to punish him; on attempting to speak a second time, he received the same treatment as before, on which he went quietly and put on his cloak." "The king retained his ordinary placid countenance the whole time: he appeared to be performing merely an act of justice. The crime was stealing a goat. It must have been a summary business, for the king was at the waggons only a short time before it happened. He had heard the case, passed judgment, and put it in execution with his own hands, all in the course of a few minutes.

"These people consider it so unmanly to cry out when receiving punishment, that had this person done so, it was thought they would have thrust their spears into his body." Vol. I. pp. 182—184.

By the custom of these tribes, it is unlawful for the husband to leave the wife during child-bed; a singular trait of humanity, which seems very inconsistent with the general complexion of their manners. Domestic slavery appears to exist among them; though Mr. Campbell informs us, that "they knew of no nation who sold men." This must relate to their ignorance of the European traffic in human beings; an abomination, compared with which all other forms of slavery, or the slave-trade, seem light and venial; for we find from Mr. Campbell himself, that parents will sometimes, in cases of extreme hunger, sell their children in exchange for food, and "the child of a servant they will part with for a trifle." It does not appear, however, that they ever make prisoners. "When the Bootshuana tribes attack a Bushman kraal, to revenge robberies of cattle, they kill men, women, and children;—women, say they, to prevent their breeding more thieves; and children, to prevent them from becoming thieves like their parents." Though there is horrible cruelty in their practice, there is some ingenuity in their reasoning. The Bushmen are no less wanting in humanity. They even abandon the aged among themselves to starvation, and sometimes expose them to be torn in pieces by wild beasts. A shocking story to this effect is related in Vol. II. p. 235.

"Kars, the Griqua, said that the Bushman sitting yonder (pointing to a man in the tent) had an aged mother-in-law. During the absence of the son-in-law from home, her own daughter, who is his wife, dragged the old woman into the field, and left her alive among the bushes, where she was torn to pieces by the wolves that same night. On asking the man if he did not think it cruel to drag the poor woman to the field to perish; with the utmost indifference he answered, that it was not he, but his wife who did it."

From Mashow, Mr. Campbell travelled to Kurreechane, the farthest point of his journey northwards. On his road, he observed vast quantities of game. In some parts, "the whole country appeared to be a boundless forest." He passed "many old cattle inclosures, built of stone, some parts as neatly done as if they had been erected by European workmen." Mr. Campbell gives the following description of his caravan.

"Travelling in the plain without trees we had the first full view of our whole caravan. Waggons, men, women, children, oxen, and sheep, in different companies, extended about a mile. Forty-five loaded pack-oxen behind each other, occupied a considerable space. All the men carried assagais, and the women either children, or something else, on their backs, shoulders, or heads. On viewing them, I could not help wishing that all the Missionary Society had been present to witness so singular a scene; Hottentots, Matchappees, Tammahas, Mashows, and Marootzees, all exhibiting something different in their persons, dress, or implements, &c." Vol. I. pp. 209, 210.

It appears, from the following extract, that something like the cairn of our forefathers, is to be found in the interior of Africa.

"At the summit of the ascent we found a large heap of small stones, which had been raised by each passenger adding a stone to the heap: it was intended as a monument of respect to the memory of a king from a remote nation who was killed in the vicinity, and whose head and hands were interred in that spot." Vol. I. pp. 217, 218.

Kurreechane is the chief town of the Marootzee nation. It is situated, if Mr. Campbell's map be correct, nearly in the 24th degree of S. lat. ten degrees lower than the Cape of Good Hope, and about 900 miles distant, in an E. N. E. direction from that settlement. Its distance from Lattakoo, the farthest point of his first journey, may be about 250 miles. Mr. Campbell supposes the population of this place to amount to no fewer than 16,000 souls. From his drawing*, it appears to consist of a number of districts, composed of neat huts, of a circular form; some of them are plastered on the outside, and painted red or yellow. The interior of one house, which our author has sketched, exhibits a uniform circle of pillars supporting the roof, and has an air of neatness, regularity, and rude embellishment, which we should hardly have expected to meet with in these countries. A circular yard, bounded by a stone fence, encompasses every two or three of these respectable hovels. The inhabitants cover the ground of their yards with soft wrought clay, which they smooth by rolling hard vessels over it. Every family has a storehouse for corn, which is preserved in clay vessels, neatly manufactured, and holding each ten or twelve bushels. It appears that the sugar cane of the West Indies grows here, though the natives are ignorant of the art of extracting sugar from it. The specimens which our author gives of their pottery are highly respectable; the vessels being of good forms, and regularly ornamented.

"In some houses," Mr. Campbell tells us, "there were figures, pillars, &c. carved or moulded in hard clay, and painted with different colours, that would not have disgraced European workmen. They are indeed an ingenious people. We saw among them various vessels, formed of clay, painted of different colours, and glazed, for holding water, milk, food, and a kind of beer, made from corn. They had also pots of clay, of all sizes, and very strong. Every part of their houses and yards is kept very clean. They smelt both iron and copper. The rain-maker took us to see one furnace, in which they smelted the iron. It was built of clay, almost equal in hardness to stone. A round opening was left at the top for receiving the ore, and an excavation underneath for holding the fire, which was open behind and before, not only for admitting the fuel, but also the wind from the bellows." Vol. I. p. 228.

It is a custom here, when the king dies without issue by his eldest queen, for the brother of the deceased to marry her; and the son of such a marriage is legally viewed as a child of the deceased. This is a curious circumstance, bearing a striking resemblance to the ancient custom which prevailed among the Jews.—The traditionary knowledge of the Marootzee people, only reached through a line of eleven monarchs.

"It is remarkable," says Mr. Campbell, "how little information can be obtained from the natives of South Africa, even of countries which they have

* Mr. Campbell's drawings are not ill executed, with the exception of the frontispiece, which is somewhat confused. Here, amidst a crowd of waggons and oxen, we just manage to distinguish the figure of Mr. Campbell, with his well-known umbrella over his head. We should almost as soon expect to meet him without his head, as without his umbrella. He appears, however, under far more moderate dimensions, than in the frontispiece to his first book of travels.

visited. They take notice of nothing but beads and cattle.

"The Marootzee is the seventh nation beyond the colony I had visited, and I was never once asked a single question respecting the people or country whence I came. Beads and cattle are the only subjects which engross their attention. Selfishness is the predominant vice of savage life in every country." Vol. I. pp. 242, 243.

There is sometimes a little inconsistency in Mr. Campbell's representations of these African tribes. They appear to have taken considerable notice of the missionaries, whom, on more than one occasion, they regarded as gods. "The curiosity of the people to see us," Mr. Campbell observes, "was great: they rushed forth from their houses when we passed."

Again;

"On returning to the waggons we found them surrounded by more people than we had yet seen. A great concourse also encircled the fire, to observe the Hottentots cooking the victuals. For the accommodation of those who were behind, the ten or twelve nearest rows sat on the ground, and some were holding up young people that they might see over the heads of others. When dinner was put down, we extended the tent-door as wide as possible, to allow as many as we could to have a view of our manner of eating, which we knew was what they wanted. The different things before us, and our method of using them, afforded topics for animated discussion among the spectators." Vol. I. p. 229.

"A greater number of natives attended worship in the evening than on any former occasion. The singing of the Hottentots attracted much notice from them." Vol. I. p. 239.

We cannot resist the temptation of presenting our readers with an amusing account of the *peetso*, or general meeting of chiefs at Kurreechane, though the extract is rather long.

"In the course of my walk during the morning, I met a party of armed men marching to the outer districts of the town to summon the captains to the peetso, and in one of the streets I passed Moeelway with ten or twelve men, painting each other's bodies with wet pipe-clay of a French grey colour.

"About eleven A. M. companies of twenty or thirty men began to arrive in the public inclosure where the waggons stood, marching two and two as regularly as any trained regiment. Most of them were armed with four assagais, or spears, and had also battle-axes, and shields made of the hide of an ox. On entering the gate they immediately began to exhibit their war manœuvres in a terrific manner, now advancing, then retreating, and suddenly returning to the attack; sometimes also imitating the stabbing of an enemy. The height of their leaps into the air was surprising. Each company, after performing these evolutions, retired from the square and paraded through the town.

"At length the Regent entered at the head of a large party, who, after going through their evolutions, sat down towards the eastern corner of the square, after which the other companies soon entered, and took their stations in regular rows with their faces towards the Regent, who presided on the occasion. The party that came with him sat, like himself, facing the meeting. Between three and four hundred persons might compose the peetso.

"The meeting commenced by the whole company joining in singing a song; after which a chief captain rose and commanded silence. He then gave three howls, and, resting upon his assagais, asked if they would hear him? This was followed by a hum expressive of their assent. He then asked if they would give attention to what he said? The sign was repeated.

"He began by expressing his suspicions that it was the Boquain nation who had lately stolen some of their cattle, and insisted that a commando should be sent against them: on saying this, he pointed his assagai to the north, the direction in which the Boquains lived, as if in the act of throwing it towards them. The meeting testified its approbation, according to the custom of the people, by whistling. He spoke favourably of the visit from the strangers.

"Moeelway (the young King of the Marootzee), was then called upon to dance before them, that they might have an opportunity of cheering him. He is a fine-looking young man, about six feet high. He wore the red nightcap I had given him, tied round with gilt tinsel

lace, which looked extremely well amid so motley a group. The Regent wore, as a breast-plate, a very large lackered bed-nail cover, which I had sent him in the morning, with some other things, in consequence of his sending me a second elephant's tusk. He wore, sometimes before and sometimes behind, one of the handsomest tiger skins I had seen, and was loaded with beads. As Moeelway was returning to his seat from the dance, he was excessively applauded by all, beating their shields and shaking their assagais, accompanied with as much noise as they could make with their tongues."

"Pelangye, the Matchappee captain who travelled with us, rose next, and commenced by giving three howls, pausing about half a minute between each. These Matchappee howls being somewhat different from those of Kurreechane, approaching nearer to yells or shrieks, highly diverted the female spectators, who burst into immoderate fits of laughter. After the howls, three or four of Pelangye's men rushed forth and danced for a few minutes in front of the assembly; one of these, when imitating an attack upon an enemy, fell flat on the ground, which raised a universal roar of laughter. Pelangye then addressed the meeting, first by taking credit to himself for having brought White men to them; he said we were men of peace, and hated theft. On his saying this, the people turned round and looked at us as if they had not seen us before: undoubtedly they had never till now heard of people of that description. It was a heathen who bore this honourable testimony in our favour and in favour of the truth; and they were heathens who indicated by their conduct their approbation: thus demonstrating that they had the outlines of God's law written on their hearts, and possess excusing and accusing consciences.

"As soon as Pelangye had concluded, the leader of the singing began a song, in which the whole assembly joined. Their singing between the speeches may be designed to give time for another speaker to come forward. While they were singing, Munameets our guide rose with his usual gravity, wearing one of my pocket handkerchiefs on his head. He began by giving three barks like a young dog, when four of his men burst forth from the ranks, and danced lustily, some of them being old, they were rather stiff in their movements, which afforded great amusement. After these had danced a few minutes, and exhibited their mode of attacking an enemy, old Munameets, and Pelangye, a man about six feet two or three inches high, stepped out and danced a little, on which Munameets proceeded to his speech.

"He said, the Rain-maker had been at Lattakoo, and had been kindly treated while there; but he was sorry that Salakootoo his relation, who was sent to protect him part of the way, had treated him ill: on which account the people of Lattakoo had considered the want of rain they had experienced as coming upon them; but when he came up the country, and found the drought had been general, he saw it was the hand of God, and exhorted them to seek rain from the Son of God, who could give it.

"With the approbation of Mateebe he had brought these White men to them: he now left them to their care, and hoped they would not allow them to starve. They came as friends, and were anxious to establish a friendship with the Marootzee. He assured them the Missionaries had behaved well at Lattakoo, had acted to them as fathers, and loved peace. They had not brought beads, because they were not traders: they came to tell them of the true God, and now that the path from Kurreechane to Lattakoo was opened, he hoped that communications between the two places would be so frequent that the path would never again become invisible."

"In the time of the intervening singing, Sinosee, two of whose daughters were married to the Regent, rose and gave three shrieks, on which many of his people ran from the ranks, and danced, &c. for some time; after which he made a most warlike speech, urging them to go quickly against the nation that had stolen their cattle. I was afraid he would propose that we should accompany them with our muskets.

"Another captain said they had no king (alluding to the government by a regent) to protect the cattle. He did not like to see young kings with thick legs and corpulent bodies: they ought to be kept thin by watching and defending the cattle.

"A chief from another town, who was very black, and wore a large hairy cap, made a long speech, warmly ex-

horting them to take vengeance on the Boquains. A blind chief, when exhorting to war, was cheered; on which he remarked, that what they had given was a weak cheer, they must clear their throats, and cheer such things with more force and heart. He laughed while he said it.

"Another chief said, that he could come to the peetso all well powdered; and they could talk much about commandoes: but it was all show; they did nothing. In his young days the captains were men of far more courage and resolution than they were now.

"The Regent Liqueling then rose, which caused considerable stir. He remarked, that much had been said about expeditions against those who had stolen their cattle. Though he was not a tall man, yet he considered himself a match for any who had stolen the cattle, and was not afraid of them, but he had his reasons for not attacking them at present. 'You come before me,' said he, 'powdered and dressed, and boast about commandoes, but I believe you are unwilling to go on them: you can talk bravely before the women, but I know you too well to take you against those nations.' He added, that he had had various conversations with the strangers; and there was no occasion to fear, and to run from them. They loved peace, he said, and came to make known to them the true God, and his Son, who had come into the world. He then explained the reason why we had no beads, which had caused so much dissatisfaction.

"His brother concluded the meeting by a long speech, at one part of which both the Regent and Moeelway, followed by many, ran forward and danced for some time. On returning to their seats, he proceeded in his speech; and the instant he concluded, the whole meeting rose as one man, with tumultuous noise, and departed with such speed, that in one minute the square was cleared. The meeting lasted about four hours." Vol. I. pp. 258—265.

Our readers may be amused with the costume and manners displayed on this occasion.

"There were a great diversity of dresses at the peetso. They all resembled each other, however, in having their bodies painted with pipe-clay from head to foot, and in wearing a kind of white turban, made from the skin of the wild hog, the bristles of which are as white as the whitest horse-hair. Many wore tiger's skins, and several were ornamented with eight or ten coverings resembling fur tippets, hanging from their shoulders, and others wore them depending from the middle of their bodies. There were a great variety of skin cloaks without the hair. Yet, notwithstanding all this finery, few scenes could be conceived more completely savage, almost bordering on the frightful: but the tones of voice and the actions of most of the speakers were oratorical and graceful, and they possessed great fluency of utterance. None seemed to have the smallest timidity, nor were they reluctant to express their minds with freedom. In fact, they exhibited a singular compound of barbarism and civilization. The utmost latitude of speech seems to be allowed on such occasions. The women, who stood about twenty yards distant from the assembly, sometimes cheered, by pronouncing the letter r in a loud musical tone. An elderly woman very frequently applauded in that way, while the Regent was speaking: I concluded she was his mother or sister." Vol. I. pp. 268, 269.

We cannot help thinking that these scenes, notwithstanding occasional folly and absurdity, exhibit traits of spirit, liveliness, and good humour, which do not tell amiss for the understandings and dispositions of the natives of this part of Africa. The liberty of speech allowed at these public meetings seems unbounded, and will doubtless form a subject of envy to some of our own popular orators. "Such," says Mr. Campbell, "is the freedom of speech at these public meetings, that some of the Captains have said of the King, that he stupifies his mind by smoking tobacco, and is not fit to rule over them." Vol. II. p. 157.

The *rain-maker*, mentioned in a preceding extract, is a sort of quack, or impostor, who gains a livelihood by pretending to procure rain, through the force of certain charms which he employs. He is hired for this express purpose; and when

his arts happen to prove unsuccessful, he has recourse to evasions, for saving his credit, similar to those resorted to by the quacks of more civilized countries. This is almost the only instance of superstitious belief or practice which occurs in Mr. Campbell's account of the people he visited; and it seems to arise from the occasional droughts which occur in that region, and which are greatly dreaded as the prelude to famine. There are, perhaps, hardly any uncultivated nations who have fewer ideas of a religious nature than these tribes of Southern Africa. Mr. Campbell was unable to collect with certainty whether they had any real belief in a Supreme Being, or in the immortality of the soul. Their replies to some of his questions on these subjects, betray the most deplorable ignorance and stupidity. At the same time, they practise no idolatry, and have, to all appearance, no rites or ceremonies of a pagan superstition. How lamentable soever their present state may be, perhaps it may be found, humanly speaking, less unfavourable to the diffusion of sacred truth than the circumstances of some more civilized nations, where the Christian Missionary meets with formidable impediments from the distinctions of cast, and from the influence of long-established institutions and opinions. What real Christian can refrain from pouring forth a prayer that these poor creatures may speedily have their eyes and hearts opened to the reception of that Gospel which has *brought life and immortality to light*, and which is made *the power of God unto salvation to every one that believeth?*

It is a singular fact that the practice of circumcision prevails among the Bootshuana and Morolong nations; but it is unknown among the Corannas, a tribe in their immediate neighbourhood. Mr. Campbell considers the Corannas to be quite a different race from the Hottentots and the adjoining Bushmen. Mr. Barrow, we recollect, supposes the Damaras, who lie to the north of the Orange River, in about the same latitude as the Marootzee nation, to be a people of Arabian origin. It seems, indeed, by no means improbable, that some colony from the opposite shores of Arabia, may have penetrated thus far into the south of Africa; but circumcision prevails so extensively throughout the whole of Africa, that it is not necessary to resort to this hypothesis in order to account for it.

The following are among the strange customs of these nations. The greater part of the Corannas have a joint taken from the little finger, the amputation being made with a sharp stone. When a friendly connexion is formed between two individuals of the Bootshuana tribes, the ceremony is to take each other by the nose*.—Mr. Campbell observed five cuts across the left side of one man; an honourable distinction, which marked that he had killed five of his fellow-creatures. This was probably in war, as assassination does not appear to be common. Some of their customs, however, are dreadfully unnatural; such as putting to death one of the infants, when a woman has twins. An old female was allowed to starve at Lattakoo, for want of food; and an old man, in the same place, was, from total neglect, actually devoured by dogs. "Yet," adds Mr. Campbell, "though the Matchappees treat the aged, and those who

* We are unwilling to withhold from our readers the following very curious and interesting piece of intelligence respecting the children at Lattakoo: "Their infants," observes Mr. Campbell, "cry or weep exactly as they do in England; but those, who are above three or four years of age, bawl out, *yō-yŏ-yŏ-yŏ-yō*, — *yō-yŏ-yŏ-yŏ-yŏ-yō*." Vol. I. p. 90.—Who would have supposed that the children of South Africa were so skilled in prosody, as to blubber in a regular series of longs and shorts!

are very poor, like brutes, they are friendly to each other, affectionate to their children, and sincerely lament the death of relatives." This may seem surprising; but similar anomalies exist among nations far more advanced in civilization than the Matchappees or Marootzees. The Hindoos, who put to death their aged relations, and the Chinese, who strangle their new-born infants, are examples, no less striking, of the degree of wretched depravity to which human nature may be sunk, and of a state of society, comparatively civilized, in which, while many kindly affections are undoubtedly exercised, yet those very individuals whose circumstances most loudly call for pity and assistance, are the marked objects of neglect and cruelty. Nay, it has been our lot to have known not a few, born and educated in Christian Europe, who have combined an unfeeling perpetration of all the atrocities of the Slave Trade, and the merciless infliction of torture on the slave, with strong attachment to their relations, and with a readiness, from whatever motive, to perform acts of generosity and beneficence towards others. Doubtless the cause of these anomalies is in all cases the same, the want of true Christian principle; and the only effectual cure for them is the diffusion of Christian light, which would put to shame such deeds of darkness, even if it failed of its grand object, the conversion of the heart to God. Its softening and harmonizing tendencies would render that religion a boon and blessing to mankind, even if it opened no certain prospect of immortal happiness beyond the grave.

The progress of the Matchappees and Marootzees in the art of cookery, will, probably, be not a little undervalued by our European gourmands, whom, however, they clearly excel in their capacity of eating: for "their stomachs being capable of receiving *almost any quantity*, they never consider a meal to be finished till all be eaten up." The following is a specimen of their culinary skill.

"The legs and feet of the rhinoceros, being of a huge size, require to be cooked in an oven, and the following curious method is adopted for the purpose:—The ants' nests are composed of hard clay, shaped like a baker's oven, and are from two to three feet in height Several of these were excavated by the people early in the morning, and their innumerable population destroyed. The space thus obtained was filled with lighted fuel, till the bottom and sides became red hot within. The embers of the wood were then removed, the leg or foot of the rhinoceros introduced, and the door closed up with heated clay and embers. Fire was also made on the outside over the nests, and the flesh was allowed to remain in it for several hours. Food cooked in this way is highly relished by all the tribes." Vol. I. p. 205.

Cookery, however, is not the only art in which the Marootzees have made considerable attainments.

"The Marootzees are confidently reported by other nations to smelt copper: they profess the same themselves, and they abound in copper articles more than the other nations. They asserted also that copper furnaces were behind the houses of some of their captains, but we never could obtain a sight of them. They did not flatly refuse, but put it off from time to time. Perhaps they acted thus on the principle of the Birmingham and Sheffield manufacturers, being jealous lest others should obtain a knowledge of the art.

"Moeelway married one of his father's widows, who is a clever, good-looking woman, about ten or twelve years older than himself*.

"The following articles of trade are manufactured at Kurreechane: — Of *Iron* — Pick-axes, adzes, battle-axes, knives, assagais, razors, awls, drill-bores, or bits, smith-tongs, hammers,

* We were somewhat surprised at the introduction of this important article of intelligence at this particular place; nor can we, after much reflection, discover the relation which it bears to the manufactures of Kurreechane.

rings, beads. Of *Ivory*—Knife-handles, whistles, arm and leg rings. Of *Copper*—Neck, arm, leg, and ear rings, beads. Of *Rushes*—Baskets, bonnets. Of *Leather*—Cloaks, caps, sandals, shields. Of *Wood*—Various kinds of dishes, spoons. Of *Clay*, &c.—Various sizes and patterns of pots, jars, goblets. Of *Stone*—Pipes.

"They grow much tobacco, both for their own consumption and as an article of trade. In preparing it they boil the leaves, which greatly reduces its strength, and renders it insipid to those accustomed to tobacco otherwise prepared; yet such is the power of habit that they preferred it greatly to ours, though much stronger.

"They have iron, found to be equal to any steel. A cutler at Kurreechane would be able to support the mission almost without any expense to the Society, if a disinterested man. Every knife he manufactured, though without being made to shut, would be worth a sheep, and many of these he could make in a day. He would instantly find customers among the inhabitants of the town, and those from other nations. A rough-made axe is worth an ox." Vol. I. pp. 275—277.

South Africa is rich in wild animals. The lion, the tiger, the buffalo, the rhinoceros, the guacha, or wild ass, striped like the zebra, the cameleopard, the jackall, and the ostrich, with many other varieties of natural history, seem to abound in these countries; though the gradual introduction of firearms among the natives, will doubtless soon reduce their number. Twenty-eight lions were killed, upon a single farm, at the northern extremity of the colony, in one month. The guachas travel in flocks, of several hundreds at a time, and those who hunt them generally endeavour first to kill their leader, which throws all the rest into confusion. A very curious account is given of the lion and the cameleopard. "The lion can seldom kill this animal, owing to the thickness of his skin. He has been known to jump upon the back of the cameleopard, and to be carried a distance of twenty miles. His claws are so firmly fixed, that the flying and terrified animal seldom succeeds in freeing himself from his rider, till the lion himself chooses to dismount." We cannot well conceive a more uncomfortable place for any rider, than the back of a cameleopard.—Mr. Campbell has given a drawing of the head of an animal he calls a unicorn, which appears to differ considerably from the common rhinoceros. It has a horn, nearly straight, springing about ten inches above the tip of the nose, and projecting upwards to the length of three feet. Behind this is a very short horn, hardly visible at a distance *. The artifice of the jackall is worth relating, under this head of observation. The field mouse, when pursued by this animal, escapes to his hiding-place, which is a cell under ground, with two holes or openings. In order to secure his prey, the jackall strikes with his tail against one hole, to frighten the little animal, and watches the other with open mouth, to devour him, on his exit. The jackall, it seems, instead of being the lion's provider, feasts upon the remains of carcases which the lion has abandoned.

The following description of a salt lake, situate in the country of the wild Bushmen, about 20 miles south of the Orange River, and 120 miles north of the present boundary of the colony, is curious and interesting.

"At five P. M. the bed of a salt lake, of three or four miles circumference, suddenly presented itself to our view, covered with a thick crust of salt, but destitute of water. Our waggons descended, and travelled along its side to a small spring of fresh water, near its southern extremity, during which we walked upon the hard surface of the salt. The whole resembled a large level field of deep snow, where a fall of rain had

* The skeleton of the head of this extraordinary animal is preserved in the Museum of the London Missionary Society, in the Old Jewry.

been succeeded by a sharp frost. On digging into it, at different parts, we found the depth of solid salt to be three and four inches, under which were mud and water; so that we were actually borne up by the salt, as on ice during the winter of a northern climate. The whole plain of salt, in consequence of the bright sunshine, sparkled as if strewed with diamonds of the first lustre, appearing like enchanted ground. Therm. 72.

"This noble work of the Creator stands solitary in the wilderness, seldom viewed by admiring eyes. Of so little value is it considered by the Bushmen in whose district it is, that probably they would sell it for a single ox; but when the population shall increase, this lake may become more valuable than a mine of gold or silver." Vol. II. pp. 285, 286.

There is some curious matter in the Appendix to these volumes: but the Bootshuana tales, which are the essence of juvenile absurdity, are without point or moral that we can discover; and Mr. Campbell's memorials of some of the natives, which he terms their lives, are, unquestionably, the most wretched specimens of biography that were ever published. They afford little information, to be depended on, respecting the adjacent countries, and consist of a tiresome succession of predatory expeditions, or hair-breadth escapes from buffaloes and lions.

We shall next advert to what occurs, in the course of Mr. Campbell's volumes, to shew the effect which Christianity has produced, or may be expected to produce, among the degraded population of Southern Africa. At Lattakoo, it appears that the natives have abandoned the system of going on commandoes, or predatory expeditions, against the neighbouring tribes, for the purpose of carrying off their cattle; and this happy change the King Mateebe attributed expressly to the advice of the Missionaries stationed there. "The Word, he saw, was peaceable. He had been told, that if he received the Missionaries, they would make him and his people slaves; but it was good that they came: all were pleased with the Word; and now they disapproved of bad things, of commandoes." Their readiness to listen to the preaching of the Gospel, considering their very low state of intellectual culture, is remarkable. At the time of evening worship the call to come together was vociferated, some calling out, "Come and hear the news of the Son of God." This was of their own accord; and numbers usually attended, listening with great stillness to the preacher. Nor was the preaching without some effect. We find some of the young Matchappees giving an intelligible account of what they had heard, and expressing a wish that God would give them a heart to understand his word, for they found it very difficult; and one of their chiefs, the uncle of the king, lamented "that though his nation had been the first to hear the word of God on that land, and that though he had assisted by this journey to carry the Gospel to other nations, he himself should neither have ears nor heart to understand it." We were particularly struck with the language of a poor female Matchappee, named Manyena.

"She called and told me," says Mr. Campbell, "that when she first heard of the Bible she did not think it was true; but when she found it describe her heart so exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, where she might hear about a crucified Saviour, though she should starve. Jesus died for sinners, and she would not leave the Word. She prayed that I might be carried back safe to the Cape and to England." Vol. II. p. 170.

The Mission, however, to Lattakoo, is very recent. Among the Griquas, who live to the south of that place, near the banks of the Orange River, the benefits of

Christian instruction have been enjoyed for a longer time, and are more signally displayed. The following extract will illustrate this fact.

"After dinner we removed to Berend's kraal, about two miles distant, where a considerable number of people assembled in the evening to worship. It was a motley meeting, being composed of Griquas, Namaquas, Damaras, Bootshuanas, Bushmen, &c. No congregation could have sat more still, both without and within the tent, though there was a cold wind blowing, accompanied with darkness, thunder, lightning, and rain.

"There was one circumstance in this meeting of a very affecting nature. I saw before me, at this moment, worshipping under the same tent, and receiving the glad tidings of the Gospel with much feeling, the noted Africaner, and Berend the Griqua captain. Till their conversion they were mortal enemies to each other. Berend was brought to feel the power of Divine truth several years before Africaner. When the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them, and soliciting them at the same time to unite with him in promoting universal peace, and the improvement of the people.

"Africaner and Berend are both judicious, excellent Christians; and their own feelings must have been strongly excited upon the present occasion. These patriarchal men are now kings, fathers, and priests, in their domestic connexions. They instruct their families, preside among the people in the absence of missionaries, and breathe nothing but peace on earth and good will to men. Thus when God blesses his people, he makes them blessings to others. With all the particulars relating to these chiefs in view, what would Infidelity have said on contemplating so interesting a scene? To what agency would she have ascribed this marvellous change in the characters of these men? Could her favourite system have exhibited such fruits, she would have called upon all men to fall down and worship her!

"The subject of address was—'The invitation of God to the ends of the earth to look to Him, and to Him alone, for salvation.' Berend, on this occasion, engaged in prayer, and Africaner knelt at his side. Twenty-four years before this time they and their respective adherents fought for five days against each other on the banks of the Great Orange River. Africaner had now some intention of leaving the west side of Africa, and of taking up his residence in the vicinity of Berend, for the remainder of his days." Vol. II. pp. 237—239.

We say nothing here of the missions to the south of the Orange River, and within the bounds of the colony of the Cape of Good Hope. Our former volumes contain such ample details, of the successful labours both of the Moravian Brethren and of the London Missionary Society, as to render this unnecessary. We are anxious rather to collect, from the account given us of those newer and more remote missions attempted to the north of the Orange River, such facts as are calculated to encourage the hope of introducing the Gospel, with all its attendant blessings, among those barbarous tribes which have now for the first time been brought to our knowledge. The road has at least been smoothed and prepared. The kind reception which has been given to the missionaries by some of the native chiefs, and the actual or projected establishment, with the fullest consent of the chiefs and people, of missionary settlements so far up in the interior, are favourable omens of ultimate success. We see little danger for those establishments, provided the missionaries, and future travellers into the same quarter, conduct themselves in the peaceable and prudent manner which has distinguished all Mr. Campbell's proceedings; and, should these settlements flourish, they will, in no long time, send out shoots and branches to overspread the neighbouring districts. An impression has been made upon the minds of several of the chiefs, that the missionaries are harmless, friendly, and disinterested men, travelling into the interior for the pur-

pose of propagating a humane and benevolent religion. This is a considerable point gained; and the circumstance already mentioned of Matteebe, the chief of Lattakoo, having actually been induced, through the influence of the missionaries, to put a stop to his commandoes, reminds us not a little of the behaviour of Pomare, the Otaheitan Monarch, in throwing his idols into the sea; though the progress made of late towards the conversion of the South Sea islanders affords unquestionably a more hopeful prospect than any thing which has yet taken place in the interior of Africa.

We rejoice most devoutly in every favourable symptom of success in this quarter, and would earnestly recommend unwearied perseverance in the good work. We cannot, it is true, be blind to the very small effect which has hitherto been produced upon the minds of those natives of southern Africa who lie beyond the boundaries of the Cape colony. Indeed, as yet, religious instruction has been communicated to the natives of Lattakoo, and the places north of it, only through the medium of an interpreter; and among them we meet with no instance of decided conversion. Sometimes the hearers are apparently attentive; at other times they are noisy and troublesome; but no permanent impression seems yet to be made beyond that of the peaceful character of our religion, and of the men who administer it. The sight of a bead or a snuff-box seems at all times sufficient to put to flight every idea of a religious nature. We do not say that this is surprising in savages, nor that it is altogether unlike the conduct of many nominal Christians, who call themselves civilized: but we think it proves two *things*; the natural aversion of the human *heart* to spiritual subjects, which is the great doctrine that lies at the foundation of Christianity, and also the importance of intellectual culture, through the medium of general education, in order to raise these poor creatures some degrees higher in the scale of rational and reflecting beings. We have only to cast our eye over Mr. Campbell's details, in which he records his conversations with some of the better disposed and more intelligent among the natives, in order to be convinced of the darkness and ignorance which cloud their understandings, upon all subjects which lie beyond the reach of their senses, and the sphere of their daily occupations. We allude particularly to the conversations with Matteebe and Munameets (Vol. I. pp. 77—81), two of the best friends of the Missionaries. Their answers to our author's interrogatories exhibit, with few exceptions, a certain childishness of intellect, which is somewhat discouraging. Mr. Campbell admits that little impression can be hoped for, "till the Missionaries can address them in their own tongue without an interpreter." The necessity for an interpreter is no doubt one very great inconvenience; but, humanly speaking, little effect will be produced till "their frivolity," of which Mr. Campbell so grievously complains, is in some degree subdued by the discipline of a religious education.

And yet let us here guard against being thought to undervalue the efficacy of the preaching of Christ crucified, under the influence of the Holy Spirit, on the most untutored minds. We cannot forget what the Greenlanders, now such distinguished trophies of the power of redeeming grace, once were. The poet's description of them is no fiction; it is drawn in the sober colours of truth, and, almost in every line of it, finds its counterpart in the inhabitants of Lattakoo, Mashow, and Kurreechane.

"What were they? What some fools are made by art
They were by nature—Atheists, head and heart.
The gross idolatry blind heathens teach,
Was too refined for them, beyond their reach.

They were, what base credulity believes
True Christians are; dissemblers, drunkards, thieves,
The full gorg'd savage, at his nauseous feast
Spent half the darkness, and snor'd out the rest;
Was one whom Justice, on an equal plan,
Denouncing death upon the sins of man,
Might almost have indulged with an escape,
Chargeable only with a human shape."

The change wrought by Christianity on the Greenlander, will, we trust, in a much shorter space than that in which it crowned the labours of the patient and persevering Moravian, shew, in the case of these almost equally degraded children of Africa, that the Gospel, like its Author the same yesterday, to-day, and for ever, is still the Power of God and the Wisdom of God, reaching the heart, and elevating the aim, and enlightening the understanding, and renovating the life, even of these barbarians; and that we shall see renewed in these southern regions, the scenes, which under the icy pole, nearly a century ago, gladdened the hosts of heaven itself.

"The wretch who once sang wildly, danc'd and laugh'd,
And suck'd in dizzy madness with his draught,
Has wept a silent flood, revers'd his ways,
Is sober, meek, benevolent, and prays;
Feeds sparingly, communicates his store,
And he that stole has learn'd to steal no more."

Let us not, however, from any thing we have said, be thought, for one moment, to insinuate that the Missionaries in South Africa have been backward in the establishment of schools for the instruction of the natives. It is, in truth, one of the grand instruments which they employ, and wisely employ, for forwarding the great object of their mission; and which, without meaning in any degree to detract from the efficacy and the necessity of that Divine influence which can alone prosper the best exertions of missionaries, we must always regard as an essential and indispensable means of success.

We do not deny that particular instances may, here and there, be found, in which the good seed of the word grows up in a sudden and surprising manner. But we do not live in an age of miracles, nor have we any right to expect them. The only way in which the Gospel is likely to be extensively propagated, under the present economy of Providence, is by the labours of missionaries, and the general diffusion of the Scriptures, co-operating with the power of education, and with the progress of mental culture and improvement. The work of conversion may probably be, at first, far more gradual than many sanguine minds imagine; but it may not be, on that account, less solid or less sincere

We shall not be suspected of undervaluing the importance of missionaries, or of a general circulation of the Scriptures, as instruments for the conversion of the heathen. There is, however, one topic relating to this great work, upon which we wish to say a few words, as it has engaged perhaps less attention than it deserves; we mean, *the importance of promoting, as much as possible, knowledge, piety, and zeal among the professed Christians of our several foreign establishments.* We do well, no doubt, in dispatching missionaries from our own shores. We do well in translating the Scriptures into various languages, and circulating them far and widely. But we are disposed to think, that our own colonies and settlements must be far more completely Christianized than they are at present, before any considerable progress will be made towards the conversion of the heathen in their immediate vicinity, or among whom they dwell. We seem to want, in the first instance, missionaries to our own countrymen residing in foreign lands: in other words, we want a greater number of pious, able, and devoted mini-

sters, who, by extending the influence of pure and vital Christianity amongst the inhabitants of our foreign possessions, may stir up the local authorities and local settlers to a warm concern for the moral and spiritual welfare of the Heathens or Mohammedans around them. We should like to see missionary colleges established, as far as possible, at our several *points of contact* with the Heathen and Mohammedan world, for the purpose of sending forth well-educated and duly qualified teachers, whose vicinity, and local knowledge, and opportunities, would give them a mighty advantage over others, who have to travel thousands of miles, and to learn a new and uncouth tongue, before they can venture upon the scene of action. There is as much difference between dispatching missionaries from this country, and affording them, in regular supply, from settlements in the immediate neighbourhood of the people to be converted, as between cannonading a besieged town from a considerable distance, and approaching it by trenches, or storming the ramparts. A regular supply of *local missionaries* cannot indeed be expected from colonies in their infant state; but, as soon as it becomes practicable, we feel assured that it will be the most effectual means of attacking the strong holds of pagan superstition and idolatry. In the mean time, till such establishments can be brought into action, through the gradual advancement of our colonies in strength and numbers and piety, it is no despicable point gained, even were our immediate labours to accomplish little more than this—namely, *to call forth a continually increasing sense of duty in the minds of Christians, with respect to the propagation of the Gospel.* Even were our present success confined to this, we should be tilling the ground, and preparing it for yielding an abundant harvest in the course of the next hundred years. And however our sanguine hopes might be disappointed by so tardy a process, yet, when we consider the grand results which must ultimately follow, we ought to be content thus to labour as hewers of wood and drawers of water in the vineyard of our Lord. What we are anxious to impress on the minds of all, with a view to secure them against possible disappointment, and to animate them to persevere even under the most discouraging circumstances, is this; that all their efforts, and all their contributions, and all their prayers, are eminently due to this object, from those whose hearts are warmed by the love of Christ, whatever be the visible success which attends their labours. The duty of exertion is ours. The event is His to whom a thousand years are as one day.

Till a few years past, the intercourse of European nations with the heathen world has been unhappily such as to confirm their worst prejudices against us, and to exhibit Christianity to their view under an odious and revolting form. We have not only done little or nothing for the conversion of the heathen, but, in most cases, we have done worse than nothing, by setting an example of corrupt morals, and by persevering far too long, especially in Africa, in a system of selfish rapacity, or downright cruelty and oppression. But we hope and believe that a brighter day is now dawning upon these distant habitations. We hope that this foul stain upon the Christian name is about to be effaced. The period is approaching, we trust, when Christians will be no longer found resorting to foreign countries and barbarous shores for the mere ends of commercial intercourse; or, as in the case of the Slave Trade, for the infernal purpose of a traffic in human flesh; but when they will be hailed as the messengers of civilization, morals, and true reli-

gion, *bringing light to those who sit in darkness*, and directing their wandering steps into the paths of everlasting peace.

As most sincere and cordial adherents to the Church of England, we should be delighted to see her constitution, liturgy, and communion, extending themselves over the whole world. We not only think the constitution of our church to be most agreeable to the model of primitive times, but we see a uniform simplicity, sobriety, and wisdom, mingling with the fervour of her devotions. We would therefore earnestly exhort her members to take the lead in the conversion of the heathen. But if her influence is not to extend universally—and we cannot expect that it should under the actual circumstances of the world—we shall hail with unfeigned pleasure the successful co-operation of other denominations of Christians in the work of Missions. He must have a dull head, or a cold heart, who, when he casts an eye over the boundless desert of human ignorance, vice, and misery, can withhold his Christian sympathy and good wishes from any class of labourers who are honestly attempting to reclaim the soil, even though he may not think that they proceed according to the wisest plans, or follow the very best models. The glory of Christianity is its *future* prospects. But were its influence confined only to the present life, we should still hardly envy the man who remained indifferent to its propagation, or who did not consider the possession of it, even under its most disadvantageous forms, as a desirable substitute for the ignorance, brutishness, ferocity, filth, and wretchedness, of Bushmen and Corannas.

There remains one subject to which we have already adverted, but on which we are desirous of adding a few words; we mean, the subject of Slavery and the Slave Trade. Happily for the Matchappees and Marootzees, the inroads of the Christian Missionary among them has preceded those of the Negro merchant. But we cannot deny that the presence of the former will form but a very inadequate protection from the cupidity of the latter, if Slavery shall be permitted to establish itself in the newly located lands of the colony of the Cape. Removed as these lands are to a great distance from official control, what shall hinder their occupiers, if slavery is there recognized as a legal institution, from making draughts of labourers for their cultivation, from the population of Lattakoo, Mashow, and Kurreechane? The Government, we are told, mean to make it a special condition of future grants, that the lands shall not be tilled by Slaves. But this provision comes too late. The plague is already begun. With dismay we read the following passages. "At 4 p. m. we crossed the limits," the northern limits, "of the colony," which are only 230 miles south of Lattakoo, "and at five arrived at Pinnar's Place, where there is a substantial farm-house with barns, *slave-houses*, and a good garden. The family were from home: only *a few slaves* were left to guard the place."—After travelling about 70 miles farther south, "we met," says Mr. Campbell, "several persons in the evening returning from the sale of a neighbouring farmer's *effects*, who reported that eight *slaves* had been sold for 16,000 rix-dollars, about 1600*l.* sterling. A woman, with her sucking child, was sold for 5000 rix-dollars, the prospect of her having more children increasing her value. A female sucking child fetched 1300 rix-dollars, and a boy sold for 3000." Vol. II. p. 325.

Already, therefore, in lands located by the British Government, since the Abolition of the Slave Trade, has Slavery, from some unaccountable oversight, been permitted to root itself; and a new mart to be thus opened for Slaves. In the

very region which has been selected for colonizing the distressed population of the United Kingdom, has this demoralizing institution already been recognized and established; and men, and women, and sucking children, are already counted among the farmer's effects, and sold by auction in common with his oxen and pigs and poultry. We trust that an early call will be made in Parliament for information on this point, in order to ascertain by whose counsel, or by whose want of counsel, while we are parading our humanity in every court of Europe, and undertaking a sort of crusade against the Slave Trade of other nations, we have thus permitted what is, in fact, a new Slave Colony to be growing up within our own dominions, and in the immediate vicinity of almost the only portion of Africa which has hitherto escaped the pestilential breath of the slave-trader. We dread the influence of such a colony. The men, and women, and sucking children of the Matchappee and Marootzee nation, it will probably be discovered, may be procured at a less costly rate than those of the bankrupt farmer of Sneuwberg. A little fraud and a little force, employed in getting possession of them, will be an expedient for thriving in the world better suited to many of the needy and lawless adventurers who are likely to visit this region, than either paying from 2000 to 3000 rix-dollars a-head for labourers, or toiling with their own hands for a subsistence. At least, then, let the actual extent of the evil be forthwith ascertained with accuracy, and its growth be prevented, so far as the vigilance of the Government can prevent it. But the only *effectual* remedy will be, without farther delay, absolutely to interdict Slavery itself beyond the limits of the ancient colony, and at once to manumit all Slaves found there. But since it has been through the supineness of the Government that slavery has been thus suffered to extend itself, the cost of this manumission ought to be defrayed, partly at least, at the public expense, in all cases where the colonist can shew that he has come into possession of the Slaves fairly, and without any violation of the Abolition Law. Justice and good faith would seem imperatively to prescribe this course, even if the sacrifice were much larger than it will probably be found to be. The number of Slaves is as yet small, perhaps not more than a thousand; but if it were much larger, we do not see that Government would thereby be exempted from the necessity of entirely undoing the evil which they might so easily have prevented, and which they are bound forthwith to repair. We would strongly urge the immediate consideration of this momentous subject on the friends of the African race in Parliament.

The Essay on "the Influence of a Moral Life on our Judgment in Matters of Faith," to which the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's adjudged its Premium for 1821. By the Rev. SAMUEL CHARLES WILKS, A. M. Author of Christian Essays, Signs of Conversion and Unconversion in Ministers, Claims and Duties of the Church, &c. Dedicated, by permission, to the Lord Bishop of Durham. London. 1822. 2s. 6d.

THE motto of this Essay is founded on the declaration of our Lord, John vii. 17: "*If any man will do his will (the will of God), he shall know of the doctrine whether it be of God, or whether I speak of myself.*" We had occasion in our volume for 1810 (p. 221), to review a very valuable sermon entitled, "Obedience the Path to religious Knowledge," preached before the University of Oxford, by the Rev.

Daniel Wilson, from this text; a passage which, though it seems to relate more directly to the acknowledgment of our Lord's character and mission, may, without impropriety, be viewed in the larger acceptation given to it by Mr. Wilson, as including generally a disposition of ingenuous obedience to the Divine commands. In this view also the proposers of the St. David's Premium seem to construe it; though they have somewhat narrowed their ground, and abridged the evangelical import of the passage, by the wording of their thesis. The expression, "a moral life," is by no means tantamount, in the ordinary signification of the term, to "doing the will of God," which includes, among other things, the exercise of those regenerate and holy *dispositions* implanted in the soul by the Holy Spirit, from which alone *true* morality, that is *Christian* morality, can proceed.

In the Essay before us, the author, though taking his thesis as he found it, has, in the course of his argument, almost necessarily been led to enlarge its more obvious signification. His Essay might be entitled, "The influence of an ingenuous desire to know and perform the will of God, and of those devout habits which accompany such a desire, upon the judgment in matters of faith." We shall cite a few passages illustrative of the manner in which he has endeavoured to prove his position; referring our readers to our review of Mr. Wilson's discourse, already mentioned, for our own opinions on the general subject, which it will not be necessary to repeat on the present occasion.

The Essay is introduced by the following preparatory remarks.

"In tracing the origin and progress of religion in the human soul, it is impossible to reduce it to a series of precise and invariable operations, and to allot to each of our faculties and powers its definite share in the general process. It seems indeed to be the ordinary course of the Holy Spirit, in his agency on the heart and mind of man, first to illuminate and convince—then to convert—then to sanctify;—or, in other words, first to lead men to a perception of their natural condition, and of the character of the Gospel; to teach them their sinfulness and spiritual inability; and to pour into their hearts the grace of contrition and penitence; then to guide them as conscious transgressors to the Great Sacrifice of Calvary, to repose by faith in the death and merits of the Saviour alone for pardon and acceptance with God; and then to bestow upon them that peace which accompanies a true and lively faith—to sanctify them by his gracious influences—and to render them fruitful in every good word and work, as becometh those who being bought with a price are not their own, but are bound in point of duty, and are also anxious in conformity with their renewed nature, to live no longer unto themselves, but unto Him who loved them, and gave Himself for them. But the successive stages of this spiritual process do not always follow each other in the strict order assigned to them by artificial systems of theology; sometimes the understanding, sometimes the will, sometimes the affections, seem to take the lead. The graces of love, joy, faith, zeal, humility, vigilance, knowledge, though co-existing in the heart of every true Christian, do not always unite in equal proportions, or follow each other at accurately defined intervals. They mutually act and re-act, augmenting each other by their reciprocal influence; so that what was originally an effect, becomes in its turn a cause, and gives birth to new causes and effects in perpetual succession.

"These remarks apply in an especial manner to the three Christian graces of Knowledge, Faith, and Obedience. Strictly speaking, there must be some degree of knowledge before there can be faith: 'he that cometh to God must first know that He exists, and that He is a rewarder of them that diligently seek Him.' There must also be faith before there can be genuine obedience; for faith is the only true source of Christian virtue. Yet, on the other hand, our Lord teaches us, that 'if any man will do the will of God,'—that is, will commence a course of humble and ingenuous obedience,—'he shall know of the doctrine:' his practical attention to duty shall prove the harbinger of new

accessions of spiritual information: and not of information only, but of faith also; for the Scriptures accurately trace up the want of faith to a moral as well as merely mental obliquity: they speak of 'an evil heart of unbelief,'—an expression which, however peculiar it may seem, will, upon investigation, be found perfectly philosophical, and consistent with the phenomena of daily fact and experience.

"We shall illustrate the subject under consideration, by a series of remarks bearing upon the two following propositions:—

"First, That unholiness either of heart or life has a powerful influence in depraving the judgment in matters of religion; and

"Secondly, That a humble and conscientious endeavour to 'do the will of God,' is eminently conducive to the progress both of faith and spiritual understanding." pp. 1—4.

The writer begins with the grosser instances of moral turpitude, as connected with infidel principles. But these are not the *only* sources of infidelity; for as there are vices of less revolting aspect than treason and assassination, so there are various approaches towards a rejection of the Gospel, of a more specious character than the open blasphemies of a profligate Atheism.

"There is not an anti-christian or an unchristian principle, which may not lead to a corresponding anti-christian or unchristian creed. The more malignant passions will have this effect; as we find from Acts xiii. where we are informed (ver. 48), that the Gentiles 'were glad, and glorified the word of the Lord, and believed;' but the Jews (ver. 45), 'being filled with envy, spake against those things which were spoken by Paul, contradicting and blaspheming.'—The selfish passions also may produce the same effect. Thus 'the Pharisees, who were covetous, heard all these things, and derided him.' (Luke xvi. 14.)—The proud and vain and ambitious passions also may have the same effect. 'They did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.' 'How can ye believe that have honour one of another?'—Thus enmity, covetousness, vain-glory, to which various other evil principles might be added, are proved by scriptural testimony to be capable of subverting faith, and even of conducting men to the awful extremes of contradiction, derision, and blasphemy." pp. 7, 8.

The next stage of the argument applies to those less obvious approaches to infidelity which sometimes display themselves in Antinomianism, Socinianism, and kindred heresies; and to those more decorous sins—sins of the heart, or sins of the intellect—which may greatly impede the spiritual perceptions, and vitiate the spiritual taste, even where there is no temptation to palliate the grosser enormities of a profligate life. Stubborn pertinacity, presumption, levity, self-confidence, and a proud dictatorial and dogmatical spirit, are all hostile, both to a reverential submission to scriptural authority and to the formation of just conclusions from scriptural premises. *Pride*, in particular, is specified as having ever been at war with a devout admission of the peculiar doctrines, and a practical obedience to the precepts of the Gospel.

"How often do we find, even in the case of persons who are not vicious in their lives,—nay, who perhaps preserve a respectable decorum of conduct,—that the heart is prejudiced against a practical admission of Divine Truth, at least of its more peculiar and mysterious doctrines, on account of the Scriptures not making their appeal to mankind in such a manner as to gratify the pride of the intellect! They find themselves required to believe promptly and implicitly upon the strength of a Divine declaration; they are enjoined to admit, without hesitation or scruple, many things that they cannot fully understand; and they are invited, yea, commanded, on pain of eternal condemnation, to embrace exactly the same faith which has been professed by thousands of the most illiterate of mankind;—in common, it is true, with men of the highest order of thought, and the most extensive range of literature; but still a faith which owns no submission to human intellect, and refuses to bow its

lofty claims before the tribunal of any created mind, however wide its grasp or exalted its powers. A mind vain of its intellectual superiority, and unsubdued by the grace of God, will not easily be persuaded to submit to this; it will recoil from such an unreserved self-dedication; it will demand something more conciliating to the pride of the human heart; and will venture peremptorily to set down as false, whatever cannot be inferred by the deductions of uninspired reason, or, at least, which, when revealed, cannot be fathomed and fortified by human philosophy." pp. 11—13.

This position is thus illustrated:

"To what but to this cause, combining indeed with some other subordinate ones, must we attribute the vehement opposition which has always been carried on against that fundamental article of the Christian system, and of our Protestant Church—the doctrine of justification solely by faith? The humble practical Christian, whether poor or rich, illiterate or learned, discovers no moral danger attending this doctrine: so far from it, he feels it to be in his own case, and observes it to be in the case of others, not only 'very full of comfort,' but a powerful motive to love, to gratitude, and to good works; and he is perfectly convinced, that if any persons would so far abuse it as to say, 'Let us sin that grace may abound,' they understand not its real nature—much less are they among those who have a scriptural right to take to themselves the blessings which it exhibits. But the mere intellectual reasoner, experiencing nothing of the practical effects of the Gospel in his own soul, affectedly recoils at such a doctrine. It is not enough to prove that it is revealed in the sacred Scriptures; it must also comport with his long-cherished prejudices and prepossessions, or, as he considers them, his reasonable deductions: he must see that the doctrine has some other basis to rest upon than mere authority, even though that authority be the authority of God himself; for till he can fully demonstrate the propriety of this Divine arrangement, and solve every difficulty which a presumptuous intellect may consider as flowing from it (which he is least of all likely to do while he remains in his present attitude of mind), he will not submit to the doctrines of the Cross of Christ, or adore that 'mystery of godliness' which is involved in every part of the disclosures of Revelation." pp. 13, 14.

The author next proceeds to shew that gross vices, on the one hand, and mental sins, on the other, (to which two classes of impediments the preceding remarks chiefly apply,) are not the *only* forms of moral evil which may cloud the judgment in matters of faith; for that even the ordinary habits in which the great body of mankind pass their lives, without any suspicion of their evil tendency, may powerfully exert the same influence; nay, that the sincere Christian himself may often discover, within his own bosom, strong proofs of the effect of unholiness of heart or conduct, in obscuring his spiritual understanding and weakening his faith.

"No sooner does he relax in his Christian vigilance, no sooner does he become secularized in his temper,—no sooner does he grieve the Holy Spirit by pride, or lukewarmness, or the neglect of prayer, or inattention to any known duty, or indulgence in any known sin,—than he finds that he cannot realize, as at more devout moments, the sentiments which become his holy profession; he perhaps feels inclined to harbour a secret wish that he may have too strictly construed the self-denying character of the Gospel; his mind begins at *times* to waver respecting some of its essential truths; and while thus under the influence of temptation, he may even venture for a moment to question its Divine authority." pp. 15, 16.

Having endeavoured to prove the fact, the author proceeds to account for it. He particularly urges *three* reasons why an unhallowed state of the moral and spiritual volitions ordinarily presents so complete a barrier to the attainment of religious truth; namely, because it prevents a conscientious application of mind to the subject; because it argues a want of due preparation and aptitude of heart

for receiving instruction; and because the teaching of the Holy Spirit, by whose guidance alone we can have a right knowledge in the concerns of our salvation, will not be afforded to any but the meek and honest inquirer. The moral inaptitude of a corrupt heart for estimating aright the character of the Gospel, is thus illustrated:—

"How is it possible that a dispensation of which the prominent feature is 'righteousness and true holiness,' should approve itself either to the judgment or the heart of a being whose perceptions are clouded by moral prejudice and the love of sin? For example; the Scriptures every where exhibit to us the excellency of the law of God: but how can this excellency be duly felt by one who regards that law with abhorrence, on account of the restraints which it imposes upon his unbridled appetites? The Scriptures again constantly speak of the happiness of a life of devotion to God: but how can this be admitted by one who places his happiness exclusively in earthly gratifications? The Scriptures declare that 'to be carnally minded is death, but to be spiritually minded is life and peace:' but how can this be credited by one whose whole practice proceeds upon quite a contrary estimate? The Scriptures speak throughout of sin, in all its modifications, as an evil of enormous magnitude: but to such a person no evil is apparent, except indeed so far as the temporal interests of society are concerned. The Scriptures describe the equity of God in visiting every breach of his laws with the severest infliction of judgment: but to a man in the state of mind we are describing, such a proceeding appears far from equitable: and he even ventures perhaps to think it nothing short of tyranny to inflict punishment for what he calls the 'innocent propensities' of the human character. The Scriptures speak of whatever is holy, whatever resembles God, as excellent and lovely: but the individual in question perceives no loveliness in any thing of the kind: on the contrary, he views a life of piety as both morbid and misanthropical; and would gladly prefer the vain pleasures of a sinful, as well as a transitory, existence to what he is pleased to consider the gloom and austerity of scriptural devotion. In short, while his whole constitution remains under the dominion of sin, there must necessarily be a corresponding inaptitude for attaining a right judgment on religious subjects; for such subjects, it must ever be remembered, are not, like the deductions of mathematical or physical science, merely speculative;—no—they powerfully affect the life and actions; they involve the operation of the will and affections; and therefore the study of them can be entered upon with advantage only where there is a suitable 'preparation of heart;' and such a preparation, it is obvious, can never exist where a preference for the ways of sin is deliberately cherished." pp. 21—23.

The narratives of Cornelius and the Ethiopian Eunuch are dwelt upon in corroboration of the foregoing arguments. The testimony of these memorable instances is also adduced in reply to some of the principal objections which may be alleged against the positions on which the Essay is founded.

"Should it be urged, for example, on the one hand, by any systematic doctrinalist, that an endeavour, however ingenuous, to obey the commands of God, while there still remains great doctrinal ignorance in the mind, is not likely to lead beyond mere formalism or pharisaism; nay, is even less favourable to a humble reception of the Gospel, than a state of allowed vice; these remarkable instances, in which the Almighty was pleased to honour such a teachable disposition of mind with peculiar approbation, and to gratify the desires of these penitent inquirers by miraculously sending to them the knowledge of the truth, will prove the fallacy of so unscriptural an hypothesis. The case of the Scribes and Pharisees, of whom our Lord said that publicans and sinners should enter the kingdom of God before them, was of a very different kind. In these haughty self-justitiaries there was no disposition conscientiously to perform even the ordinary duties of morality: they subverted the Divine Law by vain traditions and superstitions; and far from exhibiting any tenderness of conscience, any disposition to practise what they already knew, and to look humbly for further instruction, they were perfectly con-

tented with their own attainments, and even made use of their knowledge in order to relax by disingenuous glosses the obligations of the system which they professed. It is obvious that such characters possessed nothing in common with the devout and diffident inquirer to whom exclusively the promises of Divine illumination are made.

"Or should it be urged, on the other hand, by a far more numerous class of objectors, that moral conduct is all that is necessary for human salvation; should it be said, in contradiction to the declarations of Scripture, and the language of our established church, that 'every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature;' we have here two remarkable cases in which God saw fit in a most conspicuous manner to evince the necessity of Divine revelation in general, and particularly of faith in the atonement of our Lord Jesus Christ, and the other distinguishing doctrines of the Gospel, by sending chosen servants expressly to instruct Cornelius and the Ethiopian Eunuch in points of this nature, notwithstanding their previous devoutness and moral deportment.

"In short, should it be argued that, upon the hypothesis which it has been the object of these pages to enforce, any point of Christian faith or practice is rendered unnecessary, we may confidently appeal to the two examples under consideration to prove the contrary. Should it be doubted, for example, whether an ingenuous desire to obey the will of God, even before we are fully acquainted with it, is an important and characteristic mark of incipient conversion, we may adduce the history of Cornelius and the Ethiopian Eunuch, to shew how conspicuous a place such a disposition occupied in the first stages of *their* religious inquiries. Or should it be urged, that if practical obedience be of so much importance, there is no great necessity for prayer or sacred study, we may remind the objector that it was while the Roman Centurion was fasting and praying, and the Ethiopian Treasurer was diligently reading the Scriptures, that God was pleased to mark his approval of their conduct by sending them the means of further instruction. Or should it be objected that the preceding remarks would reduce religion to mere ingenuousness of principle, thus superceding the necessity for correctness of religious doctrine and faith, we may shew that these very narratives teach quite a different lesson; for Philip expressly said, 'If thou believest with all thine heart, thou mayest be baptized;' and he answered and said, 'I believe that Jesus Christ is the Son of God.' And lastly, should it be urged that if practical obedience have such a tendency to lead to scriptural knowledge, the agency of the Holy Spirit is rendered unnecessary, it is obvious to reply from the same narratives, that it was the Holy Spirit who, though unseen by mortal eyes, implanted and fostered the rising graces of Cornelius and the Ethiopian Eunuch, who further provided the means for their instruction, who opened their hearts to receive it, and who is expressly mentioned as having been present by his Divine influences with both these devout men at their baptism; thus shewing throughout the whole process of their conversion, the need of his own all-powerful agency, even while he saw fit to employ the ordinary means of prayer, and fasting, and preparatory dispositions, and the study of the Scriptures, and the Christian ministry and sacraments, to effect his gracious purposes." pp. 33—38

Upon the whole review of this subject, we are inclined to think that some religious persons attribute far too little importance to those devout affections, those teachable dispositions, and that moral integrity of deportment, which often characterise the first stages of true conversion to God; especially where the temper is naturally amiable and the conduct exempt from vicious habits. Hence the bruised reed is often broken, and the smoking flax quenched. An ingenuous inquirer, if he fall into the society of such persons, instead of being taken by the hand as a brother, and "shewn the way of God more perfectly," is at once proclaimed a pharisee, and a deliberate impugner of the essential doctrines of the Gospel; doctrines for the humble and practical reception of which his heart may have been prepared by the Holy Spirit long before he has attained clear views of their relative bear-

ings as a system. There is too much inclination in some quarters to "limit the Holy One of Israel;" to confine all the operations of Divine grace to one specific form and order; and to construct a Procrustean bed, of perhaps very unscriptual dimensions, on which to measure every variety of religious experience, without any allowance for the innumerable differences of age, understanding, education, or habits. It is true that in the sight of God there are but *two* classes of human character, separated from each other by a decisive line of demarcation. *He* knows infallibly who are converted, and who are not; who love and fear him, and who do not; who are justified, and who are not: but to the clouded perceptions even of the best of men, characters often appear in a more dubious light. Between the broadly marked sinner and the broadly marked Christian, there are many shades; so that it is often rash, and seldom necessary, to attempt to decide on the character of others, except where the lines are traced in plain and visible colours of truth or error, of spirituality or worldly-mindedness. It is not the mere adoption of certain dogmata, however scriptural, that renders a man a faithful disciple of Jesus Christ, partaker of a new nature, and an ornament to his holy profession; nor, on the other hand, is it always a proof that there is *no* sincerity of heart, *no* commencement of Divine instruction, because much ignorance and many prejudices still remain in the mind. An anxious, steady, and persevering, even though slow, advancement, will in the end bring the spiritual pilgrim far nearer to the most commanding altitudes of Christian doctrine and experience, than the self-sufficient indolence of the opinionated religionist, who, beginning with a larger stock of knowledge, but destitute of the same humility and submission of heart, is content with his present attainments, and measures all other men by his own standard, instead of measuring himself by the standard of the word of God. We are aware indeed, though we cannot dwell upon them at present, that there are dangers on the other side; dangers against which we are as anxious our readers should be on their guard as against the one under consideration. Happy is the man whose *knowledge*, whose *faith*, whose *love*, whose *joy*, whose *obedience*, go hand in hand, growing equally and in due proportion, till they come to the fulness of the stature of the perfect man in Christ Jesus.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Notices of Ancient Armour; by Dr. Meyrick;—Letters and Conversations on Preaching;—Clavis Græca Biblica; designed for Theological Students, who have not had a Classical Education; by the Rev. B. Andrews.

In the press: A Vindication of the first two Chapters of St. Matthew and St. Luke; by a Layman;—Ædes Althorpianæ; by the Rev. T. T. Dibden;—Legendre's Geometry and Trigonometry; translated by Dr. Brewster;—Poems; by the late Rev. Thomas Cherry.

Oxford.—The Venerable Archdeacon Goddard, D.D., is appointed Bampton Lecturer for the ensuing year.

A Grace has passed the Senate, to present copies of all such books, yet remaining in hand, as have been printed at the expense of the University, to the library of Bishop's College, Calcutta.

Cambridge.—With a view to encourage classical and theological studies

in the university of Cambridge, a Grace lately passed the Senate to confirm proposals for the institution of a previous examination of candidates for the degrees of Bachelor of Arts, Bachelor in Civil Law, and Bachelor in Physic. A public examination will be held in the Senate House, in the last week of the Lent term, to continue for three days: the subjects of examination are to be one of the four Gospels or the Acts of the Apostles, in the original Greek, and Paley's Evidences of Christianity; and one Greek, and one Latin classical author. The first of these annual examinations is to take place in the Lent term of 1824.

Westminster Abbey is again open for Divine service and to the public. The monuments have been cleaned, and the abbey renovated and repaired. Railings are placed in different directions, to prevent the public from crowding too closely around any particular monument. The sum which visitors will have to pay to inspect the curiosities, is two shillings, and no extra remuneration is to be given.

In a late Number of the "Annals of Philosophy," a paper was communicated by Mr. Buckland, giving an account of what is alleged to be an "antediluvian den of hyænas," discovered last summer at Kirkdale, near Kirby Moorside, in Yorkshire. The den is a natural fissure, extending 300 feet into the body of the solid rock, and varying from two to five feet in height and breadth. Its mouth was overgrown with grass and bushes, and was accidentally intersected by the working of a stone quarry. It is on the slope of a hill about 100 feet above the level of a small river, which, during a great part of the year, is engulphed. The bottom of the cavern is covered to the depth of about a foot, with a sediment of mud: at the bottom of this mud, the floor of the cave was strewed from one end to the other with teeth and fragments of bones of the hyæna, elephant, rhinoceros, hippopotamus, horse, ox, two or three species of deer, bear, fox, water-rat, and birds. The bones are for the most part broken, and gnawed to pieces, and the teeth lie loose among the fragments of the bones. No bone or tooth has been rolled, or in the least acted on by water; nor are there any pebbles mixed with them. The bones are not at all mineralized. The extinct fossil hyæna is stated most nearly to resemble that species which now inhabits the Cape of Good Hope, whose teeth are adapted beyond those of any other animal to the purpose of cracking bones, and whose habit it is to carry home parts of its prey to devour them in the caves of rocks which it inhabits. Five examples are given of bones of the same animal discovered in other parts of this island.

The Cambrian and Cymmoodorion Societies are making extensive researches for inedited Welsh manuscripts and other antiquities of the Principality. Among the queries which they have issued, one is to ascertain whether there exists any translation, or portion of a translation, of the Scriptures into Welsh, more ancient than the Norman conquest, or than the art of printing.

RUSSIA.

A series of operations for a new measurement of the meridian, in the Russian provinces of the Baltic, will take place during the summer. Mr. Struve, professor of astronomy, will commence his labours at the 56th degree of north latitude on the meridian of the observatory of the university of Dorpat; and Dr. Walbeck, of the Swedish university of Abo, will act in concert with him.

EGYPT.

Our readers are doubtless acquainted with the many valuable relics of antiquity which have been discovered in this interesting country during the last few years; and particularly with those which, being portable, have been removed and brought to England. The British Museum, in particular, has received rich accessions of statuary, sarcophagi, altars, columns, and friezes from Thebes, Memphis, and other parts of Egypt. Various enterprising travellers have lately thrown much new light on the history and topography of the country, and among others some of our own countrymen. The French also are desirous of obtaining the honour of Egyptian discoveries. M. Caillaud, who is travelling among the ruins of Upper Egypt, writes from Senaar last July—

"I made you acquainted with the discovery of forty pyramids, part of forty-five of which I have taken the dimensions. I have also seen traces of a town, and the remains of a great temple with six sphinx-lions cut in brown free-stone. Discoveries since made confirm me in the opinion that this was the position of Meroë. The pyramids are to the East; and all, with the exception of one, have a little sanctuary towards the same quarter. After nine days' march from

Chendi, we arrived at the mouth of the White River: we were the first Europeans who had ever seen it, though Bruce was very close to it. This river, and not that seen by Bruce, is, I believe, the main branch, and in consequence the real Nile. I am more than ever decided to follow it."

INDIA.

A College has been instituted at Poona, under the sanction of Government, for the preservation and advancement of Hindoo literature, and the education of young men of the caste of Brahmans, in the several branches of science and knowledge which usually constitute the objects of study of the learned of India. Ten native professors have been appointed. All young men of respectability are admitted to attend the College gratis; but with the view of encouraging useful learning, Government has allowed five rupees each per month, for the maintenance of one hundred scholars, ten in each branch of study. The books at present in the possession of Government are appropriated to the use of the College, and others are to be procured from Calcutta. The Visram palace is devoted to the institution.

Amongst various points of miscellaneous information contained in the Fourth Report of the Calcutta School-book Society, the recent establishment of a similar society at Penang is mentioned, and also the successful progress of the institutions at Madras and Bombay, and the endowment by Government of the Hindu College at Calcutta, for the encouragement of the study of Shanskreet, and, through the medium of that language, of general literature. Mr. H. Wilson has consented to superintend the publication of the first six books of Euclid in the Shanskreet language. The republication of extensive editions of many of the Society's most useful elementary works has been determined on. Government has presented the sum of 7,000 rupees to the Society, and ordered a monthly contribution of 5,000 more.

UNITED STATES OF AMERICA.

A Society has lately been formed, on a national scale, for promoting the civilization and improvement of the Indian tribes within the United States. It is intended to give them instruction suited to their capacities; and, with this view, to inquire minutely into their wants and habits, and every other particular connected with their history and country. It is also proposed to settle them, wherever practicable, in farms, and to promote regular habits among them. Most of the leading persons in the United States have become members of the institution. The Indians within the United States' territory amount to about 400,000.

Upwards of 200 gentlemen, of the city of New York, have subscribed to an agreement, disapproving of the custom of giving wine at funerals; and promising to discountenance it in their own families, and wherever their influence extends.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons on the Public Means of Grace; the Fasts and Festivals of the Church; on Scripture Characters, and various Practical Subjects; by the late Right Rev. Theodore Dehon, D.D. Bishop of the Protestant Episcopal Church, in the Diocese of South Carolina. 2 vols. 8vo. 1l. 1s.

Eighteen Sermons, intended to establish the inseparable Connection between the Doctrines and the Practice of Christianity. 12mo. 5s.

Discourses, chiefly doctrinal, delivered in the Chapel of Trinity College, Dublin; by B. Lloyd, D.D. 10s. 6d.

Grounds of Distinction between the Genuine New Testament and the Apocryphal Volume; by the Rev. Thomas Rennell. 6s.

A Defence of the Clergy of the Church of England, stating their Services, their Rights, and their Revenues; by the Rev. Francis Thackeray. 8vo. 5s. 6d.

Treatise on the Sabbath; by the Rev. John Glen. 6s.

Sermons, chiefly delivered in the Chapel of the East-India College, Hertfordshire; by the Rev. Charles Webb Le Bas, A.M. 10s. 6d.

Considerations on the Subject of Calvinism, and a short Treatise on Regeneration; by the Rev. William Bruce Knight, A.M. 6s.

The Young Communicant's Remembrancer; by the Rev. William Hamilton. 12mo. 3s. 6d.

An Abridgment of the Prophecies as connected with History, in Question and Answer; selected from the best Authors; by Anne Smith. 12mo.

A Sermon, preached at the Spital, on Easter Tuesday, 1822; by the Rev. Archdeacon Goddard, D.D.

Discourses adapted to the Pulpit or Family Use; by the Rev. Atkyns Bray. 8vo. 8s.

Two Sermons, on Ezekiel iii. 17, and Dent. xxx. 19, 20; by the Rev. Charles R. Sumner. 1s. 6d.

Institutions of Theology; or, a Concise System of Divinity: with reference under each article to some of the principal Authors who have treated of the subjects particularly and fully; by Alexander Ranken, D.D. one of the Ministers of Glasgow. 14s.

The Destruction of Jerusalem, as connected with Scripture Prophecies; by the Rev. G. Wilkins, A.M. 10s. 6d.

MISCELLANEOUS.

A New System of National and Practical Agriculture; by R. Donald. 2s. 6d.

William Lilly's Memoirs of his own Life and Times, &c. 8vo. 12s. 6d.

Life and Writings of John Home; by H. M'Kenzie, F.R.S. 7s.

An Inaugural Lecture delivered in the University of Glasgow; by D. K. Sandford, A.B. Oxon. Professor of Greek. 2s. 6d.

Observations on da Vinci's Last Supper; by J. W. de Goëthe. 4to. 15s.

The Topography of Troy; by Charles Maclaren. 9s.

An Account of the Abipones, an Equestrian People in the Interior of South America; translated from the Latin of Martin Dobrizhoffer. 3 vols. 8vo. 36s.

Statistical Account of Upper Canada; by R. Gourlay. 3 vols. 2l. 2s.

Recollections and Reflections, connected with Public Affairs during the Reign of George the Third; by John Nicholls. 3 vols. 19s.

The Fishes of the Ganges; by F. Hamilton, M.D. F.R.S.L. 4to. 5l. 5s.

The Entire Poems of Ossian, revised, illustrated, and authenticated by Visits to the Scites described; by H. Campbell, F.A.S. 2 vols. royal 12mo. illustrated with a map. 1l.

An Essay on the Scripture Doctrines of Adultery and Divorce; and on the Criminal Character and Punishment of Adultery by the Ancient Laws of England and other Countries. Being a Subject proposed for Investigation by the Society for promoting Christian Knowledge in the Diocese of St. David's, and to which that Society awarded its Premium (by Benefaction) of Fifty Pounds, in Dec. 1821; by H. V. Tebbs, Proctor in Doctors' Commons. 8vo. 7s.

Hints towards the Right Improvement of the present Crisis; by Joseph Jones. 8vo. 5s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

FROM the last Annual Report of the Society which has lately been distributed among the members, we learn that the number of books disposed of on the terms of the Society, and gratuitously, during the year, has been,

Bibles (exclusive of the Society's Family Bible).....	32,199
New Testaments and Psalters	45,682
Book of Common Prayer	85,301
Other bound books	75,550
Small Tracts, half-bound, &c.	827,044
Books and papers, issued gratuitously.....	176,315
Total	1,242,091

The following new books and tracts have been admitted on the Society's permanent catalogue within the year.

A plain Account of the Nature and Use of the Bible, with Directions for using it, by the Rev. Edward Patteson M. A.

A Manual of Instruction and Devotion, for the Use of Prisoners, by the Rev. Duke Yonge, M. A.

An edition of the Psalter in 24mo. introducing the Burial Service, and the Prayers to be used at Sea, for the Use of the Navy.

Ditto, without the above additions.

A Christian Guide for plain People, by the Rev. John Miller, M. A.

Thoughts for the Labouring Classes, by the Rev. John Miller, M. A.

It having appeared to the general Board desirable that the Greeks of the Ionian Islands should be supplied with Tracts written by the Ancient Fathers of the Church, in the Greek Language, the following were admitted on the Society's Catalogue.

S. Athanasius contra Gentiles.

S. Chrysostomus in Pentecosten Homiliæ duæ.

S. Basilius ad adolescentes, quomodo ex Gentilium doctrinis proficiant.

S. Gregorius Nazienzenus adversus Julianum Imperatorem:—prior Invectiva.

The Sub-Committee appointed to consider of, and report upon, books suited to the formation of a supplemental catalogue, being anxious to make as early a selection as possible, that the views of the Society might be carried into immediate effect, a large list was prepared on the urgency of the occasion; but little opportunity having been allowed for very rigorous examination, the Committee are now employed in a careful revision of the works then adopted, and in the further selection of appropriate publications.

Seasonable supplies of books have been granted to the settlers at the Cape of Good Hope; to the Chatham Garrison Library; and to the King's Bench Prison.

The Special Committee for counteracting blasphemous and infidel publications report, that, during the present year, upwards of a million of books and tracts have been printed by order of the Committee, and about 900,000 have been issued to the public either gratuitously or at very reduced prices. The whole expense incurred in printing and distributing these works may be taken at 4000*l.* To meet this heavy expenditure, the Special Fund, including the Society's grant of 1000*l.* amounts to 7326*l.* The balance being thus ample, it is intended to keep up the operations of the Special Fund another year, in hopes of obtaining an increased demand for works on the Society's Catalogue, among that part of the public who are not members of the Society.

The receipts of the Society from April 1820 to April 1821, amounted to 55,245*l.* and the payments to 52,954*l.* The number of members has increased to 14,530; and that of the diocesan and district committees at home and abroad to 225.

We extract from the Bishop of Llandaff's Sermon prefixed to the Report, the following just and useful remarks on the necessity of making religious, and not merely intellectual, instruction a principal feature in the education of the poor, and we may add of the rich also.

"The present is not, in the common acceptation of the term, an age of Ignorance. It is an age fruitful of knowledge of various kinds, and boastful of diffusing that knowledge to an extent incalculably beyond that which former ages had, perhaps, ever ventured to contemplate. So far as the mere exercise of intellectual power has been called forth, its claims are not to be gainsayed. It must be allowed, that never before were such pains taken, and successfully taken, to give to man, in the most depressed condition of his being, a consciousness of something nobler than mere animal instincts; a lively perception of that native force of intellect which is common to all our species, though not always known or felt even by those who are as amply endowed with it as their fellows. That this sort of illumination is infinitely more extended now than heretofore, is not to be denied. And something it undoubtedly is, to have given men a juster estimate of their natural powers; to have impressed them with notions, or persuasions, which may render them more sensible of the true dignity of their nature, and of the place they hold in the scale of moral being.

"But from this very circumstance arises a more imperious necessity of carefully attending to what yet remains to be accomplished. You may have taught man what he is; but you have yet to teach him what he ought to be. You may have shewn him that he has powers, that he has energies, of which he was before unconscious; but you have yet to direct him to their proper use. You may have put weapons into his hands; but whether to use them to his welfare or to his destruction, he may be still untaught. Should you stop here, and deem the work of education completed merely by such a development of his faculties, it may well be doubted, whether, both upon himself and upon society, you have not inflicted an evil, rather than bestowed a good. Until discipline has performed its work; until principles have been instilled, laws of conduct laid down, rules and maxims of life inculcated, with competent sanctions to enforce their observance; all that has previously been done will be but vain and ostentatious show. It will be just enough to create pride, self-sufficiency, disquietude, discontent; to arouse the corrupt appetencies of nature, and to add strength to every inordinate affection;—but it will provide no counterpoise to evil propensity, no prevailing motive, either of restraint or

of encouragement, to give to the mind a proper bias and direction.

"It is dangerous, then, to imagine, that the work of education consists entirely, or even principally, in applying means to unfold the powers of the human mind, or in giving an increased momentum to its natural activity. If nothing more than this were done, society would be left exposed to a formidable conflict between ungovernable spirits, each eager to exercise his strength and inclination in the pursuit of his own object and the accomplishment of his own purpose, without regard to any general bond of mutual affection, or of moral influence. Peace and happiness, truth and justice, religion and piety, would still remain undefined, and doubtful terms, or unsanctioned at least by any authority which could give them effectual sway.

"So far is it from being true, that by increasing the vigour and the expansion of the mental faculties, the necessity of systematic instruction in religion is superseded; that, on the contrary, in proportion as their power is thus increased, is this necessity rendered more urgent. It is not in the nature of such faculties, and so excited, to remain inactive, or to be cold and listless when an object of pursuit is offered. The first plausible theory, whether true or false, which is presented to their contemplation, will engage attention; and, if it have any captivating features, will probably take strong hold of the affections; more especially, if it partake of those qualities which most readily fall in with the solicitations of appetite or passion. The first and most essential point, therefore, is to satisfy the cravings of the mind with such knowledge as shall best conduce to its moral, as well as intellectual, strength. As the latter increases, the former must still be enabled to maintain its due ascendency; and better were it, that the one should be circumscribed, even within the narrowest limits, than that it should be suffered to range beyond the control of the other, under no guidance or direction but that of its own undisciplined propensities."

In the diocese of Calcutta, the Diocesan Committee at Calcutta appear, from their Report for the year 1820, to promote with great success the several designs of the Society. Early in the year, the Committee received a large consignment of the Society's Family Bible, to the value of 558*l.* forty copies of which have been disposed of. The Committee having likewise received from the Society, in the course of the year, very large consignments of Bibles, Testaments, Common Prayer Books, and religious Tracts, have been enabled to furnish abundant supplies of those books and tracts to the several depôt stations, particularly to the depôts at Dinapore and Meerut, and to the depôt recently established at Dacca and Chittagong. Of Prayer-books, Tracts, and elementary books, the Committee have also continued to afford supplies, as they have been called for, to the Military Orphan Asylum, the Free School, the Female Orphan Asylum, and other charitable institutions, and wherever else occasions have been offered for distributing them to advantage. Upon a representation from T. C. Plowden, Esq. that he had found the books and tracts obtained from the stores of the Committee highly useful and acceptable to persons employed in his office, it was resolved to make known to the Christians employed as writers in the several principal public offices, the existence of these publications, which are very cheap, and calculated to do much good. Accordingly, a circular on the subject was addressed to the heads of departments. In this circular, the Committee respectfully request, that catalogues of the books and tracts may be circulated among the Christians employed in the several public offices; and, at the same time, give an assurance, that, upon the application of the head of each department, they will have much pleasure in supplying from their stores, either at reduced prices or gratuitously, whatever may be required for the use of such persons. A great number of persons thankfully availed themselves of the offer; and a large quantity of books and tracts were furnished accordingly, the greater part being regularly paid for at the Society's prices. A small stock was also placed under the care of Dr. Willich, for the use of the apprentices and other Christians employed in the Botanical Gardens.

CHURCH-OF-ENGLAND TRACT SOCIETY.

The Society state in their Tenth Report, that his Grace the Archbishop of Tuam has corresponded with them on the means of circulating their tracts in Ireland; and that his comm unication

have been very beneficial in the promotion of that desirable object. The Archbishop has expressed his cordial approbation of the tracts; and has added his name as a patron of the Society, to those of the Bishops of Gloucester, St. David's, and Elphin.

The lord Bishop of Bristol has also become a patron, and has accepted the office of president. His lordship states of the Society's publications, that he has never seen any tracts which appeared to him "better calculated to excite the attention of the lower classes, and to promote pious and devout feelings in their hearts;" and also "to excite a feeling of warm attachment to the Church of England."

The Committee have opened a communication with "The Religious Tract and Book Society for Ireland," from which they have been led to anticipate very important results; and have already received an order for 50,000 tracts.—The Church Tract Society for Sheffield and its vicinity; the Durham Church Tract Society, under the patronage of its venerable Bishop; the Cork Religious Tract Society; the Religious Tract Society, established at York; and the Bath Religious Tract Society have continued to assist the funds of the institution, and to make demands for its tracts. The Committee are likewise indebted to the continued exertions of their corresponding members in various parts of England and Wales.

A Society has been formed at Gloucester, under the Bishop of the diocese, for the circulation of such religious tracts as are on the list of the Bristol Tract Society, the Cheap Repository tracts, and any other tracts which shall be approved after due examination. The Committee are very desirous of promoting parochial associations wherever they can be formed, and of receiving donations and subscriptions, however inconsiderable.

A "Prayer-book and Church-of-England Tract Society," has been formed at Dudley. By means of this association, the Society's tracts are in active circulation through a very populous district, where they are held in high estimation.

The following new tracts have issued since the last anniversary:—

Good-Friday Intercession; or, the Churchman's Duty to pray for all Jews, Turks, Infidels, and Heretics.

The Decalogue; or, the Churchman's Means of Humiliation, and Rule of Duty.

The Evil of Profane Swearing; or, Remarks on the Third Commandment.

Cottage Tracts on folio Sheets.

A Clergyman's Address to his Parishioners, on Watchfulness.

A Clergyman's Address to his Parishioners, on the Value of the Holy Scriptures.

The issues during the year have been,

By Sales.....	112,210
By Grants.....	9,164
To Subscribers with the Report	2,130
Making a total of....	123,504

Several pleasing testimonies of benefit resulting from these tracts, have been received from different clergymen: one, whose neighbourhood had been greatly infected with a deistical spirit, writes,—"This year we have circulated more Bibles than in any preceding one; and particularly in those hamlets where Deists have abounded. The eagerness of all classes to procure Bibles, and their care to use them, are very pleasing circumstances; and we attribute them to the distribution of your and other tracts."

The Clergyman of a large town writes:

"I have heard of many instances of good resulting from your tracts. About four months ago, I put one or two of the tracts, on the Warning before the Communion, into every pew of my church, on a Sunday on which I had to give notice of the celebration of the Lord's supper. This was done before the congregation assembled. On the following Sunday the number of communicants was larger than it had ever been before, and it has been increasing ever since. My desire and prayer to God is, that, by such and other means, sinners may be brought to the saving knowledge of Christ, the members of our church be edified, and God be glorified among us."

The chaplain of the garrison at Halifax, in Nova Scotia states, "that the tracts had excited great attention among the sick soldiers in the hospital, who had them continually in their hands."

The Committee are in expectation of receiving one or more valuable tracts on the subject of Popery. They wish also to enlarge their list of tracts for children. They strongly recommend the formation of local associations; and the assistance of the clergy in every

part of the kingdom to promote their important undertaking. We need not add how cordially we again recommend this excellent institution to the prayers and liberality of our readers.

PRAYER-BOOK AND HOMILY SOCIETY.

At the late annual meeting of this Society, it was stated that the issues of Prayer-books and Homilies during the last year had increased (the increase in the issue of the latter amounting to 30,000), and that its cause is more warmly espoused, and its utility more generally acknowledged, than in former years. The Book of Homilies previously to the formation of this Society, was considered by too many persons as almost antiquated and obsolete; but by means of this institution, these valuable compositions have become extensively known and valued.

Besides the Homilies already circulated, measures have been taken to translate several more into the French and Italian languages, and nothing is wanting but enlarged funds for disseminating these instructive compositions over the greater part of the Continent, where they are thankfully received, and in some cases highly esteemed.

The Morning and Evening Prayers, the Psalter, and the First Homily, have been translated into Chinese, and distributed in various places, not indeed actually in China, but in places where persons who understand the Chinese language reside. In China itself, the Court decides, without any toleration, in what manner the people shall worship; but in the Chinese colonies, no such opposition is encountered. A Chinese servant, resident in this country, was present with a Prayer-book, which had been translated into the Chinese language by Dr. Morrison, whose name was perfectly familiar to him; for upon hearing it, and seeing the book, he exclaimed, "Good man! good book?"—This poor heathen had previously to his receiving the Prayer-book, been in the habit of burning a piece of paper as an act of worship, being probably an adorer of fire.

On the shores of the Mediterranean, the demands for religious information are loud and numerous. In Italy many prejudices against our English creed are stated to have been removed simply through reading our Prayer-book. A version of the Liturgy into pure Biblical Hebrew has been strongly advised for the use of the Jews. Homilies in the Manks language have been circulated among the people of the Isle of Man. The Report, in conclusion, recommended fervent prayers to God for his blessing upon the labours of the Society, without which all human effort is unavailing.

LONDON HIBERNIAN SOCIETY.

The Report, read at the late anniversary, stated, that the number of the Society's schools in Ireland had increased in the last year from 534 to 575, and that the number of scholars was 53,233: thirty-five of the schools were under the superintendance of Catholic priests. The Society had received 1000 Bibles and 10,000 Testaments from the British and Foreign Bible Society, and had distributed upwards of 80,000 Bibles and Testaments. The progress of the Society had been slow, but sure: it extends now to 28 counties out of 32, and the conductors look with confidence to complete success, as the cause is not that of a party, but truly catholic. The Society deserves extensive patronage in the present afflicted state of Ireland. Its object is simply to teach all classes of the people to read the holy Scriptures, which are not only "able to make them wise unto salvation," but to render them, in every respect, good men, good subjects, good citizens; industrious in their habits, contented with their lot, and a blessing to themselves and mankind.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The internal tranquillity of this country continues to be partially disturbed; as appears, among other circumstances, from the recurrence of various conflagrations, of which the incendiaries cannot be traced, or their object ascertained, except that it seems

to be connected with political animosities. The unpopularity of the present ministry is indicated by the character of the elections for the new members of the chamber of deputies, in lieu of those who have gone out by rotation, in those places where public feeling is most strongly expressed. In the department of the Seine, especially, which includes the capital, the Liberals have obtained a triumph, the whole of the members returned being of that party.

Some discussions have taken place on the subject of the Slave Trade, both in the chamber of peers and in the chamber of deputies. In the former, the Duc de Broglie made a motion for adopting severer measures of repression against the Slave Trade. He prefaced his motion by a speech of extraordinary talent, conveying a most luminous view of the whole subject, and urging his proposition of it by a most powerful appeal to all the high principles and feelings involved in the question. The motion was unsuccessful: the French ministers declared that they saw no necessity for any further legislative measures, the existing laws being, in their view, sufficient. Can any thing mark more clearly than such a declaration, after all the uncontroverted facts which have been brought before the French government, a determination not to disturb the slave-trader in his nefarious and destructive career? The speech of the Duc de Broglie, we are happy to find, has been printed, and is now widely circulating in France. We have seen nothing which is more admirably calculated to enlighten the public mind in that country on this important subject; and it is now evidently to the influence of public opinion, and not to the honour and good faith of the French government, that the appeal must be made, as it is upon this alone that our hopes must now rest. We shall not, however, pursue the matter further at present, as we expect soon to have an opportunity of laying before our readers a variety of afflicting particulars respecting the illicit French Slave-trade, and the state of that trade generally, drawn from that Report of the African Institution, read at the annual meeting announced in our last Number; and from papers recently laid before the British Parliament, embracing a mass of painfully interesting information.

Turkey.—The reports of the last month are generally favourable to the progress of the Greeks in procuring their emancipation from the oppression of the Turks. The insurgent party obtained possession of the isle of Scio; but it has been reconquered by the Turks, and dreadful massacres have followed. The Greek Peasantry, in the north of Thessaly and Upper Macedonia, are reported to have formed a body of 7000 men, warm with patriotic ardour, who have occupied the defiles of Mount Olympus, the Valley of Tempe, and the banks of the Peneus, and have traversed the country towards the sea-coast, increasing their numbers, and obtaining new successes, throughout their progress. Russia, by retaining her armies on the frontiers of Turkey, and thus drawing the Ottoman forces northward to be ready to repel invasion, is effectually, though silently, fighting the battle of the Greeks before she strikes a single blow. Her thus suffering the Greeks to acquire strength and cohesion, would lead us to hope, independently of other considerations arising out of the general policy of the great powers of Europe, that in the event of subjugating Turkey, Russia may not be unwilling to allow the Greeks to form themselves into an independent state; a course which might materially counteract, in the general opinion, any supposed evils likely to result from an accession to the strength and territory of Russia, in the south-east of Europe, of countries so favourably placed for purposes of aggression and aggrandisement as are the peninsula and archipelago of Greece. We should view the probable enfranchisement of the Greeks with more unmixed satisfaction, were it not for the torrents of blood with which it is likely to be cemented, in addition to those which have already flowed in this implacable contest. But even these horrors are probably light, when put in competition with those which Greece would have to endure, were she once more subjected to the Turkish yoke. May a merciful God speedily terminate these murderous conflicts!

South America.—The new Republics in Spanish South America are firmly entrenching themselves in their recently acquired liberties, and are proceeding with the consolidation and improvement of their laws and constitutions. They at present amount to five; Buenos Ayres, Chili, Mexico, Co-

dumbia; and Peru. Their independency, as Sovereign States, has for some time been virtually, and is now openly and authoritatively, recognized by the Government of the United States of America, who, from the circumstances of their own history, and republican constitution, as well as from their proximity, and from the deep commercial interest they have in cultivating a good understanding with their southern neighbours, might naturally be expected to take the lead in this recognition. A bill is now passing through our own parliament which is intended to regulate our commercial intercourse with these states, and to admit their ships freely into our ports, the effect of which will be a real and substantial; if not a formal, acknowledgment of their independent sovereignty.

—It is gratifying to find, that among these infant republics there prevails, to a considerable extent, a spirit of humane and enlightened legislation. In Columbia, in particular, which is constituted nearly after the model of the United States of America,—General Bolivar, like General Washington, being the first President,—the House of Representatives have adopted many provisions of a most praiseworthy character;—among others, the removal of every vestige of the inquisition; the decreeing of toleration and equal civil rights to all members of the community who have not forfeited their citizenship by their crimes; the declaring every man free to write, print, and publish his opinions, but being responsible for the abuse of this privilege; the making provision for trial by jury, as soon and extensively as the feelings and habits of the people may allow of this regulation; the allotting specific funds for the education of all classes of the people on the system of mutual instruction; and lastly, what involves no trifling sacrifice in slave-holders, the decreeing the early abolition of slavery, not only by declaring all free who shall be born within the limits of the republic, but by appropriating large funds for the gradual manumission of the adults who are now in bondage. Nor has this measure of Christian benevolence and true policy been confined to Columbia. It has been adopted likewise by the other Independent States, who have also, with a magnanimity which it would be well if Europeans could be induced to imitate, abolished all distinctions arising from Colour, and admitted the Indian and the Negro to a common and equal participation of all civil and political rights with the White. Every Christian mind must hail with delight, and with fervent gratitude to God, the opening thus made for the diffusion of freedom, and for the admission of the sacred Scriptures and religious instruction, in regions where hitherto "the true light" has either never shone, or has been lost in the thick gloom of papal bigotry and superstition. The example may well make the parliament of Great Britain itself to blush when it contemplates the cruel and unmitigated bondage in which so many of her subjects still groan in our colonies, and the midnight darkness as to all moral and religious improvement in which their successive generations are permitted to live and die. Fifteen years have elapsed since the abolition of the slave trade was decreed by the British parliament; and to this hour not one effective law has yet been adopted by it, or by any of the colonial legislatures, for raising the civil condition of the slave, or for paving the way for his future emancipation.

DOMESTIC.

The parliamentary proceedings of the last few weeks have been very various and important. We can only glance at a few of the chief occurrences.

The state of the agricultural interest has undergone several animated discussions, the result of which has been the adoption of the chief measure suggested in the late report of the agricultural committee of the house of commons. The first proposition of the committee; namely, to grant the sum of one million to be laid out in corn to be warehoused, in order to secure the growers against being compelled to carry their produce to an over-stocked market, was clearly so unwise and futile a scheme, and was so generally and strongly disapproved by the house of commons, that after a brief discussion, it was abandoned. The principal feature of the regulations now intended to be adopted is to repeal the law which prohibits the importation of wheat (we omit the details respecting the other species of corn, all of which however are included in the regulations, according to their relative value,) till it rises to the average price of 80s. per quarter; and also to rescind the permission to import freely for three months from the period of its so rising; and to substi-

tute a regulation allowing of the opening of the ports as before at 80s. and continuing them open till the price falls to 70s. and three months after it begins to fall below it; but subject throughout to a duty of 12s. per quarter, with an additional duty of 5s. for the first three months after opening. We will not enter into any discussion of the comparative merits of this mode of protection with that which previously existed. It may perhaps, on the whole, be a better plan than that which it has superseded; or rather it may be attended with a smaller portion of practical evil to the agriculturist as well as to the community. But both systems, we hesitate not to say, are radically vicious; and while either of them is persisted in, we must be condemned to suffer all the afflicting alternations arising from a great fluctuation in the price of the main articles of human subsistence. At one time they will be depressed so low as not to remunerate the grower, and at another raised so high as to subject a great part of our population to want and wretchedness, and to expose us to all the evils of disaffection and tumult. We are fixed in the clear persuasion, that the only remedy for these evils, and for many others, is to be found in a free and unfettered trade in corn; and that in such a free and unfettered trade, not only would the community at large, but the farmers and the landholders find their true and permanent advantage. The subject is far too wide for us to enter upon in this place; but those who are disposed to examine it, or who wish to know by what process of reasoning we have arrived at this conclusion, we would refer to the report of the agricultural committee of the house of commons, which sat in the last session, where the true principles by which this mighty question should be regulated are ably and luminously exhibited, (principles by the way completely at war with the practical recommendations of that report); we would refer them also to a recent pamphlet of Mr. Ricardo, on this question, and to a review of the agricultural report which has appeared in the 72d Number of the Edinburgh Review, and in a late Number of the Quarterly. We think it absolutely impossible for any dispassionate and disinterested individual to read these articles without a thorough persuasion that our only true wisdom, even if we were to look exclusively to the permanent interests of agriculture itself, is in retracing our legislative progress, from the present system of restriction and prohibition, to one of perfect freedom, regulated only by a regard to the taxes which fall mainly or exclusively on the growers of corn. Of all human evils which can befal our population, there is none which can be compared to that arising from a difficulty of procuring food; and of all taxes to which the poor man is subject, none can be a hundredth part so oppressive as that which these prohibitory enactments are more or less calculated to produce, the doubling or trebling of the price of his quartern loaf.

The state of Ireland has been prominently brought before Parliament and the country. The distresses of the poor, that is, of ninety nine persons out of a hundred, in the southern provinces of that country, are most deeply afflicting. A scarcity of provisions, or rather of money to purchase them, amounting in some parts almost to absolute famine, has more or less prevailed for a considerable time, and is now truly affecting. The immediate *cause* has been chiefly the defective character and quantity of the last potatoe crop. The *effect*, in addition to the personal sufferings of the half-famished peasantry, and the recent disturbances which may be traced in a considerable measure to this source, has been a return of typhus fever, which is making great ravages. We shall not dwell upon particulars, as we trust they will have been already laid before most of our readers in the shape of an appeal to their sympathy and Christian liberality. We are happy to state that this appeal has met with a most generous reply in the bountiful subscriptions which are flowing in from the British public, and from the richer classes in Ireland, for the temporary relief of the necessities of these our fellow-Christians and fellow-subjects. Large quantities of provisions, chiefly potatoes, have been already shipped for Ireland, and measures taken to promote an equal and effective supply. Government also has largely assisted the object; and we trust, not only that the temporary pressure will be considerably alleviated, but that the supplies will have allowed of sowing and planting for the approaching harvest. We earnestly recommend the object to the liberal contributions of our readers. Should the funds raised be more than necessary for the

immediate exigency, they will admit of being employed with great advantage to the general welfare of Ireland, by promoting useful and productive labour. Parliament has wisely voted a sum of 50,000*l.* to be expended in opening roads in the wilder and less frequented parts of the kingdom, and in other works of public utility. All this, however, will effect comparatively little for Ireland. The evils which afflict her lie deeper; and many of them have been strongly pressed upon the attention of Parliament during the last few weeks. The tithe-system, in particular, has been amply discussed; and, from its present oppressive nature, as well as the unpopularity which it attaches to the Established Church and the cause of Protestantism in that country, it ought to be commuted. An obvious remedy seems to be to throw the burden, as in Scotland, not on the tenant, but on the proprietor of the soil. And we rejoice to say, that many of the great lay impropriators in that country, have, much to their honour, expressed not merely their willingness but their solicitude to concur in such a proposition. We shall, probably, have occasion to resume this subject next month, in considering the nature of the measures which Mr. Goulburn proposes to bring forward for the amelioration of the general condition of Ireland; and which, we trust, will not be merely of a palliative or superficial kind, but deep and prospective, and grounded on plans of moral and religious, as well as merely financial or agricultural, improvement. Events have occurred, during the month, connected with the Protestant Established Church, of a truly solemn and admonitory nature. No less than three Irish prelates have been called to give an account of their stewardship before the bar of God. Two of them, two primates, the Archbishops of Armagh and Cashel, were taken off in one day; the latter by illness, and the former by an accidental administration of a bottle of laudanum instead of medicine. Such circumstances are probably unprecedented in the history of Ireland or any other country; and they call loudly, especially when taken in connexion with the present afflicted and distressed condition of that island, on those who have a voice in filling up these important places, to select for the office men of distinguished zeal, simplicity, and piety, of well-known liberality and disinterestedness, of conciliating character, and endued with wisdom to guide those within the pale of the church, and to win those, who are without. Deeply afflicting would be the thought, and truly awful the responsibility, if, in appointments like these, considerations of mere favour or interest should be allowed to operate!

The bill of Mr. Canning, for the admission of Roman Catholic peers into parliament, has passed the house of commons, and is about to be debated in the house of lords.

A measure has been proposed by the chancellor of the exchequer for relieving the country of two millions of taxes, by converting the military and civil half-pay and pensions, amounting to about five millions, into annuities for 45 years. The taxes he proposes to remove are 13*s.* a-bushel of the 15*s.* paid on salt, half of the present leather tax, the window and hearth tax of Ireland, and the tonnage duty on shipping. These are certainly gratifying remissions, though we could earnestly wish the salt tax were entirely abolished. As to the plan of converting five millions of life annuities into annuities for 45 years, with which these remissions are connected, we do not conceive that there is any valid objection to it. It certainly, however, would be a much more simple and economical plan, to take the money required for the purpose at once from the sinking fund, than to be creating annually new stock, and yet keeping the sinking fund at what is in that case its merely nominal amount of five millions.

ANSWERS TO CORRESPONDENTS.

"*Notice sur M. R.*;" F. S.; SCRUTATOR; M. M.; J. B.; F. S.; A CONSTANT READER; Θηριωτης; CUMBRIENSIS; A. M. C.; J. W. M.; A. C. G.; and two or three papers, without signature, are under consideration.

We are much obliged to several correspondents for accounts of the anniversary meetings of various societies; but our limits will not allow of our entering much into details of this nature. We shall, however, be happy, as far as our plan permits, to give the results of their proceedings, from their Reports, when published.

ERRATA.—P. 266, col. 2, line 18, *for* feelings, *read* failings.
290, — 1, — 21, *after* and, *supply* those.

THE

CHRISTIAN OBSERVER.

No. 246.] *JUNE*, 1822. [No. 6. Vol. XXII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE CAUSES OF WANT OF SUCCESS IN THE MINISTRY.

A QUERIST in the Christian Observer for last September having asked, What are the chief causes of want of success in the ministry? and his inquiry not having yet received a reply, the following suggestions are humbly submitted for consideration.

It is necessary to inquire, in the first place, What *is* success in the Christian ministry? And here it would be difficult to give a satisfactory solution, as no relative standard of success or failure can be laid down to decide the question. What is success in one age or place, or as respects one individual or congregation, may, under other circumstances, be comparative failure. Ministers also may have very different talents, and may be successful in different ways; either, for example, in first exciting attention to religion, or in awakening the conscience, or in instructing, or in comforting, or in stimulating, according to the varied necessities of mankind. In order, then, to narrow the ground to dimensions convenient for the purpose of practical discussion, let us confine it to our own age and country, and to the Established Church of England. It will not probably be denied, that the beneficial effects resulting from the labours of our clergy, are much less extensive than might reasonably be hoped for, when their number and influence, and other favourable circumstances, are fairly considered. The question is thus reduced to the following shape; What are the causes of the want of religious success of our clergy among their flocks in the present day?

The field, however, is still too wide for discussion; unless it were practicable to enumerate every defect of ecclesiastical doctrine and discipline,—every error in the education and lives of our clergy,—and every possible impediment, natural or artificial, to the full efficiency of the ministerial function. Without, however, entangling the argument with those *general* causes which apply to every age and variety of mankind, or inquiring into the very obvious reasons why those individuals are not useful as ministers who take no pains to be so, let us confine the argument to the case of such of the clergy as are in the main scriptural in their doctrines, and whose personal piety and zealous wishes for the salvation of their people, might seem to open a door for much wider success than it is to be feared, generally speaking, attends their labours. Certain it is, that out of the numerous individuals who form a Christian parish or congregation, but a small number, comparatively, are seen in most instances in earnest respecting their salvation, or living consistently with their high calling, as professed disciples of Jesus Christ,—and this even in places blessed with pious and faithful instructors. The *fact itself* is too notorious to need proof: let us hope that, in examining into some of its *causes*, a few remarks of practical utility may be suggested with a view to their removal.

The Parable of the Sower will

illustrate the question. The failure of a harvest may arise from the nature of the soil, or of the seed, or from the unfavourableness of the weather, or from some defect in the sowing or culture. To similar causes may we trace the want of success in the spiritual husbandry of the clergy; and first,

The SOIL.—The chief impediment to the reception of the Gospel, is the natural unpreparedness of the human heart: it is a soil over-run with thorns and briars, hardened by the deceitfulness of sin, and needing deep culture to fit it for producing any fruit of righteousness. Our Lord, in the parable just adverted to, mentions very particularly the different characteristics of the soil;—the stony or rocky, or superficial ground; the way side, where the seed was exposed to be trodden down by every passing footstep; the uncleared and unfilled, where it was choked with weeds, and impeded in its efforts towards vegetation; and the honest and good heart, prepared for its reception by the Holy Spirit, and where the seed sown sprung up and bore fruit abundantly,—thirty, sixty, and a hundred fold.

But it is not intended at present to dilate upon those *general* marks of unfitness in the soil which are applicable to the whole human race, and which, arising from the universal extension of original and actual sin, "the infection of which remaineth even in them that are regenerated," are not to be reckoned among the local but the permanent impediments to the practical reception of religious truth. Nor shall we dwell upon various kindred causes, all springing from this general depravity; such as inattention in hearing the word of God; want of love in its reception; the absence of a humble and teachable spirit; and negligence, so to speak, in harrowing in the seed when sown by meditation, and imploring the dews of the Divine blessing upon it by fervent and continual prayer. All these, and similar hindrances, deeply as they must be lamented by the faithful minister of Christ, are beyond his power to remove; he cannot change the natural character of the human heart, and must be prepared to encounter its opposition, rather than to expect its willing concurrence.

But still it is a consideration of much importance, whether this unpreparedness of the soil might not have been anticipated, and in some degree provided against by early culture. On taking possession of the spiritual functions of a parish, it but too frequently happens that a minister finds the large majority of his charge, not only deficient in personal piety, and perhaps swayed by those prejudices against practical religion which are inherent in our fallen nature, and are to be found in every clime and under every circumstance of human life; but also uneducated, uncatechised, untrained to pious habits, unused to a regular attendance upon public worship, and ignorant of the principles, as well as indisposed to the cordial practice of the duties, of true religion. Under such circumstances, a minister has perhaps to toil for years before his parish begins to exhibit any signs of spiritual culture; he has to fence out his vineyard from the waste, to break up new ground, and in many cases to begin almost as if nothing had been done to his hands. Now, passing over the great *radical* cause, the fallen condition of mankind, and the consequent distaste of the human heart for every thing holy and like God; here is clearly one principal cause, among those of a *subordinate* kind, of the want of success in the Christian ministry; a cause which is capable of being in a great measure removed by preliminary provisions. It is of incalculable importance therefore to the spiritual labours of the clergy, that our population should be every where inured by early education to those tastes and

principles, and to that preparatory knowledge, which are requisite for giving due effect to pulpit instruction. Wherever a clergyman finds his public ministrations unsuccessful, let him impartially examine whether he has done all that was practicable towards preparing the soil for the reception of the Divine word; whether greater advances may not be made in his parish in educating the young and uninstructed; in public and private catechising; and in training his flock for understanding and taking an interest in the discourses which are prepared for their edification. In addition to all which, there are in most vicinities some peculiar and local impediments which a minister ought to study with a view to remove them. The soil may be equally unprepared in a large or a small parish; a town or a country parish; a rich or a poor parish; a commercial, or an agricultural, or a manufacturing parish; but the hindrances in these various cases will differ materially in their character, and should be carefully considered as they arise in the actual circumstances of a neighbourhood. It should be an habitual question with every minister of Christ, not only, What am I myself doing for the souls of my people? but, Are there any causes of impediment to the exercise of my ministry in the character of the soil to be cultivated, which it is in my power to lessen or remove? It is probable that many excellent men, absorbed in the diligent personal exercise of their vocation, do not devote sufficient attention to the powerfully efficient, though often silent and slowly progressive, object of preparing instruments of *future* usefulness; gradually sapping the foundation of local evils which could not be destroyed by direct effort; and, in short, imitating the conduct of a skilful and persevering agriculturalist, who, in reclaiming a barren waste, thinks little of the immediate crop in comparison with making such permanent improvements in the soil itself, as may afford in *future* years the prospect of many an abundant harvest. A minister's own lease, if we may thus familiarly pursue the allusion, is but short, even though for life; but he should ever keep in mind, that nations and parishes are of a more permanent character, and that therefore prospective measures, though not always the most gratifying at the moment, are usually in the end the most useful. It requires indeed far stronger faith and greater self-denial to plant the seedlings for a forest of future oaks, which are to flourish in strength and verdure long after the hand which first nurtured them has mouldered in the dust, than to sport amidst an unserviceable shew of luxuriant foliage and flowers, which die away after their ephemeral bloom, and leave no hope of succession or perpetuity; but it cannot be a question which system is, in the result, most honourable and most beneficial to the world.

The next consideration relates to THE SEED. "Now the seed," remarks our Saviour, "is the word" of God. It is a point, therefore, for serious reflection whether that seed is in any measure counterfeited or adulterated; for if this be the case, it is not surprising that the harvest is either unproductive, or is productive only of a noisome crop. It has been already stated, that it is not intended to include in the present remarks those grosser cases in which the spiritual husbandman is clearly unfaithful to his charge. In such instances, no good fruit can for a moment be expected. If the doctrines of a minister be unscriptural, he sows weeds and briars instead of corn; and the natural crop is either impiety, heterodoxy, pharisaism, antinomianism, spiritual pride, or utter recklessness of religion, as the case may happen, in due accordance with the characteristic qualities of the seed and the soil.

But, passing by these broadly marked cases, even the most conscientious minister has ample reason to inquire whether the seed which he sows is of a right quality; whether his doctrines are strictly scriptural; whether he gives to every part of Divine revelation—doctrinal, preceptive, hortatory, consolatory—its just proportion; whether he keeps back any thing; whether he over-states any thing; or whether in any other particular he is acting as an unwise or unfaithful husbandman, as respect this important part of his labours. It is not perhaps sufficiently considered by some concientious and religious ministers, how much care, and thought, and patience, are requisite to ascertain if we may thus keep up the allusion, the various kinds of soil which come under their culture, and the many minute circumstances which may affect the ultimate product. A minister, even though anxious for the spiritual welfare of his people, may yet be deficient in clearly exhibiting in his discourses some of the doctrines of Divine truth; or in bringing down those doctrines to practice; or in discriminating the characters, and ascertaining the necessities, of different classes of hearers, with a view to adapt the seed to the soil; not administering false comfort where reproof is requisite, or, on the other hand, making the hearts of the righteous sad, whom God hath not made sad; but applying his instructions, his admonitions, and his consolations, after the model of the sacred Scriptures, and with a just adaptation to the circumstances of his people. There is often a great defect, even among clergymen of piety, in not studying the human heart, and not taking sufficient pains to suit their discourses to the actual wants of their hearers. A minister has not sown aright merely because he has enounced again and again certain fundamental truths of Divine revelation; he must diligently pray and study, in order to be skilful in the discharge of his ministerial duties, "rightly dividing the word of truth." It would be endless to enumerate the various ways in which the well-meant discourses of a pious clergyman may be defective. Some have been already intimated; others are as follow:—he may be too little solicitous to probe the hearts of his hearers; or he may go beyond the depths to which they can follow him; or he may dwell too much in general positions, without reaching their affections, or coming home to their necessities; or he may spend more time in proving that certain doctrines are true, than in applying them to the heart and conscience; or he may propound as matters of controversy what should rather be taken for granted, and converted to the purposes of direct instruction; or he may be unable to throw himself, as it were, into the minds of his hearers, to sympathize with their feelings, and to meet their prejudices. These are but a few of the many illustrations which might be offered; and which every minister may easily follow up as far as they may be applicable to his own case.

But in vain, in the natural world, does a sower sow the best seed, and on the most prepared soil, unless the genial influences of heaven, the sun, and air, and moisture, are duly vouchsafed from the Author of every temporal and spiritual benefit, to promote its vegetation. The pious husbandman therefore looks up to Him who maketh his sun to shine upon the just and upon the unjust, to afford him these ordinary blessings of his gracious providence. And shall not the Christian labourer in his Lord's vineyard, look up to his Divine Master for corresponding benefits? While he mourns over the inadequate success of his ministry, should he not ask whether he has kept before his eyes with sufficient prominence, his constant dependence upon God, who alone can crown his labours with

success; whether he has habitually looked up for the grace of the Holy Spirit for himself and the people committed to his charge; and whether he has, both in his preaching and living, worthily honoured that Divine Agent, the supreme Enlightener, and Comforter, and Sanctifier of the human soul? The Holy Spirit is represented in Scripture as capable of being "grieved" and "resisted," and at length "quenched;" and will not some, or all, of these consequences result, not only where a minister is notoriously careless and unfaithful; but where, though diligent, he trusts, in self-confidence, to his own clear statements, and impressive appeals, and active labours,—as if the efficacy were in the means and instrument, and not in the grace of that overruling Power who directs them to their appointed end.

But, even where the seed is good, and the soil is prepared, and the influences of heaven are favourable, there still may be faults in the sowing, as respects time, or place, or manner, or various other circumstances which may affect the future harvest;—or, to drop the metaphor, there are many points in the personal conduct and character of the clergy, even among those who are sincere and pious, which may greatly impede the success of their ministerial labours. A few of these will be attempted to be specified in a future paper.

(To be continued.)

FAMILY SERMONS.—No. CLXII.

Luke xxiv. 51.—*And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.*

THE text relates to the last action of our Lord upon earth. He had fulfilled all the objects of his first advent; he had unfolded his Divine doctrines; he had exhibited his own spotless example; he had expiated human transgression; he had been delivered for our offences, and raised again for our justification; and nothing now remained but that he should ascend to the right hand of the Majesty on high, to claim his promised exaltation, and to confirm and dispense the blessings of his mediatorial kingdom. His ascension consummated the mysterious plan of our redemption; as the Apostle teaches,—"Great is the mystery of godliness, God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." With a view to our spiritual profit, in considering the passage before us, we shall first make a few remarks on the subject of our Lord's ascension, and secondly endeavour to shew what improvement we should derive from it.

I. In considering our Lord's ascension, we are naturally led to view it in connexion with his previous sufferings and humiliation. It was only in consequence of these that he became capable of any exaltation, in addition to that which he had enjoyed with his Father before all worlds. His Divine nature could neither be diminished nor exalted: he was from eternity "in the form of God," endued with every possible excellence and perfection. No addition could be made to his power or his wisdom; to his immeasurable happiness, or eternal duration. But, in mercy to us guilty and perishing sinners, by a mysterious union, he had assumed our nature; he had been made in the likeness of man, and, being found in fashion as a man, had humbled himself to death, even the death of the cross. The Godhead could not suffer: but, by means of his incarnation and mediatorial office, he had become subject to pain, and reproach, and death itself; and speaking of him in this capacity, the Apostle adds, "Therefore," that is, precisely on account of his having gone through the

work of his humiliation, "therefore God hath highly exalted him." This exaltation commenced on the third day after his crucifixion, that hour of his deepest abasement; for then he burst the bonds of death, and asserted his victory over the grave. His triumph thus begun, he shewed himself for forty days as a victor, in the very scenes of his late humiliation: when at length the appointed time for his return to his Father being accomplished, having discoursed with his disciples respecting the affairs of his kingdom, and given them a command to teach and baptize all nations, he led them out to Bethany, and lifted up his hands and blessed them; and while they beheld, he was parted from them, and was carried up into heaven. His exaltation was now complete. He was raised to the right hand of God, as a conqueror returning with the spoils of his great victory. He had "come from Edom, with dyed garments from Bozrah, glorious in his apparel, travelling in the greatness of his strength, speaking in righteousness, mighty to save." The Apostle describes his exaltation to heaven in the most triumphant language: "God raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet." Thus exalted to his throne in heaven, he was exhibited in his eternal supremacy, and invested with a claim to universal adoration; as the same Apostle informs us, in the conclusion of the passage from the Epistle to the Philippians already quoted; where he says, "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father."

But his own personal exaltation was not the only purpose of the Redeemer's triumphant ascension to heaven, and his session at the right hand of God. For we learn, that it was *for us* that he thus entered within the veil, as the great High Priest of our profession. The attitude in which the text describes him, blessing his disciples as he ascended, well depicted the nature of the office which he was about to assume. He went to prepare mansions for his people, that where he is they might be also. He went also, as the Apostle teaches, as "a forerunner;" thus giving his followers a pledge of their own ascension in due time, to the same scenes of everlasting enjoyment. He went, moreover, "to appear in the presence of God for us;" bearing our names engraven on his breast-plate, and pleading his atoning sacrifice for the remission of our sins. He went also to bestow gifts upon men; not merely those special and miraculous gifts which he shed abroad upon the Apostles on the day of Pentecost, but every spiritual blessing to the end of time. He was exalted to be a Prince and a Saviour, to give repentance and remission of sins. His characteristic gift, that which constituted the great promise of his ministry,—as his own first advent did of the ministry of those who went before him, and his second advent of the ministry of those who have followed him,—was the effusion of the Holy Spirit; a gift which he still continues to dispense in the ordinary influences of that Divine Agent, as the Instructor, the Comforter, and the Sanctifier of his people. Every blessing of the new covenant, our repentance, our regeneration, our faith, our pardon, our peace with God, our progress in holiness, our victory over our spiritual enemies, and our final glorification, flows from this inexhaustible fountain.

II. But while by the eye of faith we behold the rising Saviour thus receiving and dispensing such inestimable gifts, let us inquire, in the second place, what spiritual instruction we ought to learn from his ascension. To those who witnessed the miracle recorded in the text, it was said by the angels, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven." They were not to be satisfied with the indulgence of a useless curiosity, or transient admiration, but were to lay to heart the certainty of his second advent; and, as a proof of their faith, were to return to Jerusalem, in obedience to his last command, there to await the promised descent of the Holy Spirit. And thus, if our reflections on this stupendous event have been confined to barren speculations, it may be said to us, Why stand ye gazing, as it were, into heaven, to witness this great sight, as though nothing more were necessary than to admit the fact as an article of belief, without any reference to its import and consequences. How different the language of our church in the collects for Ascension-day, and the Sunday after, where this great event is alluded to. We are there taught so to reflect upon the ascension of Christ to heaven, that we ourselves may, in heart and mind, thither ascend, and with him continually dwell; and to pray for the Holy Ghost to comfort us, and exalt us to the same place whither our Saviour Christ is gone before. We must turn this great article of our creed to a practical account; it should strengthen our faith, confirm our patience, animate our zeal, inspire our hopes, stimulate our vigilance, and raise our affections to things above, where Christ sitteth at the right hand of God. St. Paul frequently adverts to the ascension of Christ, thus making use of it for the purposes of spiritual instruction and consolation. For example, in his Epistle to the Hebrews, he says, "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." And while we thus derive repose and confidence from the consideration of his continued intercession for us in heaven, let it be our object here on earth, to promote the interests of his blessed kingdom. Let us live to his glory; let us exert ourselves for the extension of his spiritual dominion, both in our own hearts and throughout the world. And, under every circumstance of life, let us ever keep in mind that this same Jesus shall come again in like manner as he was taken up into heaven; let us therefore give diligence to make our calling and election sure, in order that we may be prepared to witness his second advent with joy, and not with grief. Yes—he shall come again; he shall come for objects of the highest moment; he shall come as a King, a Judge, a Conqueror; he shall come to consummate the purposes of his grace, and the requirements of his justice; to raise the dead; to judge men and fallen angels; to discriminate their characters; to pronounce and execute sentence upon the wicked; to receive his children to himself; to exalt them body and soul to his everlasting glory; to be glorified in his saints, and admired in them that love him; and then, having put down all rule, and all authority and power, to deliver up the present dispensation of his mediatorial kingdom to God, even the Father; to establish his glorious and eternal kingdom, and to introduce a new

heaven and a new earth, in which dwelleth righteousness. There may we be for ever with him! There may we see Him as he is, and advance to all eternity in resemblance to his image, and in the enjoyment of his love! And to this end let us be habitually prepared for his appearance, and give diligence to be found of Him in peace. Amen.

To the Editor of the Christian Observer.

I AM induced to submit to your readers, whether the following interpretation of Romans ix. 3. does not convey a more probable expression of St. Paul's meaning, than any other that has been mentioned by your correspondents. I would simply place the words "Ηυχομην γαρ αυτος εγω ἀνάθεμα ειναι ἀπὸ τȣ Χριστȣ̃," in a parenthesis; and construe "Ηυχομην" literally "*I did wish*," instead of "I, *could* wish." The whole passage would then run thus: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart, (for I myself *did wish* to be accursed from Christ,) for my brethren, my kinsmen according to the flesh," &c. This interpretation, if warranted, appears to me to afford a satisfactory solution of the difficulty; and nothing surely could be more natural than that St. Paul, when contemplating the misery of his countrymen, on account of their rejection of the Messiah, should have been led to reflect upon his own former unhappy state; the recollection of which was painfully calculated to increase that heaviness and sorrow of heart which he felt on their account. I would submit, whether the construction which I have given of "ηυχομην," which is in the preter-imperfect tense, is not more literally correct than the English version. Had it been intended to convey the meaning which has been given to it by our translators, "I *could* wish," I conceive that the conjunction "αν" would have been inserted, though I am aware that the imperfect tense has, in some cases, (for example, Acts xxv. 22; 1 Cor. ii. 8; 2 Cor. xi. 1.) the force of the optative mood, without that addition. It is sufficient, however, for my purpose, that it has not that force *necessarily*; and the right meaning of the passage seems to me to have been obscured by assigning the optative meaning to it in the present instance. I need scarcely add, that the absence of authority for the pointing of the original text, fully allows of the insertion of the parenthesis which I have proposed; and it is in favour of my argument, that no writer abounds more in parentheses than St. Paul.

CUMBRIENSIS.

To the Editor of the Christian Observer:

NOT having yet observed in your pages a review of Dr. Copleston's treatise on Necessity and Predestination, or any extracts from that publication, I take the liberty of sending you the following passage, which forcibly points out the necessity of deep humility of heart for a faithful reception of the Gospel, and appears to me calculated to be eminently serviceable to the interests of religion, especially coming from the pen of a writer of such deserved reputation as the learned Provost of Oriel College.

G.

"It is not by the opposition the world offers to an innocent and holy life; it is not by the severe self-denial and oppressive services which the Gospel exacts from us; it is not even by the strict observance required of moral purity and social duties alone, that the path of life is rendered so narrow, and that man is so reluctant to enter upon it. The difficulty consists not so

much in the evils which lie around him, as in those which spring up within him. The control of sinful appetites and desires does indeed demand his constant care and vigilance; but it is the pride of his heart which presents the chief obstacle. He cannot bear to be told that his nature is a corrupt, a fallen, a sinful nature; that the carnal, or in other words the natural, mind is at enmity with God; that if he seeks to be reconciled with God, he must seek it alone through the merits of a Redeemer. To Him,—not to his own doings, however diligently he may labour in the regulation of his own mind, or in the service of his fellow-creatures,—to his Saviour he must refer the whole merit and the whole efficacy of his salvation. That Saviour hath said, that 'he came to seek and to save them that were lost.' And every man who would be his disciple, let him be the wisest and the most virtuous of men, must believe that he himself was one of those lost creatures whom Christ came to save. He must not only acknowledge with his lips, but in his heart he must feel, that in the sight of God his best deeds are nothing worth; that however they may tend, as they certainly will tend, to make him happier upon earth, they have no power whatever to raise him to heaven.

"Nay, more than this, if he trust to himself, if he indulge himself in setting a value before God upon any thing that he does, these very deeds will be the instrumental cause of his ruin: they will lead him *from* that gate through which alone he can enter, and will carry him farther and farther in a wrong direction. His good works will never bring him to Christ; but if he lay hold on Christ in sincerity of faith, He will easily and quickly bring him to good works. He is the Way, the Truth, and the Life. He is emphatically called the Door of the kingdom of heaven. No man cometh to the Father but by him. If then there be in any man's breast a secret longing after self-righteousness; if there be a disposition, however faint, to justify himself by his own performance—any lurking conceit that he, being so much better than others, stands less in need of that atoning merit than the worst of his fellow-creatures; let not such an one think that he will receive any thing from the Lord. He may perhaps, upon examination, find that he has exercised himself in doing what he thinks his duty—that he has abstained from excess—that he has dealt justly, and worked diligently for the good of mankind—that he has even practised many of those virtues which are most truly Christian—that he has been kind, patient, humble, charitable, meek, forgiving; yet if his heart be a stranger to God, giving its affections not to things above but to things on the earth—if he suffer it to plead any one of these services as entitled to reward from God, or as fit even to bear his inspection, he is still in his sins—he will be left to wander on according to his own wayward fancies, and will never find the gate of salvation.

"Such was of old the pharisaical pride which provoked the severe rebuke of our Saviour; 'Verily I say unto you, Even the publicans and the harlots enter into the kingdom of God before you.' The case of gross sinners is less desperate than yours. It is possible *they* may be brought to a sense of their wretchedness, and may throw themselves upon the only Refuge that is open to them; but you who not only neglect this help, but who wilfully betake yourselves to another, are altogether without hope. Ye shall die in your sins. Be your deeds what they may in the sight of men—be they just, upright, benevolent, liberal, humane—while they spring from a corrupt and unregenerate source they cannot please God. For without faith it is impossible to please him; and without holiness no man shall see the Lord.

"If now we reflect on the prevalence of this proud spirit among men, on their proneness to value themselves upon their own worth, on the unwelcome and humiliating confession required by the Gospel from the best and wisest of mankind, as well as from the wickedest and the most ignorant, we shall not wonder at the strong comparison by which our Lord illustrates the straitness of that road through which we must pass to salvation. For not only our sinful appetites, but, what is much harder, every 'high thought and vain imagination that exalteth itself against the knowledge of God, must be brought into captivity to the obedience of Christ.'

"Neither have we yet described the full extent of that humility to which the heart of man must bow before he can be a disciple of Christ. And the part which remains to be told will perhaps to many minds appear much harder than what has been already stated.

"For in thus turning from the lying vanities of self-righteousness to the true and living God, he must not flatter himself that the change is his own work. He must not take credit to himself for the victory, but must give God the praise for having called him out of darkness into his marvellous light. 'No man cometh to me,' saith our Lord, 'except my Father draw him.' To God then be our thanks and praise rendered, as the Giver not only of our natural but of our spiritual life. He is, as our church often confesses, the Author of all godliness. 'Of his own will begat he us with the word of truth.' 'It is God that worketh in us both to will and to do of his good pleasure.' His grace brought us to the knowledge of the truth; and unless we resist or neglect his gracious influence, in spite of all the powers of darkness his grace will preserve us in it."

To the Editor of the Christian Observer.

A CONSTANT reader would be much obliged to any correspondent who would favour him with a sober and scriptural definition of the expression, "The leadings of Providence," and point out under what circumstances a person may be said to follow those leadings. That a good and useful meaning may be attached to the expression, there can be no doubt; but is it not often employed in a rash and enthusiastic manner, so as to favour a sort of superstitious dependence upon uncontrollable circumstances, (at least when those circumstances happen to fall in with the inclination of the party,) instead of the exercise of an impartial judgment, and a careful examination of all the particulars of the case, with prayer for the Divine blessing and direction? I remember once asking a clergyman, who spent the greater part of his life in wandering from place to place, instead of confining himself to the quiet, unostentatious duties of his parish, when he should return home to his flock, and being told in reply that he must watch the leadings of Providence, which might direct him to some distant part of the kingdom, where his presence might be wanted. He accordingly, a few days after, accepted a casual invitation to pass some months with a friend who promised him "a sphere of usefulness." To my mind, the leadings of Providence clearly pointed my reverend friend to his "few poor sheep in the wilderness;" and I cannot but think his own conscience would have told him so, and have goaded him homeward, had he not satisfied himself with a plea which not only often favours indolence and indecision of character, but allows of the gratification of almost every preference and impulse, under the plausible semblance of implicit submission to the providential arrangements of the Almighty.

A CONSTANT READER.

To the Editor of the Christian Observer.

PERMIT me to add to the remarks which have lately appeared in your work on the regular performance of the church service, a few observations on an impropriety of which some ministers are guilty; I mean that of sitting in the vestry during the reading of the prayers. This manifest impropriety I have witnessed principally in my own church, the pulpit of which is not unfrequently occupied by some of the more popular and eminent preachers of the day. I am aware that fatigue is sometimes pleaded in excuse; and sometimes the necessity of a little quiet recollection: but what are such apologies as these, when opposed to the evils which manifestly arise from the practice? The formalist is disgusted, and will probably transfer his disgust from the preacher to his doctrine. The man of the world feels contempt for that apparent spirit of self-indulgence to which he attributes the practice, and that egotistical preference which he considers the preacher as evincing towards his own performance above the established ordinances of the church. The mere "*hearer* of the word" is encouraged in his slight attention to the devotional parts of the service, and confirmed in his notion of the almost exclusive importance of the *sermon*. And, not to mention any further evil consequence, "the hearts of the righteous are rendered sad," especially in times like these, when it is so emphatically the duty of the clergy to urge upon their people by example, as well as by precept, the importance of prayer and a devotional frame of mind,—not to rest satisfied with knowing, or even delighting in, the truths of the Gospel as a system, but to study to imbibe the real spirit of Christianity, and a love for communion with God.

J. J.

To the Editor of the Christian Observer.

I HAVE had occasion to remark that some professed Christians entertain very lax ideas respecting the *nature* and *extent* of the Moral Law. Though they admit the authority of that code, they hold it right to do many things which appear to me quite inconsistent with Christian obedience to it, as a rule of life. The point which especially attracts my attention, is obedience, on Christian principles, to the laws of the land, as part of the Moral Law. Many there are who think, or seem to think, that laws not founded on the express letter of the Decalogue, are not entitled to respect for conscience-sake, and that all that is necessary is to avoid detection in the breach of them. I refer, in particular, to buying game or smuggled goods; sending letters in parcels, in cases in which it is prohibited to do so under a penalty; marrying by banns without residence; evading an assessment for articles subject to taxes; giving receipts on unstamped paper; and similar practices; most of which have been often and justly reprehended in your pages.

The view I take of the subject is this; That Christians are bound, *as such*, to obey every law of the land which is not repugnant to the law of God, as fully and as conscientiously as if that law were expressed in the Ten Commandments; and that whenever the law enacts that an act shall not be done under a certain penalty, it is to be regarded, *in foro conscientiæ*, as prohibiting that act altogether; and that the committer of the act is not, *in foro conscientiæ*, excusable by his willingness to pay or suffer the penalty in case of conviction.

These matters are not, I think, sufficiently considered or understood; and I could wish therefore that the hints thrown out by two of your correspondents, in your Numbers for last September and December, were followed up by a

fuller discussion of the subject, with special reference to the guilt of such practices as a breach of the Moral Law.

Ω.

To the Editor of the Christian Observer.

THERE are no parts of Scripture which more require illustration to a Northern reader, than those in which allusion is made, and that often incidentally and almost imperceptibly, to the habits and climate of Oriental nations. Our commercial and military intercourse throughout the world, with the many modern publications in the line of voyages, travels, and biblical criticism and illustration, have however rendered foreign manners more familiar to us than they were to most of our forefathers; and almost every new publication of any value from the pen of Oriental tourists, is adding new accessions to our riches in this interesting department of sacred literature. The following extract from the recent travels of Signor Belzoni, in Egypt, appears to me to deserve insertion in your pages, as affording an interesting illustration of those numerous passages in Scripture which speak of the miseries of a thirsty and parched land, and the perils of a tropical desert. Let the reader, as he peruses the passage, imagine to himself the children of Israel in their perilous journey from Egypt to Canaan, and he will obtain a lively idea of that "land of deserts and of pits, of drought and of the shadow of death, a land that no man passed through, and where no man dwelt," which Jehovah chose as the scene of their trial, "to prove them, and to know what was in their heart, whether they would serve him or no;" where he displayed his providential care and guidance in all their necessities, and through which he conducted them at length to the promised inheritance;—apt emblem of the present world, and of the perils which beset the Christian pilgrim in his journey to the heavenly Canaan!

E. W.

"It is difficult to form a correct idea of a desert, without having been in one: it is an endless plain of sand and stones, sometimes intermixed with mountains of all sizes and heights, without roads or shelter, without any sort of produce for food. The few scattered trees and shrubs of thorns, that only appear when the rainy season leaves some moisture, barely serve to feed wild animals, and a few birds. Every thing is left to nature; the wandering inhabitants do not care to cultivate even these few plants, and when there is no more of them in one place, they go to another. When these trees become old and lose their vegetation, the sun which constantly beams upon them, burns and reduces them to ashes. I have seen many of them entirely burnt. The other smaller plants have no sooner risen out of the earth than they are dried up, and all take the colour of straw, with the exception of the plant *harack*; this falls off before it is dry.

"Generally speaking, in a desert, there are few springs of water, some of them at the distance of four, six, and eight days' journey from one another, and not all of sweet water: on the contrary, it is generally salt or bitter; so that, if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before. But, when the calamity happens that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot be well described. The camels, which afford the only means of escape, are so thirsty, that they cannot proceed to another well: and, if the travellers kill them, to extract the little liquid which remains in their stomachs, they themselves cannot advance any farther. The situation must be dreadful, and admits of no resource. Many perish, *vic-*

times of the most horrible thirst. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it is the richest of all. In such a case there is no distinction. If the master has none, the servant will not give it to him; for, very few are the instances, where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. *What a situation for a man, though a rich one, perhaps, the owner of all the caravan! He is dying for a cup of water—no one gives it to him; he offers all he possesses—no one hears him; they are all dying*—though by walking a few hours farther they might be saved. If the camels are lying down, and cannot be made to rise—*no one has strength to walk*; only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail; in the desert, it is worse: at sea, storms are met with; in the desert, there cannot be a greater storm than to find a dry well;—at sea, one meets with pirates—we escape—we surrender—we die; in the desert, they rob the traveller of all his property and water: they let him live perhaps, but what a life! to die the most barbarous and agonising death. In short, *to be thirsty in a desert, without water, exposed to the burning sun without shelter, and* NO HOPES *of finding either, is the most terrible situation that a man can be placed in, and one of the greatest sufferings that a human being can sustain: the eyes grow inflamed; the tongue and lips swell; a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed:* all these feelings arise from the want of a little water. In the midst of all this misery, the deceitful morasses appear before the traveller at no great distance, something like a lake or river of clear fresh water. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner: the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks, where is the water he saw at no great distance? He can scarcely believe that he was so deceived: he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water.

"If unfortunately any one falls sick on the road, there is no alternative: he must endure the fatigue of travelling on a camel, which is troublesome even to healthy people; or he must be left behind on the sand, without any assistance, and remain so till a slow death come to relieve him. What horror! What a brutal proceeding to an unfortunate sick man! No one remains with him, not even his old and faithful servant; no one will stay and die with him: all pity his fate, but no one will be his companion."

MISCELLANEOUS.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(*Continued from* p. 291.)

WHILE visiting a friend in New York, I was informed that it was in the adjoining room that the agents of the African Colonization Society, and their supporters, assembled for prayer the night previous to the sailing of the first expedition, of whose melancholy fate

we had just received the intelligence.

In Philadelphia, the Sunday after my arrival, I heard our excellent Liturgy for the first time on these western shores; and the impression it was calculated to make on my mind was deepened by the circumstance of its being sacrament Sunday, and by the stillness and decorum which pervaded this beautiful city, in a degree which I had never witnessed even in England. Here I was also much gratified by meeting with the aged Bishop White, one of the bishops who went over to England after the Revolution, to be consecrated, in order that episcopal authority might be transmitted to the latest generations of America, through the legitimate channel in which it had flowed since the laying on of Apostolic hands. Our excellent Granville Sharp, and his meritorious efforts in his cause, came forcibly to my recollection.

While drinking tea with a friend in Baltimore, one of the females of the family came in, who I learnt had been attending an adult school in which there were 180 Blacks. She told me there were 600 Blacks in the Sunday-schools in the city; and that they had lately formed themselves into a Bible Association, and been received into connexion with the Baltimore Bible Society. At the same place, a letter was shewn to me just received from the Black person on whom the management of the expedition of the Colonization Society devolved, on the White agents falling a sacrifice to the dreadful mortality with which the settlers were visited. On a desert shore, deprived by death of the White conductors, to whom he and his companions looked for protection—depressed by the successive deaths of his Black friends, and harassed by the delays, irregularities, and suspicious conduct of the native chiefs—he writes in a strain of fortitude and piety, deserving of imitation. "But, thank God," he says, "though cut off from my friends, and relations, and family, and the comforts of civilized life, our people dropping off daily, myself labouring under great bodily weakness, and an important charge lying upon me, I can truly say that I rejoice that I came to Africa. O that what few days I am spared in this world, it may be to do good!" And yet this person, I was told, was once *an American Slave*.

At Washington, I attended Divine service in the House of Representatives; a magnificent hall in the capitol, which is always appropriated to this purpose on Sundays. The sermon was an impressive one, from the words, "The glorious Gospel of Christ;" and you will readily believe, that the promulgation of this Gospel in the capital of this vast continent, in the new chamber of its Legislature, under the fostering care of its popular Government, was well calculated to excite the most interesting reflections. The scene reminded me of the period when "they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God;" and when I recollected how long the Star had appeared in the East, before it shed its radiance on the darkness of these Western shores,—whose very existence a few centuries since was unsuspected, and which had long been abandoned to Indian superstitions, which had only just ceased to linger in the primeval forests which surrounded us, and on the banks of rivers which yet bear their Indian names,—I seemed admitted to a closer view of that mysterious progression by which "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and He shall reign for ever and ever." This train of thought, the place, the congregation, the surrounding scene, conspired to give a peculiar inte-

rest to the verses with which the service was concluded.

"How happy are our ears," &c.

To enter fully into my feelings, you must recollect my distance from the scene where we have usually sung these words; and that when I hear of the East, I do not here think of India and China only, but include Europe and Africa, and with them dear England, in the idea which is present to my imagination. On my return to my inn, I dined in company with my friends the Indian Deputation of the Creeks and Cherokees, to whom I have already introduced you. In the afternoon, I sat in the seat next to the President's, in the Episcopal Church, where we had an excellent sequel to our morning's sermon, from the words, "How shall we escape if we neglect so great salvation?"

When visiting General Washington's tomb, in his favourite retreat at Mount Vernon, on the banks of the Potowmac, my Black attendant informed me, that the domestics,—about thirty I believe in number, and principally slaves,—assembled morning and evening for family worship, at which the Hon. Bushrod Washington, the present occupier of Mount Vernon, and a Judge of the Supreme Court, presides. When I was shewn into the Judge's study, Scott's Bible and Dr. Dwight's Theology were before him, as if just laid aside, and gave rise to a little conversation. In speaking of the African Colonization Society, of which he is the President, he remarked, that the most interesting light in which he regarded it, was as an instrument for the conversion of the Africans to Christianity; that he conceived this would ultimately be accomplished by *native* teachers; and that the Colonization Society, by the introduction into Africa of social arrangements and religious institutions, was calculated to raise up a supply of native instructors, and thus to form an important link in that chain of secondary causes which are to establish the kingdom of the Messiah in every quarter of the globe.

At Charleston, in South Carolina, at the Episcopal Church, at the door of which I counted seventeen carriages, I had the gratification of seeing some slaves receive the sacrament at the same table as their masters, some of whom were of the very first rank of Carolinian planters.

At Augusta, in Georgia, I thought with much interest on the late excellent Miss Smelt, whose Memoirs I had read in England; and although I could not find her grave in the church-yard, it was with great pleasure that I passed a solitary Sabbath in this foreign land amid the scenes where her early piety was cherished and matured.

The following Sunday, in a remoter part of Georgia, near the borders of the Indian Nation, my feelings were still more strongly excited. I attended a Negro congregation assembled in the woods, to hear a funeral sermon from one of their own number, himself a slave. It consisted of about 200 slaves, sitting on little planks under a large elm-tree; and I found I was the only White person, and the only freeman, in the assembly. The preacher first gave a sort of general address, explaining the occasion of the meeting. We then had prayer; then sung the hymn,

"Why do we mourn departed friends?"

and then had a sermon from the text, "The Lord is a sun and shield;" a text which the preacher assured them was somewhere in the Bible, although "he could not undertake to tell them where." It was with mingled emotions that I beheld these degraded fellow-creatures, after drawing near to the Throne of the Creator of the universe, the Mercy Seat of our common Father, disperse to their several plantations, to resume on the morrow their extorted labours, and to smart under the lash of a fellow-mortal.

Even in that land of darkness, the shores of the Gulph of Mexico, in Mobile, until lately a nest of pirates, and still without a Protestant place of worship, I found, to my surprise, "The Dairyman's Daughter," and "Little Jane," in a bookseller's shop. In the seclusion of the forests of the Mississippi, I have seen a solitary planter take down a number of Dr. Clarke's Bible, and inquire, with great interest, if I could tell him any particulars of so good a man: his wife listening attentively, and pronouncing an eulogium which would have made the Doctor blush.

I have attended Divine service at the confluence of two beautiful rivers in East Tennessee, where the congregation was so numerous that we were compelled to adjourn from the meeting-house into the adjoining woods, where tables were laid under the trees for communicants, who were flocking from miles in every direction, as in Scotland, and to whom the sacred ordinance was administered by four clergymen, of serious deportment, and apparently of respectable acquirements and fervent zeal. At the foot of the Alleghany mountains, where I slept in a little log-hut, kept by a poor old woman and her only son, our hostess gladly availed herself of the accidental presence of a young minister, in his way to Brainerd, to have family prayer and reading: and, in a large popular inn in Virginia, I was asked whether I would like to retire to the private apartments of the family, who assembled morning and evening at the domestic altar.

But it was at the missionary settlements at Brainerd and Yaloo Busha, that my feelings were most strongly excited. Never shall I forget my sensations the two nights I passed in Mr. Kingsbury's little room, which was kindly and courteously assigned to me during my stay. A log-cabin, detached from the other wooden buildings, in the middle of a boundless forest, in an Indian country, consecrated, if I may be allowed the expression, by standing on missionary ground, and by forming at once the dormitory and the sanctuary of a "man of God;" it seemed to be indeed the prophet's chamber, with "the bed and the table, and the stool and the candlestick." It contained, also, a little book-case, with a valuable selection of pious books, periodical, biographical, and devotional; among which I found many an old acquaintance in this foreign land, and which enable Mr. Kingsbury, in his few moments of leisure, to converse with many who have long since joined the spirits of just men made perfect, or to sympathize with his fellow-labourers in Otaheite, Africa, or Hindoostan.

Mr. Kingsbury spent a great part of the second night in my room, inquiring, with great interest, about England, and other parts of Europe, with respect to which his intelligence had been very scanty since his seclusion among the Indians. About midnight, we became thirsty with talking so much; and Mr. Kingsbury proposed that we should walk to the spring at a little distance. The night was beautifully serene after the heavy showers of the preceding evening, and the coolness of the air, the fresh fragrance of the trees, the deep stillness of the midnight hour, and the soft light which an unclouded moon shed on the log-cabins of the missionaries, contrasted with the dark shadows of the surrounding forest, impressed me with feelings which I never can forget. We looked cautiously around us, lest we should be surprised by wild beasts; and Mr. Kingsbury stopped to point out to me a plant, which, if swallowed immediately after the attack of a rattlesnake, proves an effectual antidote to the poison. He said that he never stirred from home without some of it in his waiscoat pocket: and that, in the State of Mississippi, it was commonly carried by all persons who traversed the forest. I could not

help regarding this as a fresh illustration of that providential kindness which so frequently ordains the proximity of the bane and antidote.

The preceding particulars will convince you that some indications of genuine, influential, religious principle, occur, even to the rapid traveller, in almost every part of the United States. During my residence in Boston, New York, Philadelphia, Baltimore, and Charleston, I have seen that there is in each of them an extensive society of exemplary Christians; and I have had the pleasure of forming an acquaintance with many whose virtues I would gladly emulate, and whose characters are an ornament to their profession.

But you will wish to know in what *degree* vital piety prevails in the community; and I regret that I cannot tell you more explicitly: the subject does not admit of precision. The extent in which religion prevails here is known only to the Searcher of hearts; but there is the strongest reason to believe that it is very considerable. Indeed, I am disposed to think, that a *cursory* traveller visiting England and America, without prejudice, and with equal opportunities of observation, would draw a more favourable inference with respect to the state of religion in the *Atlantic cities* of the latter, than in the towns or cities of the former. Whether a long residence in the respective places would not lead to some change in his opinions, or at least hold them in suspense, I am at a loss to decide; but I believe it would.

I confine my supposition to the Atlantic cities, because the benighted shores of the Gulph of Mexico, and many portions of the western wilds, possess few features in common with our favoured country, and should rather be compared with our colonial possessions in the East or West Indies;—indeed I might include extensive districts in the back parts of many of the Atlantic States, where population is thinly scattered, and opportunities of public worship occur only once or twice a-month. In some of these, I thought I observed great coldness in religious concerns; the unfrequency of public ordinances rendering the inhabitants rather less willing than more so to avail themselves of them when offered. I felt more disappointed in such districts than in the frontier settlements. In the latter, some spiritual as well as temporal privations are naturally to be expected; though I thought their inhabitants exhibited much greater solicitude for schools and churches than those of the former. In fact, the new settlers from the Atlantic States, have, in many cases, participated in the advantages of that general revival of religion which promises to be the characteristic of modern times; and, before their zeal has had time to cool in solitude and separation, it has often secured a provision for those religious ordinances by which it may be cherished and sustained. But the back parts of Pennsylvania and Virginia were settled in less auspicious days; and we must not be surprised if the flame of piety, burning less brightly at that time even on the coast, should grow pale and sickly when removed into an atmosphere which ministered little to its support.

Generally speaking, it has appeared to me, that the style of preaching in this country is more Calvinistic than with us, and that there is also less opposition to the peculiar doctrines of the Gospel among men of the world. It is owing partly to this circumstance, that the *profession* of religion involves less of that mitigated persecution of modern days which a decided Christian must often encounter with us in the regrets or remonstrances of opposing friends, or the ridicule or distance of sneering companions. A religious profession might, therefore, be supposed to be more common; and perhaps

may be rather so, though this has hardly struck me.

Whatever may be the actual state of religion in this country, I am quite satisfied that it is on the advance. There may be local exceptions; but my inquiries and observations in every part of my route have led me to a confident conclusion as to the general fact. Many of the societies for the promotion of religion are of recent origin; but they are gradually diffusing themselves over the Union, and the sympathy which was first kindled by commiseration for the Otaheitan or Hindoo, instead of being exhausted on distant objects, seems to derive fervour from its very expansion, and is now visiting the hut of the Aborigines, the log-cabin of the Backwoodman, and the habitation of the careless or uninstructed "neighbour." In New Orleans, in March 1815, there was not a Bible to be found, either for sale or to be given away; and the only Protestant place of worship was in an upper room belonging to an individual. Now, a Louisianian Bible Society is in regular operation, and the inhabitants have a handsome Episcopalian and Presbyterian church. The Sabbath is still dreadfully and generally profaned there; but it is religiously observed by many, the influence of whose example is daily extending. At the boarding house where I lodged, were several naval and military, as well as mercantile, gentlemen; and I remember an officer who had been drilling his rifle corps one Sunday, remarking on the strong representations which the Presbyterians had been making to him on the subject. He defended the practice by those arguments of expediency which have been worn thread-bare by the commanders of our volunteer corps. A few years since, no remonstrance would have been hazarded; or, if hazarded, the summary argument of a pistol would probably have silenced the *interference*.

Unhappily, however, while religion is extending its boundaries in the United States, Unitarianism is but too successfully urging what we consider its conflicting claims; but this, and the state of morals, must form the subject of another letter. This letter is already sadly too long.

(*To be continued.*)

To the Editor of the Christian Observer.

YOUR correspondents MARINUS and LEB. TR. in your Numbers for last September and December, have entered upon a subject of great moment, and have very properly exposed the evil consequences of smuggling, and, in general, of evading the laws of the country. But line upon line, and precept upon precept, are here needful: I therefore tender for insertion the following detached hints, which were drawn up before I had read your Number for December.

If there were no purchasers of contraband or smuggled articles, there would be no contrabandists or smugglers; and as too many of those who buy illegal goods are of a higher rank in life, and are in possession of greater knowledge, than the smugglers and venders, they are guilty of a higher crime than those who are more immediately, not more essentially, concerned in the traffic.

Many persons, perhaps, have never considered the matter farther than that they procure what they want at a lower price than from the regular trader: but do they not thus encourage unfair dealing, and sanction in others, as well as commit themselves, a direct breach of the laws of their country? Smuggling, whether in the first or second intention, is equally fraudulent and dishonest: it is a robbery of all who pay either directly or indirectly to the taxes; so that not only the king, as the phrase runs, is cheated, but, in some degree, every individual in the nation.

Do the encouragers of smuggling ever reflect on the great expense incurred to support the laws and protect the fair dealer? And have they ever heard of the daring outrages and open violence occasioned by smuggling transactions, attended in not a few instances with bloodshed and murder? Must not every Christian, every humane, every patriotic heart, shrink from a practice which causes such dreadful violations of every moral, social, and political obligation? I trust that none of the grumblers at taxation are among the friends of smuggling.

With regard to the wealthy female purchasers of lace, shawls, and silks,—who have not even the excuse of economy for their offence, but who often give higher prices for smuggled foreign articles than for British goods of the same kind, and perhaps equal in quality, and who, in fact, are often deceived, by giving foreign prices for home manufactures,—and their lords, who encourage and allow the breach of the laws themselves have made; I would not only increase the penalties, but endeavour to attach inconvenience and disgrace to the commission of any act of smuggling.

How would a female of common humanity, vested in Lyons silks, French shawls, gloves, and stockings, feel on attending the trials of those whom she had encouraged to employ personal resistance, and perhaps murder, in the course of their violation of the law, in order to import those illegal articles of luxury?

We have many admirable societies formed for the encouragement of moral and religious improvement; and if one more were added, founded on a resolution never, directly or indirectly, to encourage smuggling, but, on the contrary, to use every fair means for suppressing it, I consider that much benefit to the public might result from such an institution. Much good might also arise from serious expositions of the evils which flow from the breach of our revenue laws, from the pulpit.

But while I reprobate offences against the revenue, I would recommend to our financiers to view the subject of taxes in a moral as well as pecuniary light. Hogarth's pictures of Gin Lane and Beer Street, might be sufficient, one would think, to induce public men to devise measures to check the prevalent use of ardent spirits. It would also be an act of deep moral and religious advantage, to diminish the litigation and perjury arising from our revenue laws. I might add much on a variety of kindred topics, but, for the present, only suggest these brief hints for the consideration of your readers.

C. V. P.

To the Editor of the Christian Observer.

Good Mr. Editor,

I HAVE always fully concurred with you in the enormity of the African Slave-trade, because I have no interest in doing otherwise; but am grievously offended at your venturing, as you seem to do in your last Number, to attack the very *principle* of slavery, and to wish for the immediate amelioration of the condition of the slaves in our colonies, and the ultimate abolition of the system itself. I am persuaded you cannot have given due attention to the many excellent arguments which have been urged in favour of slavery in general, and of Negro slavery in particular. I could detail to you many powerful syllogisms of my own on the subject; but as they might lose some of their weight for want of my name being appended to them, I shall content myself with translating the following valuable chapter from Montesquieu's Esprit des Loix, for your edification, and that of your readers. His reasoning appears to me quite conclusive. The last sentence is an excellent anticipatory censure on the Congress of Vienna, and especially on our own government, for troubling

their heads with these matters. The French cabinet understand Montesquieu better.

PHILO-DOMITIAN.

"*On Negro Slavery.*

"If I were called upon to defend our right to make the Negroes our slaves, I should say as follows:—

"The good people of Europe, having exterminated the natives of America, are bound to make slaves of those of Africa, in order to reduce such a quantity of land to cultivation.

"Sugar would be too dear if we did not employ slave-labour on the plantations.

"The creatures about whom all this stir is made, are black from head to foot; besides which, they have such snub noses that it is impossible to feel pity for them.

"We cannot for a moment imagine that the Deity, who is an all-wise Being, could have placed a soul, and much less any good or generous principle, in a body all over black.

"We may judge of the colour of the skin from that of the hair, which, among the Egyptians, the best philosophers in the world, was a matter of such importance that they put to death every red-haired person who fell into their hands.

"It is a proof that the Negroes have not common sense, that they think more of a necklace of glass beads than of gold, which, among civilized nations, is of such vast importance.

"It is impossible to suppose that these people are human beings; for if we could suppose them to be human beings, it might begin to be thought that we ourselves are not Christians.

"Persons of little minds exaggerate the injustice which we inflict upon the African race; for if the matter were as they say, how is it that it has never entered the heads of the princes of Europe, who are always making so many useless treaties among each other, to make a general one on the side of mercy and pity?"—*Montesquieu, De L'Esprit des Loix*, liv. xv. c. 5.

For the Christian Observer.

QUAKER ADDRESS ON THE SLAVE TRADE.

THE Society of Friends, whose humane and zealous exertions for the suppression of the Slave Trade need no panegyric, have just issued an energetic "Address to the Inhabitants of Europe, on the iniquity" of that direful traffic, which deserves extensive circulation. After stating that a regulation was made upwards of sixty years ago, which has continued in force to the present time, that those who persisted in the unrighteous traffic in Negroes, when pains had been taken to convince them of their error, should no longer be considered as belonging to the society; and that, from their known principles and conduct relative to this great question, they can have no commercial or political end whatever to answer by thus advocating the rights of the oppressed, they proceed to plead the cause of Africa, "on the simple, but firm, basis of Christian principle."

"We have rejoiced," they remark, "to hear that the respective governments of those countries, whose subjects are still implicated in the traffic, have proceeded so far as they have hitherto done towards its abolition; but we have learned, with deep regret and sorrow, that it is still pursued to a great and truly lamentable extent, and *that* under circumstances of aggravated cruelty, by the subjects of those very powers. We hear that numerous vessels are still hovering along the shores of Africa, to procure cargoes of human beings, and transport them to distant lands, whence they are designed never to return; and that the trade which the Congress at Vienna in 1814 pronounced to be 'the desolation of Africa,

the degradation of Europe, and the afflicting scourge of humanity,' has been carried on with increased eagerness in the course of last year.

"It is under the influence of Christian love and good will, that we are now engaged to express our interest on behalf of this injured people. In thus introducing ourselves to the notice of our continental neighbours, we feel that we need not offer any apology, considering them as our brethren, as the children of one universal Parent, as fellow-professors of a belief in one and the same merciful Saviour. The same feelings which lead us to consider the natives of France, of Spain, of Holland, of Portugal, and of the other nations of Europe, as our brethren, induce us to extend this endearing appellation to the inhabitants of Africa. Our heavenly Father has made of one blood all nations of men that dwell upon the face of the earth; and we are all the objects of that great redemption which comes by our Lord and Saviour Jesus Christ. And although the kindreds of the earth are divided into distinct communities and nations, we are all bound one unto another by the ties of love, of brotherly kindness, and compassion. But the nations of Europe are united by an additional bond. To them has been granted a blessing, which has not hitherto been enjoyed by the greater part of the natives of Africa: this blessing, this invaluable treasure, is the Bible in which is contained the record of the Gospel of Christ.

"Permit, us, then, as fellow-professors of the Christian name, to remind you of the complicated iniquity of the Slave Trade. Possessed of a superior force, which he has acquired by a greater knowledge of the dreadful arts of naval and military warfare, the slave-trader visits the coasts of unoffending Africa. He employs his agents to tear her inhabitants from their country, their families, and their friends; to burn their villages, and ravage their fields; to spread terror and desolation through their peaceful dwellings. He foments wars between neighbouring chieftians, in order to supply himself with their subjects, the victims of his avarice. Having thus either stolen or bought his fellow-men, who are equally with himself entitled to their liberty, and of which he possesses no right whatever to deprive them, he hurries them to the vessel that may be waiting in some adjoining creek, to receive the objects of his cruelty; or he chains them with iron fetters, or loads them with heavy yokes, and drives them, like the beasts of the field, to the shores. There new distresses await them: they are violently conveyed on board the ships stationed to receive them, stowed beside each other, like bales of goods, and conveyed across the Atlantic to the place of their destination. The horrors of this passage cannot be adequately described, even by those who have been witnesses of them. Faint, then, must be the idea *we* can form of the situation of upwards of three hundred human beings, in a comparatively small vessel, each limited to so narrow a space, that it often happens they cannot lie on their backs. Here they are subjected to miserable reflections—for the power of reflection in common with us they undoubtedly possess—on the past, the present, and the future. Their shrieks, and cries, and groans, ought to be sufficient to excite pity in the hardest heart. Arbitrary, cruel power, is often exercised to prevent those attempts at insurrection to which their situation prompts them. And such is their state of desperation, that they are often ready to have recourse to suicide. The noxious and pestilential effluvia that arise from their close confinement between decks, (which are often not more than three feet apart,) or from the illness of their companions, produce loss of appetite, disease, and, in many instances, suffocation, and other dis-

tressing forms of death. And here let us bear in mind, that these cruelties are practised in violation of the laws of many of the nations of Europe; and that the slave-dealers, in their attempts to elude the operations of the law, have recourse to fresh acts of oppression to accomplish their wicked designs.

"When released from their horrible prison, the surviving slaves are exposed to sale like cattle, and consigned to pass their days in the loss of liberty, far separated from their nearest earthly ties, and exposed to such acts of domineering violence as a capricious master or his dependents may be disposed to exercise. Such is the cruelty practised upon thousands and tens of thousands of innocent sufferers, not by men who might attempt to palliate their conduct on the plea of retaliating injuries, but by those who, when they themselves are enjoying the blessing of liberty, when the comforts of social life are within their reach, leave their native land for the sake of sordid gain, and spread desolation, distress, and misery, amongst a people who have never injured them. May the nations of Europe consider in time the awful consequences that await such accumulated guilt!"

The Address proceeds to shew the unjust and unchristian nature of the traffic, and to answer the principal arguments which interested and evil-minded persons have invented to justify its enormities. It then concludes as follows:—

"The nations of Europe owe a heavy debt to Africa. Instead of improving the opportunity of their commercial intercourse with that unoffending people, to exemplify the excellence of the Christian religion, by the kindness of their conduct, and the purity of their morals;—instead of endeavouring to convey to them a knowledge of those exalted views, of that increase of temporal happiness, which the spirit of Christianity produces; many of them have gone forth to plunder and to ravage, to spread desolation and terror, to practise injustice and cruelty in their most odious forms; and thus have caused the name of Christ to be blasphemed among the gentiles through them.

"We appeal to all who have felt that love of their country which is inherent in our nature; who can appreciate the blessings and enjoyments of social life; who can form an estimate of the endearing relation of parents and children, of brothers and sisters, of husband and wife. We entreat all to reflect on the violation of these feelings which is now practised on the continent of Africa; to cultivate in their minds from day to day, and from year to year, sentiments of pity for these poor unhappy sufferers;—to embrace every opportunity of advocating their cause among their neighbours, with Christian firmness and love;—and to obtain and diffuse correct information, on the nature and extent of the traffic, by every means in their power, and in such a way as becomes the subjects of a Christian government."

"We hope that none will be disheartened from doing their utmost in this good cause, from the thought that their efforts will be of little avail. No one knows, let his station be ever so obscure, let his sphere of action be ever so limited, what may be the result of *his* persevering attempts in the cause of justice and mercy. Great events have often followed what appeared to be but small and unimportant beginnings. And we earnestly entreat those whose influence may be more extensive, to lose no time, to neglect no opportunity of pleading a cause in which the happiness and comfort of an incalculable number of our fellow-men are most deeply involved."

"The voice of reason and justice, the voice of humanity and religion, proclaims, that the Slave Trade is an iniquity of the deepest die. May then the friends of the

abolition of this abominable traffic, wherever they are scattered, combine their efforts in this righteous cause!—may their energy and alacrity be in proportion to the enormity of the evil!—and may it please the Almighty Parent of the universe to hasten the period of its extirpation, and by this and other means to prepare for the coming of that day, when, from the rising of the sun even unto the going down of the same, his Name shall be great among the gentiles; and in every place incense shall be offered unto his Name, and a pure offering!"

It would only weaken the force of this earnest and seasonable appeal, to add any thing to it, except a devout aspiration, that its affecting statements may find admission to the heart of every reader, and induce those who have never yet come forward in this interesting cause, to withhold no longer their prayers, their exertions, and their liberality, from injured and afflicted Africa. Great as at present may appear the obstacles to the full success of their labours, "in due time they shall reap, if they faint not."

C.

To the Editor of the Christian Observer.

ALTHOUGH the wide extension of a missionary spirit in this country is to be ascribed to a far higher principle than national pride, it may not be amiss to remind my countrymen of the expectations cherished throughout every part of the Christian world, of the zeal, liberality, and success of British missionary enterprize; or rather, I would say, of the obligations which result from our favourable national circumstances, and which well-judging foreigners often estimate even more highly than ourselves. I am reminded of the subject, by a passage in a pamphlet recently published at Lausanne, from the pen of M. Curtat, the chief pastor of that place. The object of the work is to censure some of our countrymen, visiting or resident in the canton de Vaud, for distributing tracts, holding Sunday evening religious assemblies, and exciting the inhabitants to missionary zeal and co-operation. It is not my intention to enter into the merits of the controversy; respecting which those readers who are anxious to know more of the subject may find ample information in the attack of M. Curtat, and the reply of M. Du Plessis-Masset, lately published at Geneva. The only passage which I purpose to quote is the following, in which M. Curtat exhibits the opinions which our Christian brethren on the continent entertain of our duty, our facilities, and our readiness, (would that the last were as widely demonstrable as the others!) respecting missionary exertions*. The passage has

* I cannot however resist furnishing the opposers of Sunday evening services in our own country, with a new argument from M. Curtat's quiver; namely, the unhappy fate of Eutychus, in consequence of an evening sermon. "It would appear," says M. Curtat, "that the only example of evening worship mentioned in the New Testament was related for no other purpose but to shew us its dangerous consequences. It is true that Eutychus was restored to life by a miracle; but what must have been the sorrowful emotions of the Apostle, the anguish of the relatives, and the grief and disturbance of the whole assembly! Should but one accident, even the slightest, occur in the dark in a conventicle, or at going out, it could not but cause vehement exclamations against these unlawful meetings, and against the faithful who frequent them, and perhaps even against religion itself." M. Curtat is somewhat happier in his argument, when he observes, that to rich Englishmen, who lose their Sunday morning in bed, and their afternoon in the enjoyment of a late dinner, an evening service may be very necessary; but that for his simple countrymen, who begin their Sunday after the scriptural model at sunset the preceding evening, and rise early on the day of sacred rest, the Christian Sabbath legitimately ends at sunset; and that a Swiss has, in fact,

not the less weight for being brought in only incidentally, and with a view, most unfairly, to disparage the Missionary Institution at Basle. "England," remarks the reverend pastor, "is filled with persons of very large fortune: every one knows the number and the opulence of her colonies, every where bordering upon pagan nations: she has rich merchants, consuls to protect her missionaries, and correspondents in every commercial town to whom they may be introduced; so that, with the blessing of Divine Providence, she is, of all nations, the most favourably situated for missionary enterprizes. If a society had need of money for a poor missionary, a single appeal to the merchants of the city of London would produce, in two hours, more than our whole canton could furnish in ten years. England is the only place where the studies necessary for missionary purposes can be pursued, and where alone can be obtained all the information which is indispensable respecting the different nations which it is wished to convert. In Great Britain there are flourishing universities, celebrated professors, and facilities for learning modern languages:...in a word, it is in England alone that missionaries can be formed, since it is there that the Scriptures have been translated into all the living languages."

It is not with a view to regale the national pride of my countrymen, that I present them with this censer of incense; especially as we who live nearer the scene of action than M. Curtat, must be very conscious that the worthy pastor's panegyric, besides being uttered for a somewhat invidious purpose, is greatly exaggerated, and by no means wholly deserved. But we may learn from it a useful lesson of humility, when we reflect how *little*, not how *much*, considering our pre-eminent facilities and resources, has been hitherto effected by us as a nation, for the conversion of the heathen, or even the religious instruction of our own vast colonies; and how *few comparatively* of our "rich merchants," and "celebrated professors," and "people of very large fortune," and of the numbers of our "opulent colonies," and "flourishing universities," have as yet zealously devoted their time, or property, or talents to the great work in which M. Curtat does us the honour to suppose us so warm and unanimous. Let us learn also to estimate our responsibility by our privileges and our opportunities; and to consider well our rank and influence in the scale of nations, not with a view to flatter our prejudices, but to estimate what the great Bestower of all our mercies requires of us; ever remembering that with nations, as with individuals, where much is given, much is due, and much will be demanded.

VIATOR.

a much more complete Sabbath than an Englishman. I have often thought that some of our travelling fellow-countrymen are a little too severe in their mode of arguing with continental Christians respecting the observance of Sunday evening. I think indeed that it is right and scriptural that the *whole* day should be considered sacred to religious objects up to the very moment, be it early or late, of retiring to rest, which, in some climates, and among nations of unsophisticated habits, will not be long after sunset; but some allowance should be made for the prejudices of education and habit, as respects circumstances of this nature; not with a view to countenance what is wrong, but to lead to a knowledge and practice of what is right. Fair and temperate statements of the great inconvenience, unseemliness, and spiritual injury of entering on secular employments or amusements, previously to retiring to rest after the peculiar duties of the Sunday, would be far more effectual for convincing continental Protestants, than the unmeasured invectives which some of our countrymen have uttered on the subject.

REVIEW OF NEW PUBLICATIONS.

Sermons on the Public Means of Grace; the Fasts and Festivals of the Church; on Scripture Characters, and various Practical Subjects. By the late Right Rev. THEODORE DEHON, D. D. Rector of St. Michael's Church, Charleston, and Bishop of the Protestant Episcopal Church in the Diocese of South Carolina. 2 vols. 8vo. Charleston, 1821. Reprinted in London, 1822.

THE present volumes have a commanding claim upon our early and particular notice. The short history of them is contained in the following advertisement, prefixed to the London edition, and signed by the highly respectable, and, we are happy to see, now dignified, Secretary to the Society for promoting Christian Knowledge.

"The following sermons (to which are annexed some very interesting particulars of the life of their able, pious, and Right Rev. Author,) are printed from an American edition of them; under a conviction that they are well calculated to do credit to the Episcopal Church of the United States of America, and, through God's blessing, to forward the Christian edification of the English reader by their luminous and energetic enforcement of the doctrines and duties of Christianity, and of the importance of adhering to primitive views of church order and communion.

"Whatever profit shall arise from the publication of this edition, will be appropriated to 'the Protestant Episcopal Society for the Advancement of Christianity in Carolina;' of which meritorious institution Bishop Dehon was one of the founders, and its first president.

"GEORGE GASKIN, D. D.
"Rector of Stoke-Newington, Middlesex."

Viewed *politically*, they present to us a daughter country in that aspect in which we should ever wish to contemplate her. If unhappy circumstances have of late placed the mother and her offspring in unnatural conflict with each other; and if the record of still earlier times reminds us of hostile feelings bosomed deep in our first American colonists, we still remember that one blood flows through our veins, the same mother-tongue expresses our thoughts, the same liberty breathes in our institutions, and the same spirit of Englishmen is inseparably interwoven into the nature and genius of both nations; and hence therefore we hail every approximation to one common standard of religious sentiment, and feel that no one circumstance would contribute more than such an approximation to heal past differences, to cement future union, and to bring home, with increasing force, the desired appeal, "Sirs, ye are brethren: why do ye wrong one to another?" Had the settlement of the churches in America, on the English model, and in an English spirit, taken place when first proposed, as early as the reign of Queen Anne, as is well remarked in a note to the second volume, the horrors of the unnatural contest of the colonies with the parent state *might* possibly have been averted, or at least been softened or postponed.

This desirable measure at length took place, first in the consecration of Bishop Seabury by the Scotch Bishops in 1784; and then, after a multitude of difficulties, which were combated — principally perhaps, though not so exclusively as his biographer seems to imagine,—by the zeal and activity of Granville Sharpe*, in the consecration of Dr.

* "Few, if any, examples can be found of more momentous, or more successful exertions in the service of the church. By the active intelligence of a

White and Dr. Prevost, by Archbishop Moore, in 1787. Other bishops were afterwards consecrated by these American bishops; amongst whom was Dr. White, first bishop of South Carolina, who, dying in 1801, left the episcopal chair in the convention of that State vacant till the election of Bishop Dehon in 1812.

Under these circumstances, the elevated rank of our author renders his sermons interesting to us also in an *ecclesiastical* point of view. We seem to receive in them some of the first fruits of the new American States Episcopacy*; and accept them as a kind of pledge from our transatlantic offspring, that the sacred gift we have been the means of imparting to them, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," has not been in vain in the Lord. Though rendered henceforth as independent of ourselves in ecclesiastical as in civil matters, we yet receive from the American church these volumes, as an acknowledgment that we are all dependent upon one common Head, and in Him every one members one of another. We feel more closely united in reading, from the hand of a kindred Episcopacy abroad, the same truths which we have rejoiced to associate with Episcopal authority at home; an union which the very plan and subject-matter of these volumes tends strongly to realize. We find in them a full reference to the self-same means of grace which we enjoy in our own favoured country; a participation avowed in the same rites and religious services; the same words of prayer and praise; an expressed agreement in the same creed; the very same standard, in a word, set up of faith, devotion, and practice, to which, as churchmen, we all in common appeal; with a similar decision of all doctrine by the ultimate authority of the same sacred code. By such an union, it is impossible but the hands of both churches must be materially strengthened; and the cause of Protestant Episcopacy, upon enlightened and scriptural principles, benefited and promoted throughout the world. We might please ourselves with many agreeable speculations upon this subject. We might point to the different branches of the Episcopal tree, as ramifying on every side, and uniting its branches with ours. Whether we look to the magnificently endowed and anciently established Episcopacy of Ireland; or to its comparatively less enriched, but not less venerable or useful, compeer in England and Wales; or to the impoverished, but truly apostolical, relic of Episcopacy in Scotland; or to that just rising in all the vigour of a new, powerful, and popular church-communion in America; or, finally, to the single stock lately implanted in the now episcopal metropolis of India;—we might still frame to ourselves the goodly sight of one common creed, and one accordant code of practical duty upheld in all; of the same liberal toleration of all reasonable differences of opinion amongst themselves or others; of the same spirit of charity as a body pervading the members of each communion; and of the same progress, we would hope, towards the entire vindication of their pure forms of discipline and doctrine in the eyes of the world,

single person, the mutual prejudices and doubts of the two countries were removed, and the functions of the Episcopal order duly established in America. The fortunate result of Granville's efforts did not make him forgetful of the source from which he derived it. 'I do not presume,' he says, 'to claim the least merit in these transactions, but must attribute the success of them entirely to the providence of God, which has thus promoted the primitive Episcopal church of Christ.'" — Prince Hoare's Memoirs of Granville Sharpe, pp. 231, 232, &c.

* Bishop Seabury's sermons, printed in America in 1815, we believe, have not been reprinted on this side the water.

from every imputation cast upon them.

Much weight is added to these views, as they respect the American Episcopacy, by the *personal* character of our author himself. It would take us too long, particularly in the outset, to abstract any large portion of all we find recorded to his honour as a man, a pastor, and a bishop. His death, at the early age of forty-one, in 1817, has been indeed most severely felt by the American church. His example as a man, his activity as a pastor, his influence and authority as a bishop, seem to have been equally eminent and beneficial. The seeds of Divine grace appear to have been early implanted in his mind; and the high station to which he finally rose was clearly the well-earned meed of faithful services as a good parish priest—an indefatigable instructor and comforter of young and old, rich and poor—a most devout and zealous performer of all liturgical services, which he held in the very first rank of Christian privileges, and a powerful, affectionate, and inexhaustible preacher of scriptural truth. If he has left his equal behind him in these respects, and we have no small assurance that this is the case, we can only say that the American Episcopacy stands high as an example to the world: and if the very plain and unadorned tale in a funeral sermon, which closes these two volumes, be, as we conclude it is, just, we must add, that such a character, in faith and humility, in charity and zeal, approaches very near to the genuine apostolical model; and that his is the praise—the highest that can be given to one in his sacred and exalted station—of having conformed in heart and spirit to the Apostolical precept, "Meditate upon these things; GIVE THYSELF WHOLLY TO THEM; that thy profiting may appear unto all."

The sermons which we have undertaken to review, will be made, in point of doctrine, to speak for themselves. We shall say thus much of them, *in limine*, on other points, that they lie under that common disadvantage always belonging to posthumous publications, not intended to meet the public eye, and more especially as composed for that parochial instruction which their author rendered compatible with episcopal engagements; sometimes, of course, prepared in much haste; and always under the impression, that polish of style, and accuracy of arrangement, should not be the first object with him who would win souls to Christ, and edify the church. Indeed, we must say, on a fair review of the whole, that we do not think these qualities of style, and arrangement were ever within the preacher's grasp, even in his more elaborate performances. A silvery eloquence runs through the whole texture of these sermons, which does not quite savour of the Augustan age; or, if it be golden, it is rather the gold of St. Chrysostom the golden-mouthed, than either of Cicero or Demosthenes, of Taylor or of Barrow. We should suppose Bishop Dehon to have been a great reader of the ancient fathers, whose exuberant flow of rich fancy he often prettily imitates. Nor should we imagine him to have been unacquainted with the diffusive periods of more modern schools—those of a Massillon, a Bourdaloue, or even a Saurin.

Perhaps we may most appropriately regard Bishop Dehon, as affording us a specimen of the pure native American genius. Like his own compatriot forests and mountains, gigantic rivers, and thundering cataracts, amongst which he was born, and lived, and died, his mind seems to have been developed on a large and impressive scale, but without exhibiting that felicitous collocation of parts, often the joint effect of nature and of art, which we at once characterise as belonging to the sublime and the beautiful.

The sermons are partly ratiocinative, partly declamatory, (we use the word in its scholastic sense), or rather a mixture of both, always sufficient to command attention, and often strongly to seize the imagination and affect the heart. They shew their author to have been thoroughly convinced of the truth of his principles; and they force into a strong and vivid reality before us the sublime doctrines on which he delights to dwell. They are remarkable for a ready use and application of scriptural expression, which always gives great dignity and power to language. Their leading characteristics are a careful dissection, just defence, and animated delineation of the great doctrines and mysteries of our most holy faith; and we can readily believe, that the composer of such discourses held in the very first rank of religious duty the performance of those services which he so ably upholds and so richly illustrates. His addresses are much more eminent in these particulars, than as tending to illustrate points of practice, or to rouse the conscience of slumbering sinners to a sense of the importance of religion in general. He addresses his hearers, almost exclusively, as true believers; and the mildness, moderation, charity, and, we may add, purity of his own mind, seem to have rendered him not a very efficient or pointed monitor to less excellent spirits; more particularly in respect to the numberless deceptions which men daily practise upon themselves, while they are vainly building upon privileges in which in truth, through their own fault, they have neither part nor lot. But we are anticipating what we wish to result from our survey of the sermons themselves, which exhibit the full spirit and bearing of the author's mind, whilst ranging in the congenial and inexhaustible variety of scriptural doctrine and liturgical devotion.

The work may, for convenience, be divided into three parts, and each part into several masses, compartments, or distinct treatises, as will appear from the following analysis:—The first part, embracing half of the first volume, contains sermons on the Scriptures; on Religious Ordinances; on Baptism and the Lord's Supper; on the Sabbath; on the Sanctuary; on the Liturgy; on Psalmody; and on Public Instruction. The second part contains sermons on Christmas Day; on the Circumcision, New-Year's Day, the Epiphany, the Temptation; on Repentance, the Passion, and on Good Friday. The third part contains Miscellaneous Sermons, making the whole number ninety.

The first two sermons, "ON THE SCRIPTURES," give us, from 2 Tim. iii. 16, 17, 1. The inspiration; 2. The completeness; 3. The end or use of the sacred writings.—The preacher's view of the inspiration of the Scriptures is solid and rational. The holy penmen wrote, he observes, "by the incitement, under the superintendence, and with the assistance, whenever it was needed, of the Spirit of God." His proofs of this position are strongly and eloquently given. We select the following, from "the connexion and agreement" of the sacred volume:—

"That so many writers, in so many and distant ages, many of them without any knowledge of each other, should have written divers books, every one connected with the rest, and all tending, with wonderful combination, to introduce, unfold, and establish one grand, supernatural system of religious truth, would, were it admited as true, be a wonder, hardly surpassed by the Atheist's formation of a world by the fortuitous concurrence of atoms. Though many hands be discernible in the sacred volume, there is evidently but one Mind. It is the work of that Being, who, by the gradual production of six successive days, completed the beautiful fabric and furniture of nature, and who, by adding revelation to revelation according to the counsel of his will, has raised, in the moral world, this stu-

pendous monument of his wisdom and mercy. We see one spirit pervading the whole. It is the design of one Master, accomplished by many servants. Every book is perfect as a part; and all together form, if I may be allowed the figure, one temple of truth and salvation, into which the mind that enters with sanctified affections feels sensible of the presence of the Deity." Vol. I. pp. 6, 7.

The difficulties attending any other supposition are admirably stated; as is also the *completeness* of the sacred volume.

"Its instructions are not complicate, but plain and explicit, adapted to every capacity. They are not arbitrary, but grounded upon the eternal distinction of things, and commend themselves to reason as soon as they are understood. They are not grievous in the practice of them; for they are made easy to the obedient heart, *by the Spirit which ever accompanies them*, and are productive of internal satisfaction and peace. They cannot mislead us, nor need any addition to their authority or certainty, for they came from God." Vol. I. p. 16.

In the following sermon, on the end or use of the sacred writings,—a subject, of course, anticipated in speaking of their completeness; for what is their completeness but in reference to the use designed?—the ever accompanying aids of Divine grace, in the reading of the word, are strongly dwelt upon and reiterated as the prime channel of their utility to the heart.

"We are told, you know, that we must be born again in order to the knowledge and enjoyment of the kingdom of God. It is through the instrumentality of the Scriptures that this regeneration is accomplished. They are the seed of this new birth. God's Spirit always accompanying them as his institution, they are effectual in the heart of every one who reads them with the dispositions they require, to enlighten his mind and reform his heart, to bring him 'out of darkness into God's marvellous light,' and to turn him from 'the power of satan unto God.' 'In Christ Jesus,' says St. Paul, to the Corinthians, 'I have begotten you through the Gospel.' 'Of his own will,' says St. James, 'begat he us by the word of truth, that we should be a kind of first-fruits of his creatures.' We are 'born again,' says St. Peter, 'not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever and ever.' Our regeneration, like all our blessings, is solely and entirely from God; but it is wrought and perfected through the instrumentality of his word." Vol. I. p. 24.

For our first recovery from a lost state, for our sanctification, for our growth in grace, for our full and final comfort;—for these ends the word of God is given to man.

"Its precious promises, and the glorious prospects which it opens, rejoice the heart, and enable the human pilgrim to pass on his way, wet, perhaps, with many a shower, and afflicted with the apprehension of many a danger, but happy in the hope that his sins will be forgiven, and that his pilgrimage will terminate in a rest from his cares, and an enjoyment of immortal felicity." Vol. I. p. 26.

This useful and interesting sermon terminates with some just remarks on the too frequent neglect of the Scriptures; and on the necessity of duly applying their benefits, by the most devout study, to the heart; and of seriously asking ourselves, whether the end of God's instructions is accomplished in us. These two sermons afford a rich specimen of the author's powers of reasoning and appeal, no less than of his piety and orthodoxy; and we doubt not, had his finishing hand been put to them, that they would have stood high amongst the best *general* summaries of the intent and excellence of the Scriptures.

Our next department, in this first part, contains sermons to the end of the eleventh. After defending RELIGIOUS ORDINANCES in general in the third, the author proceeds to five consecutive dissertations on BAPTISM. These respectively embrace the inquiries *why* persons should be baptised; *when* they should be baptized; *how, by whom*, and *where* they should be baptised; the whole being prefac-

ed with the following catalogue of persons who entertain false notions of this sacred ordinance.

"There are many who consider it as nothing more than a decent formality of the Christian world. Others view it as of so tremendous and exclusive a nature, that a large part of our race, and that the most innocent part, are incapable of receiving it. Others seem to think it the mysterious charm which does all that needs to be done for their salvation, leaving them to advance towards heaven on the wings of inconsideration, through the polluted paths of vice and folly. And of those upon whom the ordinance hath been bestowed, the number, it is to be feared, is comparatively small, who preserve an adequate sense of the magnitude of the benefits it conveys to them, or of the sacredness of the obligations it devolves upon them." Vol. I. pp. 58, 59.

In compositions of the present nature, we are not always so happy as to find definitions critically accurate, upon a subject which it has been the effect of modern controversy to render one of considerable nicety, and on which the generality of theological readers have already made up their minds, and are too apt to misunderstand or underrate the opinion of their neighbours. Bishop Dehon, upon first inquiring *why* mankind should be baptised, in the most forcible manner insists on the authority of this Divine ordinance, from our Lord's appointment; and then on the benefits to be derived from it, under the three heads afforded us by our Church Catechism—"Whereby we are made members of Christ, children of God, and inheritors of the kingdom of heaven." The first of these benefits he thus describes:

"We are by baptism made members of Christ; that is, united to him; made parts of the body of which he is the Head; and so long as we continue living members of the same, we partake of his life, of his care, and of his glory. For, saith the Apostle, the church is his body; and 'baptism,' as it is expressed with much precision in the Twenty-seventh Article, 'is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church.'

"In this union with the church, we become entitled to its instruction and prayers; to a participation of that light with which God hath illumined it; to access to the fountains of living water which are set open to the members of it; to the bread of life which is provided for our sustenance at its holy table; and to the aids of the Spirit which proceedeth from the Father and the Son. For from the Head all the body hath nourishment ministered, and being knit together by joints and bands, increaseth with the increase of God. It is on account of the inestimable value of this union with Christ, that we are instructed, whenever baptism is conferred upon any one, 'with one accord' to give thanks to Almighty God, 'that it hath pleased him to regenerate' such person, and 'graft him into the body of Christ's church.'" Vol. I. pp. 62, 63.

Next, of adoption, or being made the children of God, he says,—

"By the precious blood of the Son [of God] he is freed from the guilt, and, by the purifying influences of his Spirit, is cleansed from the dominion of sin; and in baptism receives, as it were, in symbol, this inestimable grace, being washed in its waters from the stain of the original transgression, and all past offences, and blessed with the gift of the Holy Ghost. 'Arise,' said Ananias to the converted Paul, 'be baptised and wash away thy sins, calling upon the name of the Lord.'" Vol. I. p. 63.

Further, he adds, in reference to the third benefit, that it is the title and pledge, to those who truly receive it, of immortality and eternal life.

In removing objections, he repels the infidelity which distrusts its efficacy, from the apparent slenderness of the means. "If the prophet," he well quotes, "had bid thee do some great thing, wouldst thou not have done it? How much rather when he saith to thee, Wash, and be clean?" After which he proceeds, in answer to another ob-

jection of " a more melancholy aspect :"

" How is it possible, it may be asked, if baptism is thus efficacious, that so many who have received it are destitute of all faith, and live in trespasses and sins? We are obliged to concede the truth of the afflicting fact; but this, with some qualifications. There are persons, and, blessed be God, the number of them is not small, in whom the seeds which were sown in the infancy of their new life, after having been choked for years by weeds, which have had their growth and withered, do spring up and produce their proper fruits, holiness and everlasting life. This is, doubtless, many times the result of the mercies which were sealed to them in baptism; for though man may depart from his stipulations, the gifts and calling of God are without repentance. It must, however, be confessed, that there are many who have tasted of the heavenly gift, and been made partakers of the Holy Ghost, that seem to fall away, and go on still in iniquity, and die, as well as live, without God or holiness. But this only teaches us, that there is nothing irresistible in the moral operations of God; that the covenant of his grace and mercy, in Christ Jesus, is conditional; and that, in the performance of the conditions, we are left perfectly free. Will it be said, that on such persons remains the burthen of the original guilt of their nature? No. From this, in their baptism, they were entirely delivered; they perish by their own transgressions. Will it be said, that to them the Holy Spirit was not given? No. It hath moved many times in the heart of every one of them. It hath often called to them, and in a tone of anxious concern, 'This is the way, walk ye in it, when they have turned to the right hand, and when they have turned to the left.' But its movements they have stifled; to its voice they have been 'like the deaf adder that stoppeth her ears;' they have resisted, and grieved it, and turned it away. Will it be said, then, that for them was proffered no glorious inheritance? No. Heaven was within their reach. And it is this which, in the day of retribution, will aggravate their condemnation, and vindicate the justice of their Judge, that when a title to the joys and honours of God's kingdom, was put into their hands, they preferred the dominion and pleasures of sin? The objection does not affect the doctrine which has been delivered concerning this important ordinance. It teaches us, rather, when God hath, in baptism, lifted us from the mire, and set our feet upon a rock, and ordered our goings, to take heed lest we fall." Vol. I. pp. 66, 67.

We quote this passage at full length, to put our readers in entire possession of the preacher's views on this important subject, rather than with any design of examining or pronouncing our own judgment upon it. The Bishop clearly gives no countenance whatever to those statements which make baptismal regeneration to stand for true and effectual conversion of the heart to God. This may or may not follow after the administration of the rite. He even doubts whether the *seed* of faith and holiness be then implanted. (p. 72.) On the other hand, he most strongly asserts, in agreement with the approved sentence of the church, and its best writers in all ages, that baptism implies a change of state; a " *provisional*" admission to all those privileges of the Christian covenant, which we could have no right to expect, or even to ask at the hands of God, either for ourselves or our children, without a compliance with his own instituted rite, the pledge and the condition of our covenanted relation. Those privileges he states in the general to be remission of sin, and *renewing* of the Holy Ghost: and these he regards as suspended on our meeting the Divine offers with suitable dispositions. " On our observance and fulfilment of our solemn vow, promise, and profession, depend the pardon of our sins, *our participation of the influences of the Holy Spirit*, and our enjoyment of eternal life." (p. 104.) How far he would in ordinary language apply the term " regenerate" to those who have *not* met the Divine offers with suitable dispositions, we think by no means clear: although a passage from his first sermon, on the

Scriptures, quoted above, applies the term "regeneration" in a very different sense; and views it as the effect of the Divine word read, or preached, and duly received into the heart. In short, we by no means consider the Bishop as speaking a definite language on this point; but as generally aiming, on the one side, to rescue this most holy and significant sacrament from neglect and contempt; and, on the other, to secure that fundamental change of heart and life in the baptised, without which baptism, and every other ordinance, will be worse than vain. And here he will be fully met by all good men; whilst, for ourselves, we desire nothing further than to enter our protest against any *popish* construction of Bishop Dehon's, or of our own Liturgical, doctrines, as though a proper direct healing efficacy belonged to the waters of baptism, which could give to a mere formal and technical union with the church, all the properties and all the blessings of spiritual regeneration. Such an opinion, we doubt not, laid a flattering unction on the soul of many a formalist in the dark ages of Popery: and human nature is ever too prone to adopt a religion of shadowy substitutions, not to render a Protestant caution on this head always seasonable and always applicable.

In Sermon V. the Bishop, amongst some good and strong suggestions in favour of Infant Baptism, asks, "By *what right, without instructions to that effect*, we dare to cut off infants, because naturally incapable of repentance and faith, from the mercies of the covenant, as far as they are capable of them, or from the benefits of its use?" In Sermon VI. he adds a distinction, of which we do not know the warrant:—

"It is evident, the case of infants is very different from that of adults. The latter bring with them to the waters of baptism, as well the inherent corruption of their nature, which is their misfortune, as actual sins, which are their crime, and from which God gives no remission but upon repentance." Vol. I. pp. 82, 83.

The following passage, on the speedy administration of baptism to sincere adults, is a specimen of Bishop Dehon's affecting manner.

"It is at the entrance of the Christian life, when the soul has turned to its Creator, and is willing to be led by his Son to righteousness and peace, that God, if I may so speak, meets us with this animating and efficacious ordinance. And in this, he is seen the true Father of the returning prodigal. While yet he is a great way off, in his rags and poverty, the Father goes to meet him. He brings him to his house, the church. He commands his servants, the ministers of his church, to bring forth the best robe, the robe of his Son's righteousness; and, by baptism, to put it on his recovered child: at the same time they put, as it were, a ring, the signet of favour, the token of affection, upon his hand, and shoes upon his feet, when they have washed them, that he may walk pleasantly in the paths of holiness. In the holy eucharist, the banquet of reconciliation and gladness is prepared for him; and the members of the family, whether militant on earth or triumphant in heaven, partake of the Father's joy, that a child who was dead, is alive again; that one who was lost, is found." Vol. I. p. 86.

We must pass over the remaining pages on Baptism; and likewise the Sermons on the Lord's Supper, in which he considers why and how we should receive it, and why it is so often neglected; giving only two or three extracts from the latter set. We quote with much pleasure the following amplification of the text, "This do in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

"To preserve a lively recollection of me, and of my sacrifice for the sins of the world, ye shall observe this ordinance for ever. As often as ye shall eat bread and drink wine like these, made by consecration in my name, symbols

of my body and blood, ye do shew forth my death in an acceptable and effectual manner. Ye do shew it forth to the Father, as the ground of your plea for pardon, grace, and immortality. Ye do shew it forth to me, as gratefully impressed upon your hearts, and as an inducement to me to forgive and preserve my church, having redeemed it with my blood. Ye do shew it forth to the world, as the subject of your faith, whereof you are not ashamed; as the only ground of your reliance for pardon, and immortality, to which they also should betake themselves, and through which alone, they, and any of the human race, have everlasting life. Ye do shew it forth to each other, as a source and occasion of common joy, of mutual consolation and encouragement, of tender amity, and reciprocal good services. And ye do shew it forth to your own souls, as the purchase of your redemption, as the sure foundation of hope and peace; as the sacrifice whereby your sins are taken away, and you are restored to the love and favour of God. 'Do this,' then, all of you, 'in remembrance of me.' Let it be the great act of Christian worship in all generations*." Vol. I. p. 115.

We pass on to the discourses on the SABBATH.

The *history* of the SABBATH; *motives* for observing it; and the *method* of so doing, are embraced in the three sermons on this subject. The reasoning to prove the sacredness of the day, even previous to the Law of Moses, is clear and cogent; and its transfer from the seventh to the first day of the week, is beautifully vindicated on "the ground of the *new* creation," which we celebrate on that day.

"Chaos itself did not exhibit more confusion, before the Creator converted it to order and beauty, than did the state of fallen man, before the Redeemer presented a spiritual system, far more wonderful, harmonious, and sublime, than that which we admire in the material world. As at the first creation, 'the morning stars sang together, and the sons of God shouted for joy;' so, at the second, the heavenly hosts exulted with reverence, and the inhabitants of the earth were bidden to rejoice." Vol. I. p. 146.

In the second sermon are well depicted the consequences which must ensue,

"if time were thrown into one promiscuous field, without these heaven-erected beacons to rest and direct the passing pilgrim. Man would then plod through a wilderness of being; and one of the main avenues which now admits the light that will illumine his path, would be perpetually closed." Vol. I. p. 152.

A remark that follows, on the sufficient interim afforded for the avocations and *the pleasures* of life in the six days, and on the rich man finding a *respite* from his *round* of pleasures and pursuits on the seventh; might be misinterpreted to inferences far beyond the Bishop's intention. The ordinary round of worldly pleasures, we should hope, would not only be interrupted, but laid aside for ever after a due and spiritual worship of God had become the taste of the soul. We could have wished also that *the employments* of this sacred day had been more distinctly stated and guarded by the preacher.

In the SANCTUARY, to the consideration of which two sermons

* In the sermons of Bishop Seabury, mentioned above,—which in some measure seem to partake of a hardihood of character, and explain his precipitate application to the Scotch Bishops for consecration,—we have a long argument to prove that *Christ, in the institution of the eucharist, did offer himself to God, a propitiatory sacrifice for sin.* Of baptism he also avers, that "by it we receive the Holy Ghost, *not only* as a seed or capacity of goodness;" which indeed he holds was imparted generally to human nature, by the promise of the Seed of the woman in paradise; "*but* in a more eminent degree as the principle of holiness, the life of our life, to bring to perfect maturity that seed of salvation which has been sown in our hearts by the goodness of God." Such statements make us value the more sober and rational views of the excellent Bishop Dehon.

are devoted, our devout preacher finds himself perfectly at home. The reverence which he prescribes to others in this holy place seems to be his own most congenial atmosphere. With proper admonitions to those who verify the observation, (unjust, he hopes,) that "pride, curiosity, and fashion fill the sanctuary," he justly asks,

"When we consider that we are sinners; that, at best, we must appear before the Most High, covered with imperfections; ought we not to be filled with respect, when in his holy temple? The four and twenty elders of heaven worshipped him not without casting their crowns at his feet. The celestial cherubim chant not the perpetual *trisagium*, till they have first veiled their faces with reverential awe. The Son of God, when he approached his Father in worship, bowed his knees to the earth. 'Shall man,' then, 'who is a worm,' shall 'the son of man, who is a' sinful 'worm,' tread the courts of the Most High irreverently; or feel any, but sentiments of profound respect, when in the house of God?" Vol. I. p. 172.

The author forcibly avows an opinion we have before alluded to, and which we repeat for the benefit of those who pour contempt upon *one* ordinance which is to endure for ever, in comparison with *another* which only ministers for a time to man in his fallen state. He says,

"There are others, who are often detained from the sanctuary, by the consideration that there will be no sermon. But, my friends, is it only to have your ears employed, and your minds amused, that you are called to the temple of the Most High? Is it not inducement enough to come hither, that you have sinned against the Almighty, and have need of his pardon; that you have been created, redeemed, and are daily preserved by him, and owe him your adoration and praise? Is it not an affront to your Creator, to prefer any object to the worship of his name? and can any sermon, even if it were clothed with an angel's eloquence, be so worthy of your attention, as the sacred Scriptures which are read? Preaching is an important part of the employments of the sanctuary; but it is of secondary importance. Let sober reflection be indulged for a moment, and you will readily perceive, that the leading object, when we go into the tabernacles of God, should be to 'worship at his footstool.'" Vol. I. p. 161.

But we hasten to the next discourse, entitled, "The Liturgy;" in which the author has poured forth the treasures, and employed all the powers, of his prolific mind. This sermon leads us to regret that the finishing hand and last thoughts of the writer had not been employed upon more of the discourses in these volumes. It is on Psalm xlv. 13: "Her clothing is of wrought gold." And we must say that our eloquent preacher has wrought his subject to a very high polish, the *opus* being worthy of the *materies* on which it is employed. We feel justly elevated by the circumstance of such high encomiums being voluntarily bestowed on our services by the organ of a church wholly independent of our own, and competent to have adopted any other formularies that had been thought fit. The present American Prayer-book is, with the exception of a few slight variations, the same as our own; and of this invaluable compilation Bishop Dehon remarks, that it is "*social*; that it is *sensible*; that it is *spiritual*; that it is *complete*; that it is *well arranged*; and that it is *holy*."

On the first of these heads, we have a passsage of great pathos and sublimity, from which we are unwilling to detain our readers by a single observation of our own.

"To excite you to join diligently, and with reverence, in the service of the Common Prayer, I need only guide your attention, to the sublime extent of the application of its social character. It is not only in this house, in which you assemble, that in all its parts it is sociably performed; the same prayers and praises, in the same words, are offered, perhaps at the same hour, with the same faith, by ten thousand tongues, to the same God and Father of all. From all Christian parts of the

globe the Amen resounds, which you here utter; and the Doxology is raised, in which you are here called upon to bear a part. It is not in this age only, in which you live, that this service conveys the devotions of Christians to heaven. In some of the ejaculations it contains, the first disciples breathed their praises and their wishes to the Most High. Its collects have, many of them, for many hundreds of years, been the vehicles of the public devotions of the church. And upon some of its apostrophes has the last breath of distinguished martyrs trembled, whose piety, during their lives, was refreshed with its hymns and its psalms. It is not under the Gospel dispensation alone, that some parts of this service have been used, to express the common devotions of the faithful. There are hymns in it, which were sung by the saints under the Mosaic dispensation; and in the use of the Psalms particularly, the church of the New Testament is found in society with the church of the Old: for in these sacred compositions, not the emotions of David's heart only were vented, but much of the worship of God's ancient people did consist. It is not only in the church militant upon earth, that this service, in some of its parts, is used. We have borrowed from the church triumphant in heaven, their gratulatory anthem, and their perpetual hymn, and have reason to believe, that their voices are in concert with ours, when they sing the song of the redeemed. How sublime is this view of the communion and fellowship of the church, under the Mosaic and Christian dispensations, in different ages and in distant nations, on earth and in heaven, in the use of some part or other of that holy Liturgy, which it is our distinguishing felicity to have received from our fathers! Who would not wish, in the temple, to bear upon his lips those psalms and prayers in which 'the glorious company of the Apostles, the goodly fellowship of the Prophets, and the noble army of martyrs,' have uttered their devotions to God! How dead must he be to the finest associations which can affect the mind, who is not animated to a devout and fervent performance of his part of the service of the sanctuary, by the consideration, that upon this same censer, which the church holds out to him, incense hath been put by those hands which are now extended before the throne of the Almighty: and that as *its* smoke ascended, those eyes were lifted up to heaven, which are now fixed upon the visible glory of God and the Lamb." Vol. I. pp. 188, 189.

The *sensible* are well combined with the *spiritual* properties of our Liturgy, and allusion is made to its *comprehensiveness*, to the rich mines from which its treasures have been collected, and to its arrangement. Its *variety* is also touched upon.

"In this view of it, our Liturgy is as a well furnished garden: in which are shades of the deepest verdure, and flowers of the liveliest hue; waters flowing from perennial fountains to fertilize and delight, and seats, at which, at proper intervals, we may rest and be refreshed." Vol. I. p. 202.

But we must favour our readers with another long quotation in reference to these hallowed services, which will combine and embody many of the foregoing excellences.

"Interesting is the scene, when a congregation are assembled, as a people whom the Most High hath redeemed, to worship him in his holy temple. How solemn the moment, when they are about to present themselves before the Almighty! To collect their thoughts, and excite in them a due solemnity, the service opens with some passages of Scripture peculiarly impressive. To these follows an address, in which the Minister, while he sets before them the great purposes of their assembling together, aims chiefly to excite in them humility, and confidence in 'Almighty God, their heavenly Father,' and invites them to accompany him, with their hearts and voices, to 'the throne of the heavenly grace.' After this decent preparation, they are ready to bow before his footstool. With what shall they begin? Angels, ye, first and last, utter only adorations! Spirits of the just made perfect, ye break forth, at every approach to your Creator, in acts of praise! But sinful men, should they not first propitiate their Maker, before they offer him any oblation? Accordingly, the first act of our devotion is the confession of our sins; a confession so comprehensive, that under some one or other of its general clauses every

fault, with which a man can charge himself, may be included; and so very affecting, that his heart must be dead to all religious emotions, who is not humbled by it before his God. To the pious penitent, who has made this confession, how joyous would it be, could he hear immediately from the throne of the Almighty, 'Thy sins be forgiven thee!' This he cannot hear, till Jesus shall personally present him to the Father. But, behold, for their comfort and encouragement, while they continue in the flesh, God 'hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins.' This declaration, therefore, the priest, rising from before the throne, makes to the people, directly after their confession. And of the comfort of it, every Christian who is conscious that he 'truly repents, and unfeignedly believes the Gospel,' should with faith avail himself, to the quieting of his conscience, and perfecting of his gratitude and joy. Being now reconciled to God, according to the promises declared to our race in Christ Jesus, we, as children adopted anew into his family, extend our affections, and lift our grateful eyes to him as 'our Father;' and address to him that summary of our homage and desires, in which he, who purchased our forgiveness, hath taught us to pray. Our spirits being relieved from the burthen of their fears, and revived by the tenor of this prayer, which his Son hath authorised us to address to our Maker; we rise upon our feet, and with hearts glowing with devotion, in a most ancient doxology, an animated hymn, and a portion of the sacred Psalms, ascribe everlasting glory to him, in language of inspiration celebrating his praise. This first part of the service, how beautiful it is! How proper the order; how natural and significant the transitions; how happy our minds when we sit down; how well prepared to listen to the instructions of God's holy word! A lesson is read from the Old Testament. At the close of it, we rise, and cherish the flame of our devotion by celebrating, in suitable hymns, his character, and works, and grace. There is then read a lesson from the New Testament, and by this arrangement, the Law and the Gospel, the Prophets and the Apostles, are brought, at a suitable time, to adorn and bless our service: and the important truth is inculcated, that, throughout the Bible, there is but one scheme carried on, issuing in the redemption of the world through Jesus, the Son of God. To the lesson from the New Testament, there follow appropriate hymns, in which we express our adorations and joy. And then, having heard the Scriptures, we, in the presence of each other, of the world, and of God, with great propriety rehearse a summary of the truths, which have been received from revelation; by our Amen, declaring our assent to them, and our resolution to maintain them. Knowing in whom we may believe, and what are our interests, and for how great mercies we are indebted to the Most High; we, after a reciprocation of holy wishes between the priest and the people, venerable for the antiquity of its use, and for its Christian courteousness, prostrate ourselves again before the Almighty, and in a series of prayers engage in acts of supplication; in which spiritual blessings are magnified above temporal ones; the church is regarded more than the world; the less is sought after the greater: and sometimes, as in the Litany, which was originally a separate service, but now is incorporated into the Morning Prayer, there is a regular transition from invocation of mercy, to deprecation of evil; and from deprecation of evil, to supplication of favours: in all which, the concerns of the soul are remembered before those of the body; the concerns of the church before those of the world; the concerns of the world, and the powers whom God hath ordained to rule it, before those of individuals: and yet, there is not a thing, needful for the body, which is forgotten; nor an individual, who may not find a petition adapted to his own case. As we draw towards the close of this service, we are called upon to exalt our gratitude to the highest point of fervour; and to expand our charity to the utmost extent. In a prayer for all sorts and conditions of men, we, as we would ask an alms for the dumb beggar, supplicate appropriate mercies *for all our race*. And, in a general thanksgiving, which burns with the holiest and most ardent spirit of praise, we honour God for all his mercies to us, and to all men. An excellent summary, from the pen of the pious Chrysostom, of all for which the Christian can be solicitous, follows; and the benedictory prayer, which the spirit of inspiration hath hallowed,

closes the daily service." Vol. I. pp. 202—206.

After such a noble epitome of our services, we are prepared for an important observation which occurs in the course of this admirable and splendid sermon.

"It has been objected to the Liturgy, that it is too long. But when, with serious deliberation, we have considered the matter, we shall discover unexpected difficulty in selecting the parts with which we would most willingly dispense; and shall perceive, that no part can be removed from it, without impairing its strength, disturbing its proportions, and diminishing its fulness." Vol. I. p. 198.

We dare not trust ourselves with any further wanderings in this garden of sweets, this mine of choice gold: though we are sensible no single quotations can do justice to the beauty of the whole discourse. We must add, that here, as too frequently in other sermons, our fervent Bishop blemishes his finest statements with the intrusion of single unguarded expressions. Thus he somewhat rashly ventures the observation, that "no *sacrifice* more perfect in holiness hath been prepared to be offered to God in this world, since the fall of man, *except the sacrifice of his adorable Son.*" (p. 209.) What sacrifice can, in the proper sense of the expression, be compared, with any degree of propriety, to that one perfect and sufficient sacrifice, oblation, and satisfaction which He made upon the cross for the sins of the whole world? Surely not the service of our Liturgy, however excellent.

Two discourses close this first head; the first a very neat and well conceived one upon PSALMODY; the other upon PUBLIC INSTRUCTION. Of the latter, truly we must say, "though last not least." Both are set forth with the energy of a man speaking with the most cordial and entire devotion to his subject. The following important statement, on the ends of preaching, ought not to be passed over by us,

"Preaching has a higher object than the gratification of your taste. There are assigned to it more glorious purposes than the mere entertainment of your minds. It is its office to proclaim to you the only living and true God; and to make you acquainted with his character and laws, that you may believe, and, believing, may govern your conduct as becometh the offspring of such a Being, the subjects of such a King. It is its office to raise before you the cross, to shew you the sacrifice upon it, 'which taketh away the sins of the world,' and to entreat you to take of its blood, and sprinkle it upon all your raiment, that, when the destroying angel shall execute the vengeance of the Almighty upon a guilty world, it may be to you the token of everlasting preservation. It is its office, to open for you the oracles of truth; and thence to bring to you the true knowledge of the foundation and excellency of every virtue; the motive by which it should be consecrated, and the extent to which it should be carried; and thence, also, to bring the probe which shall convict your hearts of sin. It is its office, to go before you into the tomb, with the bright torch which it receives from revelation; to disperse the blackness of darkness which hangs over its entrance, to shew you the place where Jesus lay; to wipe away the tears which are falling upon the mouldering relics; and, when the blood throbs at the heart, amidst the horrors of the scene, to restore it to its sober, equal flow, by reminding you, that Jesus is risen, and that this awful dominion, with its awful king, shall be finally overturned. It is its office, to draw aside the veil which conceals from view the eternal world; to shew you hell, and all its torments, and beseech you to escape them; to shew you heaven, and all its glories, and entreat you to enter." Vol. I. pp. 226, 227.

The Bishop applies his remarks on Psalmody; first, to those who are singers; next, to those who are not. He shews himself to be felicitously gifted with the pleasing and often important faculty of being able "nugis addere pondus." We earnestly long for some Episcopal Charge in our own country, of weight sufficient to soften or suppress the excessive dissonance of sackbut, horn, and serpent, which have

sometimes crashed upon our ears, instead of the soft, "significant, and delightful sounds," which the Bishop mentions, as "beautifying the services of God's temple." To talk of such things to us in England, at least in many parishes, is like talking of water to a parched traveller in an Arabian desert.

We proceed to the Second Part, or Series of Sermons, commencing with the twentieth and twenty-first, on Advent, and proceeding through the various sacred seasons of the church to the end of Sermon LIV.

After every abatement hitherto made on account of the unfinished state of these discourses, and the almost extemporaneous flow of thought and expression which they exhibit, and by consequence the frequent recurrence of a certain wildness and uncontrolledness of style which we have intimated not to be wholly abhorrent, in our notion, from American genius in its best state; we must still say, we look on this series, as a whole, with very high sentiments of satisfaction, and even admiration. The great mysteries of the Gospel involved in the Advent, Nativity, Circumcision, and other events of our holy Redeemer's life and death are set forth in a manner calculated to exalt our thoughts upon these several subjects to no ordinary pitch. A strain of eloquence, a richness of imagery, a fulness, and we may say exuberance, of matter, in which rather the *modus* than the *copia* is wanting, clearly characterise the style of the preacher. Many discourses upon each several sacred occasion, seem rather to give fresh wings to his invention, than to weary and exhaust it. Sometimes longer on the wing, and sometimes for a shorter period, he seems neither cramped in his lesser flights, nor overlaboured in his larger; and though he has evidently thought *much more* intensely *on* some topics than upon others, he still seems to have carried to all the collected powers of a strong mind, and to have shewn an equal measure of ease in playing with his subject, and of force in grappling with it. We shall not be backward to offer any qualification we may deem expedient to these general and high commendations, as they may be called for by any particular extract; but we shall principally give such passages as we doubt not will rivet the attention of our readers by their force, win them by their beauties, and, we trust, warm and animate their piety by their fervour.

The two sermons on ADVENT state the ends and the evidences of our Saviour's mission. The evidences mentioned, are,—first, the general expectation of such a person; secondly, Christ's correspondence to that expectation, in his answering the wants of the Gentile world—in his fulfilling the predictions of the Jews—in the positive testimony, particularly of miracles, which he brought with him, and to which he himself appealed. The most remarkable point touched upon in these sermons, is the case of the Jews; in expounding which, Bishop Dehon gives his most clear verdict in favour of the interpretations of prophecy strongly offered and *acted upon* by the many pious, able, and disinterested benefactors of that despised but sacred nation at the present day. The Bishop evidences that his eye was fixed upon passing events, which, he says, shew us

"the extension of Christ's kingdom, and the gathering to him of the people. To the occurrences in the East, one can hardly refrain from applying the prophetic words, 'I am sought of them that asked not after me; I am found of them that sought me not.'" Vol. I. p. 237.

And he adds,

"But though the wall of partition is broken down, God hath *not* cast away his people. The inscription on the cross, though Pilate meant not so, shall yet be fulfilled: 'THIS IS JESUS THE

KING OF THE JEWS.' 'He came' first 'to his own, and his own received him not,' and therefore are scattered among all the nations of the earth. Yet they shall return, and 'look on him whom they pierced;' and 'every tongue shall confess that he is Lord, to the glory of God the Father.'" Vol. I. p. 238.

We regret not presenting a much longer passage on this latter subject; but we shall, perhaps, gratify curiosity by giving a different kind of quotation, for the purpose of comparing it with one which occurs to us from the writings of Bishop Horsley, as an illustration of the difference we have hinted at between the somewhat dishevelled genius of our American divine, and the finished style of a genuine English theologian.

"Thus, then, we arrange our ideas upon this point. The gracious promise to the first human pair, that 'the Seed of the woman should bruise the serpent's head,' was never wholly lost. In the heathen world, like the original sentiment of a God, it became faint, and was corrupted. But still a glimpse of it sometimes appeared, especially in the mind of the studious and virtuous sage. In the family of Abraham, it was kept alive. At intervals it was renewed and unfolded. When the Jews were separated from all other people, and formed into a nation under a Theocracy, the prophets of the Almighty repeated the promise, more and more explicitly; till, like the dawn, obscure at first, and opening gradually, it expanded into full light; and all observers saw, that in the east the sun should presently appear. There was a full expectation of a Personage great, and greatly to be honoured, when Christ was born; and John sent no unmeaning nor untimely question to him in the text, 'Art thou he that should come, or do we look for another?'" Vol. I. pp. 245, 246.

The passage from Bishop Horsley occurs in his Dissertation on the Prophecies of the Messiah dispersed among the heathen:—"In this Balaam set the sun of prophecy in the horizon of the Gentile world; and yet a total night came not. For some ages a twilight glimmered in the sky, which gradually decayed, and became almost insensible, but began to brighten again during the captivity of the Jews by the Babylonian monarchs; and, from that period, continued to gather strength, till, at length, the morning star took its station over the stable at Bethlehem. The Sun of Righteousness arose to set no more; and the light again was clear and universal."

We should regret to quit such pleasing ground, but for what ensues in the three next sermons to the twenty-fifth, on Christmas-day. Here we find the blesings of our Divine Redeemer's mission more fully developed; first, from John iii. 16; next, from Nehem. viii. 10; lastly, from Isa. xliv. 23. These discourses are of the most joyous and brilliant complexion. We might safely select, at a venture, any passage from them of a descriptive nature, and use it as illustrating the exuberant powers of a fervid imagination, conversant with scriptural language, and pursuing scriptural views of the stupendous nature, divine attributes, and boundless and unsearchable mercies of the Son of God. On the great points of the entire fall of man, and the total absence of all claim or recommendation to the favour of God, Bishop Dehon is particularly striking; as the following passage, amongst many others, will testify. It occurs in the first sermon in proof "how God *loved* the world."

"You will observe, that the Son is said to be *given* unto us; which plainly indicates, that there was no claim in the receivers, neither obligation upon the giver. It is entirely to the free and disinterested compassion and goodness of God, that we are indebted for this great salvation. For, on the part of man, where was the least shadow of claim to this wonderful mercy? He had rebelled against his Creator. Under an easy and equitable law, he had forfeited his life. And who can limit the degree of sinfulness to which his depravity tends? Alas! it has been found sufficient to despise the humiliation, to which

his Saviour condescended for his ransom; to dash back the cup of mercy upon his Maker, and prefer the servitude of iniquity. Had the Most High, then, left him to the fruit of his own devices; nay, had he erased him utterly from among his works, who could have laid any charge against the righteousness of God? And, on the part of the Deity, what constraint of wisdom or interest could have caused our preservation? All angels that fill heaven are his; and so, for aught we know, are the inhabitants of a thousand worlds. What are we, and what is our origin, that we should, by our being, add any thing to his glory; or by our service, to his happiness! 'He speaks, and it is done;' and were we removed for ever from the creation we have blemished, in the place we occupy, beings of surpassing innocence would, at his fiat, appear. Nay, from everlasting to everlasting, without aid or benefit from any of his creatures, he hath, in himself, the utmost plenitude of glory and bliss. Nothing, therefore, but that benevolence which induced him, for the communication of happiness, to give existence to the creatures; nothing but that ineffable love, which makes him the fit object of the entire affection of every intelligent being, could have actuated him to resign the beloved Son of his bosom, for the recovery of our ruined race! He saw the unhappy condition into which his erring children had brought themselves by transgression; he saw and pitied them. He desired to rescue them from impending destruction. His own Son he would give to make atonement for their guilt, by the sacrifice of himself; his own Spirit he would give, to renew them in righteousness; his own nature he would permit to be united with theirs, that the dignity they had lost might be restored, and man be begotten again to the love of his Maker! In this way, he would commend both his justice and his mercy, to all the subjects of his government; and a beloved part of his family be brought back from the paths of perdition, to the enjoyment of that happiness for which he created them. In the moment, therefore, in which he passed upon man the doom, which immutable truth required, he consoled the hopeless offenders with the promise of a deliverer. And when the fullness of time was come, the period which his wisdom had chosen, he sent forth his Son to appear in the flesh, and fulfil his gracious pleasure. It is difficult to conceive in what way God's love to the world could have been so strongly manifested. What could he have given us that was dearer to himself; what could he have given us of which we were more unworthy; what could he have given us that would be to us a source of such felicity? 'Made of God unto us wisdom, and righteousness, and sanctification, and redemption;' he is both the pledge and security to us, sinful beings, of the remission of sins and eternal life. But we strive in vain to rise to a full apprehension of the greatness of this mercy. We may perceive the benefit; we may rejoice in the bliss; but we must say, with the great Apostle of the Gentiles, that the love which produced it 'passeth knowledge.'" Vol. I. pp. 262—264.

Amongst the causes of joy intimated under the sacred text, in which we are enjoined "not to be sorry, for the joy of the Lord is our strength," we find the following characteristic effort of our preacher's pathetic, as well as ardent, imagination.

"By the coming of the Redeemer, that dominion of death is destroyed, which kept the living in terror, and seemed to threaten to hold the dead in eternal bondage. Anxiously had nature looked into the tomb. With a heart overcharged with emotions, she endeavoured to look beyond it. But all she could with certainty discover was mouldering relics of what man had been. Amidst these she stood, listening in anxious awe, if from unseen forms any sound might be heard of departed beings, still in existence. But there seemed none to answer, neither any that regarded. Hope whispered to her, Listen more intensely, for that the spirits which had animated these relics yet did live. Again she paused; again she called; again she hearkened; but all was solemn stillness. She turned from the tomb, clinging to the consideration, that no voice had been heard unfavourable to her wishes. She looked back upon it, yet longing after immortality; but it was 'a land of darkness as darkness itself; and where the light was as darkness.' But before the power of Immanuel this kingdom fell. He 'overcame the sharpness of

death, and opened the kingdom of heaven to all believers.' Through his most blessed Gospel, we have the comfortable assurance from him who holds the keys of life and death, that when the waves of this troublesome world have subsided, we shall find a haven where there shall be no more storms, nor fears, nor death, and the tears shall be wiped from all faces. 'Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who, through fear of death, were all their life-time subject to bondage.'" Vol. I. pp. 270, 271.

In the former page we had been reminded by the Bishop, that through Christ,

"*We are assured of a righteousness, which shall supply our deficiencies, through which our sincerity shall be accepted instead of that innocence we have lost; and our imperfect obedience, for that perfection to which we are unable to attain. We no longer are left to err in vision, and to stumble in judgment.*"

On this statement we submit how far our excellent bishop may not in some measure himself have "stumbled in judgment," when he makes our Saviour's righteousness a mere supply for *deficiencies* to those whom he so repeatedly shews to have no claim whatever on the favour of God, but that righteousness. We also entirely question the acceptance of *sincerity* instead of *innocence;* believing assuredly, that, in the place of our own innocence, no worthy substitute can be found but the perfect innocence of the all-spotless Lamb of God; and, *for* the perfection to which we are unable to attain, no obedience, we believe, will ever suffice, but the obedience, ever perfect, of Him who, "being made perfect, became the Author of eternal salvation to all them that obey him." In short, these expressions, considered by themselves, we should regard as fundamentally unsound; though, we question not, used often, as now, with a very sincere and innocent intention*. They have two of the very worst effects when made, as they are, the system of some theologians. They insinuate some claim of our own on the favour of God, in conjunction with that exclusive claim to be urged through the righteousness of Jesus Christ; and they woefully mislead the practical Christian into a tendency, ever too easy, not to *aim* at the original and proper purity and perfection of his nature; contrary to the declaration of our good bishop, in the very sentence preceding the above quotation, where he appeals to "the help of God's Spirit, for assisting the feebleness of nature, in recovering its *pristine excellence and beauty.*" We make these observations, not for the purpose of lowering the credit of our departed and truly pious instructor in the faith of Christ, from whom we should have expected the fullest acquiescence in our stricture, but for the benefit of the living, and to make our views stand perfectly clear in our attempt to do full justice to the work before us. It is not easy to stop to weigh the propriety of a passing expression when we are summoned to far other raptures than those of chilling criticism; when the angels are described ushering in the day of the nativity, and their songs are

* We perceive that the epithet "imperfect," in the last extract, is of British manufacture, not being to be found in the American edition. Not having remarked the interpolation till this sheet was passing through the press, we have not time to compare the two editions, in order to discover what *other* alterations the English editor may have introduced into Bishop Dehon's text; but we are always very jealous of such unacknowledged alterations, and particularly after some well remembered specimens in the publications of the venerable Society of which Dr. Gaskin is the Secretary. In the instance before us, the alteration proves that Dr. Gaskin felt the inaccuracy which we have ourselves adverted to; but we do not think that even his qualifying epithet obviates it.

" wrought up to rapture by the view of our bliss; and the skies are rent by them with affectionate gratulations. Indeed, on this day, 'mercy and truth are met together,' the Law and the Prophets present themselves, Saints and Angels are assembled, God and Man are united, to manifest, proclaim, and extol the wonderful goodness of the Creator, and the singular honour and happiness of his human creatures. And who, amidst the grandeur and the transport of the scene, can avoid partaking of the general glow? Who among the sinful offspring of Adam, has not cause to leap as an hart, at the tidings of redemption; especially when assured, that his Redeemer is mighty, even the Holy One; and his Intercessor, the beloved Son, in whom the Father is ever 'well pleased?'" Vol. I. p. 285.

We pass over a short but edifying sermon, the twenty-fifth, on the Circumcision, to arrive at the two next, on New-Year's Day: the first teaching us, from Ephes. v. 16, to " redeem the time;" the second applying the parable of the fig-tree cumbering the ground, from Luke xiii. 7, 8. There are indeed, in these sermons, as in some of their predecessors, no very striking beauties to redeem them from other imperfections, in style and arrangement, which these volumes often exhibit.

In the first sermon, after speaking of the impossibility of recalling the moments which, once gone, are gone for ever, " until we find them in the eternity of God, at the day of judgment," testifying for or against us, the Bishop hints, more than once, at a very questionable mode of *atoning* for their loss, and so recalling them. " We may, by increased fidelity, make some *atonement* to our Creator for past prodigality, and some return for his mercy in still prolonging our being." p. 300.

And again, he speaks of what " should make us tremblingly solicitous to regain what we have lost, and *atone* for what we have *abused*." p. 303.

But having before protested against these occasional expressions, for which, amidst so much excellence, it is rather difficult to account, we shall proceed, without further animadversion, to the three sermons on the Epiphany. The first of these, from Isa. lx. 3. enters at large upon the dealings of Divine Providence, with the Gentiles coming to the light of the Gospel, and the Jews rejecting it in wilful blindness. The next, from Matt. ii. 9—11. delineates more fully the character and conduct of the wise men coming from the East to Jerusalem. The third, from John viii. 12, demonstrates the blessings of Him who said, " I am the light of the world;" more especially, in contrast with the situation of mankind before his rising,—their deplorable ignorance and wretchedness,—and the world, as to its religion, morals, and expectations, overcast with clouds, and filled with blindness and debasement. At the approach of the Divine purposes, it is true, " Prophets, like the planets of night, while yet the sun was unseen, glowed with his beams, and, in harmonious concert, proclaimed the certainty of his existence, and instructed the devout to be waiting for his appearance." p. 343. Opportunities had before been offered for the acquisition of saving knowledge.

" The wanderings of the Patriarchs, in the first ages, carried a knowledge of the true God among the Canaanites, the Egyptians, the inhabitants of Mesopotamia, and many countries of the East. The captivities of the Jews, under the Mosaic dispensation, brought the Divine name and character among the Assyrians, the Medes and Persians, and many polished neighbouring nations. The dispersion of the tribes, and, indeed, the commercial intercourse of the Hebrews with other nations, must have introduced the mention of the true God among the inhabitants of Europe and Asia, and of all places whither they went. The prevalence of circumcision among some heathen nations, and many parts of the mythology of others, are, to this day, vestiges, defaced vestiges, of the course of truth; monuments of opportunities afforded all men to become

acquainted with the true theology." Vol. I. pp. 319, 320.

And the Bishop gives it as his opinion, that

"The Holy Ghost did frequently strive in the hearts of the heathen. This blessed Spirit, which the mediation of the Son hath purchased for the children of men, lifts his 'still small voice' in the bosom of every man. Whatever attainments in true wisdom or virtue we find in the heathen world, all was the fruit of the assistance of that blessed Spirit by which we are sanctified. His motions enabled them to shew 'the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing, one another.' And had they yielded to his gracious influences, he would, no doubt, have led them to God and virtue. But they preferred their carnal inclinations and depraved lusts. They resisted and quenched the Spirit. And God, surely, was not obliged, in justice, to preserve them supernaturally from the consequences of their wickedness. No creature can claim any thing of him as a right; much less sinners the interference of his mercy." Vol. I. p. 319.

The preacher here clearly places an important inquiry on its right basis. He speaks nothing of the powers of unassisted reason; nor of that still remaining and only half-extinguished light of nature, in which some modern Pelagians are so prompt to discover, or rather to fancy, the dignity of fallen man. Whatever of good was found amid the dreary waste of human depravity, that he carries up to the secret but sanctifying influence of God's Holy Spirit: whatever of evil, to the voluntary departure of man's depraved will from the guidance and governance of God. The extent of the evil we know no where drawn out in more just or glowing descriptions than those of our American instructor; and we seem as if irresistibly borne away, by his fervent and grateful acknowledgments of our own Gospel light, to the duty he so appropriately recommends.

"Let me entreat you, to look upon the multitude of heathens, upon whom the light of the Gospel hath not shined. While their dark, degraded, dismal condition excites your gratitude for your Christian felicities, let it prompt you, if you have means or opportunities, faithfully to use them for extending to the benighted heathen the instructions and hopes in which you are happy. Means and opportunities, have you none? Yes. You may give them your prayers. And what Christian will neglect to do this, when he considers, that peace cannot be among men, till it is shed upon them by the Redeemer; and that 'Jerusalem must be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'

"Which brings me, in the last place, to observe, that upon God's ancient people, our elder brethren, we should bestow the look and the wishes of an holy and anxious regard. 'If the fall of them have been the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?' They are kept, yet, to acknowledge the Messiah, whom they have rejected. They are reserved to be the crown of our Lord's rejoicing, the consummating triumph of his word and power. He came to our earth to be not only 'the light which should lighten the Gentiles,' but also 'the glory of God's people Israel.' Let us then, as our church teaches us, offer our prayers for 'all Jews,' as well as 'Turks, Infidels, and Heretics;' that God would 'take from them all ignorance, hardness of heart, and contempt of his word; and so fetch them home to his flock, that they may be saved among the remnant of the true Israelites; and made one fold, under one Shepherd, Jesus Christ, our Lord.'" Vol. I. pp. 336, 337.

The many animated appeals of the latter kind, and the deep interest and profound views with which Bishop Dehon seems to consider the case of God's ancient people the Jews, cannot fail, we trust, of stimulating many of his readers to join in the pious efforts now making, with abundant promise, for their spiritual benefit. Never was the boasted charity of the Christian world, and even its prophetic sagacity, more strangely deficient in its proper fruits than in this case: and even the present age is not wanting

in those who spiritually say to that unhappy race, "Depart in peace; be ye warmed and filled;" whilst they contribute nothing themselves and even think scorn of any undertakings that are contributing to "give them such things as they have need of."

We are unable to quote, as we had wished, a strong practical appeal to Christians of the present day, gathered from the example of the bold and disinterested sages of the East. Perhaps, however, here, as elsewhere, our divine shews a preference for the contemplative topics presented by Christianity. These seem ever to inspire him with fresh matter,—"thoughts that glow, and words that burn,"—almost as if at times forgetful of some who require to be led step by step, and who would wish to appropriate to themselves from the blazing Sun which he ever presents for their contemplation, a single ray to guide them through the intricate windings of human duty, or over the dangerous quicksands of worldly temptation. And this has struck us with some force in the following series, stretching for five sermons to the thirty-fifth inclusive, on the Temptation.

In this interesting assortment, the preacher has before him the fullest possible range of practical topics;—adverting, in the first, to the ends for which our Blessed Saviour was tempted; in the second, enlarging on his remarkable and mysterious fast; and, in the third, fourth, and fifth, considering respectively the three special temptations recorded in the passage of St. Matthew, chapter iv., which furnish texts for the whole series. In the first of these, the ground is particularly well taken; and giving, as it does, the reasons for our Saviour's temptation,—that he might be shewn to be without sin—that he should triumph over the prince of darkness—that he should be to his brethren a full and perfect example—that, as our High Priest and Judge, he should feel with us, and *make that tender allowance for our frailty which the best men need*,—it is obvious it might have embraced on all these points, a high strain of discriminative practical remark. The degree in which temptation may act without guilt incurred—the degree in which we share, or ought as Christians to share, the triumph of our Saviour over temptation—how far he becomes by his humanity an example to us—and, above all, that most important inquiry to what *extent*, or in what sense, *allowance is made for the frailty even of the best of men* by a compassionate Redeemer, would have been points most worthy the acute and masterly handling of Bishop Dehon. And much might have been expected from a preacher who could discriminate as follows on the subject of one of our Lord's temptations.

"He had just withstood the most powerful solicitations to distrust: while full of confidence in the truth and good providence of God, the tempter hopes to seduce him into presumption. The Most High is able to preserve thee: he has promised to do it: 'cast thyself down.' But the Author of our religion was too calm and considerate to vibrate to extremes. The velocity with which he avoided evil, was under his own control. He knew the narrow line where virtue borders upon vice. It was a vain expectation, that he would not distinguish between faith and vanity, between trust and presumption. His regard for the Scriptures undiminished by the abuse of them, he recurs again to the treasures of truth, for a weapon of defence; he finds it in the reproof of Moses to those who, in the wilderness, demanded miraculous tokens that Jehovah was with them; and he, at once, repels the subtle deceiver with, 'It is written, Thou shalt not tempt the Lord thy God.'" Vol. I. p. 382.

Perhaps to *some* other observations in these sermons, the author's own remark might be applied: "It is of less consequence to know in what way the Saviour was conveyed to the battlement of the temple, than how he converted his situation into a place of triumph."

The following sermon, the thirty-sixth, on Repentance, equally belonging to the season of humiliation, confirms and illustrates all our wishes with respect to the exercise of Bishop Dehon's practical powers. It is in truth a very delightful and most edifying effusion: delineating strongly the ground and occasion which all have to practise repentance, in the certainty of their sinfulness; and the great inducement to repentance in the certainty of its efficacy; from 1 John i. 8, 9. Much, we doubt not, will be augured from the following distinctions respecting this great Christian duty.

"To distinguish it from the compunction of the devils—for they, in their chains and torments, regret their iniquities—it must proceed more from a love than a fear of God: it must be less a sorrow that we are endangered, than that our Creator, Redeemer and Sanctifier, has been offended. To distinguish it from the remorse of Judas—for he is said to have repented—it must be mixed with confidence in the mercy of the Being to whom the confession is made; the awe must be pious, and not selfish; the fear filial, and not base, which the conviction produces. Indeed, it springs from faith. It is nursed by hope. And when it speaks, it speaks with the feelings of a child to the ear of a father. Christian repentance is sorrowful, but not distracted. It is not more a turning from the wrath of God, than a turning to his love. The companion whom it seeketh is, moreover, Charity." Vol. I. p. 398.

An appeal in proof of our sinfulness is most forcibly made to our own self-observation and experience. The morality of Jesus Christ is strongly delineated as rendering the law of God more strict, more spiritual, more complete; and therefore the situation of every transgressor is more awfully perilous. Repentance itself is placed on its proper basis, as not able to mend the broken law of God; or to found any claim to favour or reward. Yet, as the preacher continues,

"'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' What is God in justice bound to receive us, when we return to him? Is the Most High *obligated* to forgive us, when we truly repent? Herein is disclosed the wonderful mystery of his mercy. He hath bound and *obligated* himself. Foreseeing the condition into which we should fall, our merciful Father provided a way in which the requirements of his justice might be satisfied, and yet sinners be forgiven; in which 'he might be just, and yet the justifier of those who believe in Jesus.' He gave his Son, who, 'by his one oblation of himself, once offered, hath made upon the cross a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.' When, therefore, the penitent believer returns to God, he finds that the penalty which was his due his Saviour hath sustained; that the debt which was charged against him, his Divine Surety hath paid. And the just God, he is confidently assured, will not twice exact that which his love doth but once require. The everlasting Father, moreover, hath promised to the Son, as the reward of his obedience and sufferings, that 'he should see of the travail of his soul;' and, also, to all those 'who truly repent, and unfeignedly believe his Gospel,' the pardon and remission of all their sins. And he 'is not a man that he should lie, nor the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?'" Vol. I. p. 403.

The Bishop, in illustrating the certain efficacy of repentance, falls into the erroneous method of expression which we have before alluded to, when he says, that "it was *for* his repentance David was forgiven." (p. 404.) Our Article more correctly says: "We are accounted righteous before God, only *for* the merit of our Lord and Saviour Jesus Christ, by faith, and not *for* our own works or deservings."

Instead of proceeding at length, as we could have wished, with our author to the consideration of the events of Passion-Week, Good-Friday, Easter-Day, Ascension-Day, and Whitsunday, and the doctrine taught us on Trinity-Sunday, we must, for want rather of space than of inclination, abridge our obser-

vations and extracts. On the Passion-week, in two sermons, he improves, "the time to mourn," and remarks:

"We are entering upon scenes, by which the heavens and earth are affected; upon scenes, filled with pathos, and surprising providence; upon scenes, which involve the eternal destinies of man. All is great; all is amazing; all is mournful, in this week of the Saviour's Passion." Vol. I. p. 418.

The introduction to the three succeeding sermons, on Good-Friday, is truly sublime.

"Here is no glorious light from heaven, as on the morning of the Nativity; but the sun withdraws his shining, and the heavens are shrouded in gloom. Here are no multitudes of the heavenly hosts, uttering their joyful acclamations; but, in the darkness of the skies, imagination pictures angels and archangels hovering in amazement over their suffering Lord, and all the hosts of the Almighty meditating, in mute astonishment, the issue of the stupendous event. Here is no peaceful scene; no pulse of joy shot through the bosom of nature at the descent of her God; no shepherd returning with joy, nor wise men approaching with gifts; but horror reigns! The earth quakes; rocks are rent; the dead are moved; a wonder-struck multitude, who had gone out as to a common spectacle, are returning, smiting their breasts." Vol. I. pp. 429, 430.

The following quotation is correct, eloquent, and solemn.

"There are ever men, to whom all the ways of heaven are grievous; whom nothing pleases but the vain offspring of their own proud minds. To these, it is to be expected, 'the cross of Christ' will yet be 'foolishness.' From the doctrine of their depravity; from the mysterious nature of Christ; and from their own views of the character of the Deity, they will attempt to raise a scorn upon the sufferings of the Redeemer, for our salvation. But shall our faith, which rests upon the fullest evidences of the truth of the Gospel, be shaken by the cavils of speculative men? Shall we, who have found, in the doctrines of Christ, that rest for our spirits which they need, quit it because it presents to us wonders which surpass our comprehension. There is, indeed, something in our redemption through the blood of Christ, which fills us with amazement. The Apostle styles it, the 'mystery' of the cross. And what is not mysterious with which we are acquainted? Can we more clearly discern the wisdom of the arrangements for our present subsistence; or the mercy of the Deity in the miseries with which the earth is filled? Badly, then, must it become us to doubt the expediency of the means which the Most High hath chosen for our salvation. Whether any other way might have been devised for man's deliverance; why the expiatory sacrifice was deferred to so late a period; whether the sufferings of the Saviour might not have been dispensed with, or diminished, it is not our business to inquire. It is enough for us to know, that those things which God had before shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Consider, then, ye doubtful, the evidences which encompass you; that 'we are born in sin, and are the children of wrath.' Reflect how imperfect, with all your efforts and attainments, is the purity and virtue of your character. Contemplate yourselves as going into the presence of the infinitely holy and awfully just God, and ask yourselves, if you have not need of a Mediator with him; of something more than your own merits to propitiate his favour. But turn from the Son, whom he hath set forth as your Redeemer, and to whom else will you go? Will you make atonement for your own transgressions? Ah! wherewith will you make it? Look back and see, every where, the indications which man has given of his sense of the need of an expiation of his guilt. See, in the thousand libations and the ten thousand sacrifices, with which he hath sought to propitiate his God, his want of something more than his own virtue to commend him to his Maker; his want of something more than his sorrow, to turn away the wrath of the Most High. Rejoice, then, that God hath condescended to provide for the world, a sacrifice, which would be acceptable in his sight; whose blood would be of sufficient value and efficacy to take away sin. Under your consciousness of the wounds of the serpent, for the healing of which, Jesus, by Divine appointment, is lifted up upon the cross: 'Look to him, and be ye saved, all the ends of the earth.'" Vol. I. pp. 453—455.

Passing on to the second volume, which opens with four sermons on EASTER-DAY, we find the same animated flow, and vivid

strength of conception, in treating, 1st, from Luke xxiv. 5, 6, the *consolations* and joys resulting from the resurrection of Jesus Christ; 2d, from Psa. cxviii. 24, the *evidence* to our religion, resulting from it; 3d, and very ably and methodically, from Acts iv. 33, the *power* of the testimony giving by the Apostles to the resurrection; 4th, from 1 Thess. iv. 14. the *certainty* of our resurrection, deducible from that of Jesus Christ. The latter thus opens from the text, "If we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him."—

"And do we not believe it? 'Who is this that cometh from' the tomb, 'with dyed garments' from the bed of death? 'This that is glorious in his apparel, travelling in the greatness of his strength?' Is it not He whom we lately attended to the crucifixion, and left fast bound in the fetters of death? Is it not the resurrection of Jesus which, this day, fills our bosoms with unusual joy, and does not the declaration of the event which we have heard, call it up to our remembrance, free from doubt? Yes. If our service this day, and the service of the whole Christian Church, be not all a mockery; if the testimony of witnesses, competent in number and character, to establish a fact, which fact they attested with their blood, may not be set aside by mere suppositions and sophisms; if we have not seen such a success of imposture, as is contrary to all the past experience of mankind; if all rules of evidence, and all grounds of belief, be not altogether arbitrary, and if the Almighty Governor of the world has not poured down his blessing upon the work of a blasphemous deceiver, Jesus Christ who died upon the cross, according to the Scriptures, rose from the dead." Vol. II. pp. 12, 13.

Of the third sermon of this compartment, we could present no adequate conception but by giving the whole, which we think a most consummate display of reasoning and appeal, on the nature of the testimony given by the Apostles to the resurrection. From the second, we think our readers will thank us for the following extract.

"The worth of the resurrection, as an evidence of our religion, will appear still greater, if we consider it, as capable of removing the principal reluctances which the proud mind of man may feel, at embracing the Christian faith. The doctrine of Christ crucified, is the doctrine which unbelievers find it most difficult to receive. No one can deny, that human nature is prone to vice, and that vice is intrinsically odious. It is seen and felt every where. No one can doubt the need which mankind have of an instructor. It has been acknowledged in all ages. No one can question the possibility of another state, and immortal life. Of these, the soul has a strong presage, and ardent desire. No one can disregard a proffer of pardon from his Creator, and overtures of his mercy and favour. It is what man has, every where, sought with trembling hope, and soothing devices. But there is something in the Almighty's laying such sufferings upon an innocent being, something in the Son of God's enduring all the abasements of humanity, and expiring in agonies upon a cross, at which infidel reason revolts. 'It is a hard saying; they cannot hear it.' This, however, is an uncandid way of judging of Christianity. It is to condemn a system, upon a view only of one of its parts. To fix our thoughts upon the crucifixion, and disbelieve, without connecting it with the resurrection, is, surely, an unfair examination of the Gospel. Would it be right, from a contemplation of the earth when the shades of night are spread over it, to pronounce the world dark and gloomy, without continuing our contemplation to the effulgent glory which is diffused by the rising of the sun? Every objection to the cross vanishes before the grandeur and felicity of the resurrection. The Son of God appears no longer abased; his humiliations no longer severe or useless; the exactions of the Almighty from him, no longer incompatible with the most affectionate goodness, when we consider Christ Jesus for the sufferings of death, thus 'crowned with glory and worship.' The Jews, not regarding the satisfactory testimony which the Lord had promised, exclaimed, while he hung upon the tree, 'If thou be the Son of God, come down from the cross, and we will believe.' Had their obstinacy permitted them to have gone with the wonder-struck watch to his tomb, they would have found even

stronger demonstration than that which they demanded. But their eyes were blinded, that they should not see. God grant that the film may soon be removed from their sight; and they enabled to confess, in the risen Saviour, a greater and more glorious Messiah than they have idly expected! But more deplorable blindness has existed in the Christian world. The deluded Paine, from whom thousands have received a cup of poison, deadly as the most depraved nature could compose, has, with insolent infidelity, averred, that the story of the crucifixion is too cruel and ridiculous to be told by Christians to their children! Had he humbly contemplated it, in its connection with the event, which millions of the best of his race are to-day commemorating, he might have thought it a story so full of compassion, wisdom, and sublimity, that angels might ponder it with admiration. He is passed to the place of his account; and far be it from us, my friends, to load his followers with epithets of opprobrium and malevolence. Would Heaven, they might be led from the cross to the sepulchre of our Lord! and, beholding the seeming contemptibleness of the former, lost in the majesty of the latter, there render homage to Him, 'unto whom every knee shall' be compelled to 'bow;' and whom 'every tongue shall' one day 'confess to be Lord, to the glory of God the Father.' The triumph of Christ over the awful monarch whose sceptre had, for ages, dealt destruction through the world, is sufficient to satisfy the doubts, and remove the reluctance of every mind. When, by means of death, he overcomes death, and 'destroys him who had the power of death, that is the devil;' this fruit of the crucifixion commends it as the wisdom of God. The despised 'Nazarene,' the humiliated victim, is here 'declared the Son of God with power.' Amidst the glorious lustre of the resurrection, the cross no longer appears either 'a stumbling block,' or 'foolishness.'" Vol. II. pp. 12, 13.

From the following sermon for the Sunday after Easter, on "Ye are complete in him," rendered doubly interesting by the text being the last he ever handled*, we must treat our readers with the following passage.

"As the resources of Jews and Greeks, furnish not the means of atonement and peace, how great is the Christian's happiness in having received, from his Maker's bounty, the full price of redemption. His 'beloved Son,' hath offered 'in his own body upon the tree,' a sufficient propitiation for the sins of the world; and with the blood of the sacrifice, is passed into the 'heavens,' there 'to appear' for ever 'in the presence of God for us.' Ye holy, and humble men, who are overwhelmed with the contemplation of the majesty, and holiness of Jehovah, behold, between him and you, a mighty Mediator, in whom God is reconciled unto you, and, for whose sake, ye are honourable and precious in his sight. Ye penitent offenders, who are heavy laden with the consciousness of your sins, behold, in the blood of Christ, a fountain set open by the Almighty, in which you may wash and be clean. Washed in this purifying stream, 'though your sins be as scarlet, they shall be like wool; though they be red like crimson, they shall be white as snow.' A persecuting Paul, and an inconstant Peter, a sinful Magdalen, and a crucified thief, have found it sufficient to take away the stains of their guilt; and whenever it is resorted to, with penitence and faith, the Everlasting Father hath declared that, it shall 'cleanse from all sin.' Faithful members of the church, who with all your faith and perseverance, are conscious of the smallness of your attainments; and when ye contemplate the joys, and honours, and riches of heaven, are read to ask, with exceeding meekness, shall all this glory be given unto us? Look at your Redeemer: 'Ye are complete in him who is the Head.' As members of his body, ye not only have fellowship in his sufferings, but, also,

* "In his sermons he constantly presented to his hearers 'Jesus Christ, and him crucified.' His first sermon was from the text, 'I am not ashamed of the Gospel of Christ;' and his last from these words, 'We are complete in him.'" To which it is added, "He loved to dwell on the nature of the ordinances, on the characters of the saints commemorated by the church, and on the excellence of the Liturgy, so as to induce his people to value prayer, and the reading of the Scriptures more, and sermons less. He thought that the best preaching was that of inspired men, and of our Lord himself, contained in the lessons read in the daily service."—Funeral Discourse, Vol. II. p. 477.

participation in his resurrection! He is your life. And, for his sake, ye are dear unto the Father. 'When He, who is your life, shall appear,' of that glory, with which the Head is encompassed, shall all the members of the body share. Be not dismayed, then; 'ye are complete in him.'" Vol. II. pp. 43, 44.

In the two following sermons on the ASCENSION, from Heb. ix. 24. and ii. 9. respectively, the Bishop well carries on to completion the noble edifice of doctrine he had before constructed.

"Here let us pause," he exclaims in the second sermon, "and reflect; what glory to the fallen nature of man, that the Eternal Son should assume it, even to dwell in it on earth, and say of its humble offspring, 'My brethren are these!' How immeasurably great, then, its honour and advancement, when he is exalted in it to the right hand of the Father; 'angels, authorities, and powers, being made subject unto him!' Where are, now, the pitiful objections to the humiliation of the manger, and severity of the cross? Where is, now, the despised Nazarene, the scorned Teacher of strange doctrines, the unresisting Victim of malice and death? The ascension of Christ vindicates, perfects, crowns the Christian scheme: it is the top-stone which gives firmness and grandeur to the fabric, and displays the proportionate beauty of all its parts. The railings at the incarnation, and objections to the crucifixion, vanish: all is consistent, grand, and worthy of the Author. God is just, and humanity made happy, while we see Jesus, 'who was made a little lower than the angels, for the suffering of death, crowned with glory and honour.'" Vol. II. p. 57.

The first of these two sermons excellently compares the entrance of the Jewish high priest into the holy of holies, with that of Jesus into heaven itself; in the course of which parallel it is remarked,

"It belonged, exclusively, to the priests, under the Mosaic dispensation, to bless the people in behalf of God. And, doubtless, on the great day of atonement, they received joyfully that blessing, which, we may reasonably suppose, the high priest brought from the holy of holies, after he had made expiation for their transgressions. In like manner, our High Priest hath received of the Father all gifts and blessings for his church. With the voice of his ministers, he dispenses to the penitent, assurances of the pardon of their sins. Visibly, with a rushing mighty sound, at first,—and in 'a still small voice' in the bosom since,—the Comforter, his most precious gift, comes down; to send whom, 'it was expedient that he should go away.' Mansions in the Father's house are given him, which he is preparing for the eternal accommodation of his friends. And the blessings which this adorable Priest and King of the redeemed shall bring for them, when he 'shall come in like manner as he went into heaven,' are represented to our minds, in the holy Scriptures, by crowns of glory, palms of victory, and white robes of purity and peace." Vol. II. pp. 51, 52.

A well-known quotation in the second sermon, from Young's Night Thoughts, in confirmation of the mixture of strange extremes in our condition, beginning, "How poor, how rich," &c. may lead to a conjecture that the writings of this poet were a favourite study with our author, who seems to have possessed a kindred spirit. The exuberance of imagination in that poet, conversant with the loftiest of subjects, leaves an impression of grandeur and sublimity on the mind which is highly captivating, not to say seductive; seductive we mean, when, in a spirit of imitation, it leads a less exuberant imagination to tempt the bordering heights of bombast; and worse than seductive, should it ever satisfy an unsanctified heart with the comparatively cheap offering of gaudy acknowledgments, for the richer tribute of a subdued and surrendered soul. Perhaps it is against kindred dangers, that we should, without any imputation on the piety and purity of Bishop Dehon's elevated soul, be inclined to warn some of his admiring, and, it may be, enraptured readers.

The same richness of imagination and expression follows in the

next four sermons on WHITSUNDAY, the first two from John iv. 14, the third from 1 Thess. v. 19; and the fourth from Acts ii. 33. In the third, the Bishop strenuously denies, as always, the doctrine of irresistible grace, and mentions various methods of quenching the Spirit. In the first, he as strongly maintains the necessity of Divine assistances for beginning or carrying forward the Christian life.

"Man is now, what he ever has been, since the fall, a feeble being; ignorant of the nature of his God, and duty; living, daily, in trespasses and sins. While he remains unenlightened by the communications from on high, darkness encompasses his mind. When this darkness is dispersed, and the points of true excellence are clearly revealed, to raise himself to them by his own strength, is not in his power. It is with anguish and humiliation that, in proof of this, I point you to the heathen sage; perceiving, admiring, celebrating the virtues which in the practice of life he abandons. It is with fear and trembling, that, for the same purpose, I point you to the arduous struggles, and the many defeats, by which the Christian, in endeavouring to maintain his heavenly course, is taught this dependence upon some superior strength. Man's moral powers are so weakened by corruption; his affections are so prone to evil; the holds which temptation has in him, are so numerous and so deep; his spiritual life is so far gone, that, in sacred language, he is represented, with awful emphasis, as dead while he liveth. And as soon may he raise himself from the iron slumbers of the tomb, to the life and glories of immortality, as rise, by his own strength, from the moral decay and corruption of his nature, to the purity, spirituality and holiness, of the new and eternal life." Vol. II. p. 69.

We should willingly transcribe a longer and most eloquent passage, at the close of the same sermon, tracing the effects of the Divine Spirit on "the noble army of martyrs," and "the goodly fellowship of the prophets;" and then contrasting the consequences of his absence from the heart of the unbeliever, with his full, though ordinary, operation in that of the sincere Christian. We must give only the conclusion.

"Approach the Christian in his final hour, and behold him, meeting death with such a holy and heavenly composure, as almost exhibits the saint 'made perfect,' on this side heaven, and compels us to admire where we went to mourn. Is it in our feeble nature to rise to such majesty? Though reason may enable us to submit quietly to death, can she teach us to rejoice in it, to triumph over it with joy? Though nature may fill us with fear of God, and awful reverence, can she shed abroad such love of him in the heart? Though philosophy may teach us to be brave, disinterested, and generous, can she teach us to be humble? Can she enable us to be pure? No. 'In us, that is, in our flesh, dwelleth no good thing.' The Christian finds in himself a new and wonderful creation. He is conscious, it is something which he did not, by his own power alone, [his own power *alone!*] produce. There is divinity in it. In the calm hour of contemplation, he surveys the operation in his mind; and, wrapping himself in his mantle, like Elijah listening to the 'still small voice,' perceives that it is the Spirit of God." Vol. II. p. 75.

The worthy bishop, in his highest and warmest flights, does not forget his characteristic moderation of statement. But perhaps there are those who, going fully with him in denying irresistible grace, would yet have asserted far more unequivocally, on the other hand, the doctrine, that "we have *no* power of ourselves, by nature, to help ourselves."

It will be impossible for us, in our present exhausted state as to room, to give any adequate idea of what follows in the remainder of this volume, the consideration of the contents of which we regret to have been obliged to cut thus short. We must content ourselves with remarking, that the two closing sermons of our second series, which relate to THE TRINITY, maintain the high character of preceding compositions. The one admirably limits and expounds the duty of contending for the faith once

delivered to the saints;' the other on the disputed text in St. John's Epistle, fully and strongly expounds the three points;—

"'First, That the Godhead is one;'

"'Secondly, That in this Unity of the Godhead, there is a Trinity of Persons; and,

"'Thirdly, That the Persons of the Trinity are co-equal and co-existent.'"

Adding,

"'The illustration of these several points will be adduced, almost wholly, from Scripture; for I aver, that such is this mystery, as to leave it altogether improbable, perhaps impossible, that it should have been devised by the human mind; and that therefore we indulge our vanity, and our aversion to spiritual truth, when we look for the circumstances of it elsewhere than in the records of Divine revelation.'" Vol. II. p. 116.

The *keenness* with which the argument is maintained may be conjectured from the following sentence.

"'The enemies of the catholic faith evince, by their contradictions, its foundation in the Gospel; for Sabellius and Socinus were so convinced of the Divinity of the Spirit, that they made him the same person with the Father; and Arius and Macedonius were so satisfied with the distinction of the persons of the Three, that they considered the Word and Spirit as mere creatures.'" Vol. II. p. 122.

The *spirit* in which it is maintained may equally be caught in the following paragraph.

"'But from the faith once delivered to the saints,' there have been many departures. In the lapse of time since the coming of Christ, men have corrupted the truth, and multitudes are in the world, who hold not 'the form of sound words;' many of them, doubtless, through unavoidable ignorance, and involuntary error. With what spirit are they to be considered? Are we to judge them severely, or to carry ourselves unkindly towards them? Should we, if we could, let loose the ministers of persecution, or call 'down fire from heaven' to destroy them? Ah, no. The religion of the Prince of Peace refuses the aid of passion and of force. It seeks not the salvation and happiness of men, in their misery and destruction. And they who, in any age, have had recourse to these means, what shall we say of them? Alas, they have not known 'what manner of spirit they were of!' That contention for 'the faith once delivered to the saints,' which the Gospel requires of us, is not conducted acceptably to its Author, unless the law of kindness be upon our tongues, and the feelings of charity in our bosoms. But, while the true Christian shrinks from a persecuting, he shrinks also from a prevaricating, spirit. Charity can never call him one way, while truth calls him another. Indeed, the highest charity he can confer on his fellow-men, is to use his exertions in preserving the Gospel among them in its original purity, and promoting its blessed influences upon their hearts and lives. He abides, therefore, with zeal, by the ancient and unchangeable doctrines and institutions of the church. He manfully avows his belief in them. He asserts with meekness, yet with firmness, their authority and importance. He concedes not, under a mistaken notion of liberality, any ground to error, nor abates any thing of the high claims of truth. Yet he wishes the salvation of all men; and when he surveys the heresies and schisms which are in the world, his love for the faith once delivered to the saints, as well as his desire that all men may find the mercy of the Lord Jesus unto eternal life, prompts, in his devotions, the ardent prayer, that it would please God to bring into the way of truth, all such as have erred, and are deceived." Vol. II. pp. 109, 110.

We could wish that every sermon of modern days, which professes to "contend earnestly for the faith once delivered to the saints," either proceeded in the spirit, or ended with the recommendation, of "ardent prayer" for those in error.

Of the third series of sermons, which occupies the remainder of the volume from Sermon LV. to Sermon XC. it is impossible for us to give even the outline or heads. Of nine sermons on characters, those on St. Paul and St. John may be noticed as deserving commendation; the first

for force, the second for sweetness: that on Absalom is drawn with, perhaps, the highest felicity of general and close application. Of all, however, we must remark, in agreement with an opening observation, that we do not consider any high discriminative course of practical discussion to be the excellence of these compositions; a circumstance to which the full occupation of the Bishop's mind, added to the child-like simplicity of his heart, may have, in some measure, contributed. Self-examination, conducted in much solitary reflection, and under the pressure of a sturdy and sullen nature, is the parent of that close anatomy of the human heart, for which writers of other classes have been more distinguished, particularly some amongst the elder Puritans, both at home and abroad.

Of all the exquisite specimens of a playful imagination with which these volumes abound, no sermon contains a more interesting one than that, in this third series, on the MISERIES OF LIFE, from the words, "There was a garden, and in the garden a new sepulchre." The application of the text is, of course, wholly *apocryphal*. But who would, therefore, have chased from these pages, such an elegant and engaging use of it as the following?

"I invite you, then, to the 'sepulchre,' which is ever 'in the garden' of life, that you may, in the first place, perceive and remember, that it is there. Heedless are most men of death! The young, the gay, and the busy, with what light and careless feet do they move among the pleasures of the earth, regardless of the grave which is under them, and the dangers with which they are surrounded. How many stumble upon the 'sepulchre,' before they have discovered it in the path. Our eyes are willingly turned from it; for we have not learned to look upon it without pain. We plant a thousand objects, which hide it from our sight. We twine the flowers of hope, and we bend the vines of pleasure, to conceal it from our view. It is 'in the garden,' but men perceive it not." Vol. II. p. 367.

Instead of taking a formal leave of these volumes, which seem to present us many of the fruits of paradise, and a garden of the richest scents and flavours, we would finish by reminding the reader that there is in this "garden" also "a sepulchre;" and that the termination of their contents, in the new edition, records, in a solemn and affecting Funeral Sermon, the early and lamented death of their author. May the sweet savour of his eminently pious and faithful example, long survive the period of its short-lived bloom! May the bishops and pastors of our church associate, with all the attractions of his zealous career, the warning administered by its early termination, for a similar and speedy exertion of their own opportunities and talents! May Christians of every degree remember, that the highest efforts of eloquence and feeling are nothing worth in themselves; and are useful only as they subserve the purpose of a true preparation for death and judgment! May they reflect how soon the departed preacher was called to realise in death, and prove in eternity, the verity of his own doctrines! And valuable beyond all price is the evidence which such a death-bed as our author's afforded to his principles, and which is described by his memorialist in the following terms, which shall close our article.

"His illness was too severe to admit of much conversation. But the greatest sufferings could not disturb the serenity of his mind. To his attendants he was uniformly kind.—Having made a sudden exclamation, from pain, he immediately observed, 'Do not suppose that I murmur:' and, to calm the bosom of affection, he referred to that passage of Scripture: 'Be still, and know that I am God.' The 33d chapter of Job having been read to him, he remarked, 'I do not know whether (as there expressed) my flesh will ever again be fresher

than a child's; but this I know, I am just where I would be,—in the hands of God.' He declared that his trust in God had never been shaken; that he knew that he should carry to God at death much sinfulness, but 'That is covered;' he said a second time, with emphasis, 'That is covered.' Adverting to his particular disease, he said, 'Why is it that the stranger is subject to this calamity from which the native is exempt? but that God hath set the one over against the other.' On his last day, he was asked what I have mentioned in the beginning of this discourse, and also, 'With what subject are your thoughts now employed?' and he replied, 'That I would endeavour to be a more perfect being.' But you do not depend on your own merits for salvation! 'Oh no! I rest on the Saviour;' or words to that effect. He quoted, from one of our collects, the words, 'increase and multiply upon us thy mercy;'—and thus commented: 'Increase—not only increase, but multiply.' His last quotation from Scripture was, 'God of Abraham, of Isaac, and of Jacob,' expressive, as I suppose, of his confidence in that Divine faithfulness, on which the Patriarchs rested, and in the Divine mercy which is from generation to generation. As his end drew near, he was silent and still. His eyes looked lovelier, as if fixed on the angels ready to receive his spirit. His countenance had the expression of his happiest and most pious moments. It was turned from earth and friendship, unto heaven and God. 'Mark the upright, for the end of that man is peace.'" Vol. II. pp. 484, 485.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Curfew; or the Grave of the last Saxon, a Poem; by the Rev. W. S. Bowles;—An Introduction to the Study of Fossils, by J. Parkinson;—Lectures to Young Gentlemen, on Education and the Duties of Life, by J. K. Kent.

In the press;—Concluding volume of Sir R. Porter's Travels;—History of Roman Literature, by Mr. Dunlop;—The River Derwent, by W. B. Clarke;—Euthanasia; or the State of Man after Death; by the Rev. Dr. Booker.

Oxford.—The Chancellor's Prizes are adjudged as follows:—Latin Verse, "Alpes Annibale superatæ"—to Mr. F. Curzon, of Brasenose college.—English Essay, "On the Study of Moral Evidence"—to Mr. W. A. Shirley, of New college.—Latin Essay, "An, re vera, prævaluerit apud Eruditiores Antiquorum Polytheismus"—to Mr. J. B. Ottley, of Oriel college.—Sir Roger Newdigate's Prize: English Verse, "Palmyra"—to Mr. A. Barber, of Wadham college.—Convocation has voted 500*l.* in aid of the fund for the relief of the distressed Irish.

Cambridge.—The Chancellor's gold medal, for the best English poem by a resident undergraduate, is adjudged to Mr. J. H. Bright, of St. John's college: subject, "Palmyra."—The Senate has voted 200*l.* from the university chest towards the relief of the distress in Ireland; and 200*l.* in aid of the subscription for establishing a Clerical Seminary at Llampeter, in the diocese of St. David's.

A document recently laid before Parliament gives the number of newspapers stamped last year at twenty-four millions, about one-third of which were provincial papers. The stamp-duty on them amounted to 412,996*l.* It is truly afflicting to a Christian and patriotic mind, to reflect of what materials a very large proportion of this immense mass of periodical national reading is composed, and how little comparatively can be found on the files of a common newspaper that has any tendency to benefit, even where it is not directly calculated to injure, the mind of the reader. We are concerned to remark, that some of the most disreputable and virulent papers on the list are among those which enjoy the largest sale. Respecting the disloyal class of prints, especially Sunday papers, we need add nothing to what we have so often said on the subject; but we are increasingly grieved that among any of the professed friends of good order and constituted authorities

in church and state, there should be found so gross an inconsistency and dereliction of principle as is indicated in the wide circulation of such a publication as the John Bull *Sunday* newspaper, the libellous and disgraceful character of which has been recently decided by a court of law, in perfect accordance with the feelings of every well disposed mind.

At the late trial of the new coinage at his Majesty's Mint, no less than 14,852 sovereigns were found deposited in the Pix, being the representatives (namely, one piece for every 15 lbs. weight of gold coined) of 10,473,249 sovereigns stamped between May 1818 and June 1821; the largest coinage upon record in this, or perhaps any other, country. The jury decided, after a careful assay, that the coinage is precisely of the standard value, namely, 22 parts gold and two alloy. A piece of gold from an ingot of melted sovereigns, deprived of its alloy by fire and acids, being placed in the balance with a piece of the standard of 1688, similarly treated, kept the beam even to the division of a hair. The silver coinage was found to be nearly three millions sterling.

The new church erected for the populous parish of St. Pancras is founded on the model of the ancient temple of Erectheus at Athens. The portico is formed by eight Ionic pillars. There are three entrances under the portico: the centre one an exact representation of the entrance to the Greek temple. The ornaments are executed in *terra cotta*. The steeple is also from an Athenian model—the Temple of the Winds. Its elevation from the ground is 165 feet. It is of an octagonal form, and consists of two stories, each supported by eight pillars. The whole is surmounted by a cross. The interior of the church is extremely neat and elegant. Above the communion table, and detached from the wall, are six splendid verd antique Scagliola columns, with bases and capitals of white statuary marble; copied from the temple of Minerva. The galleries are supported by pillars taken from the casts of the Elgin marbles. The pulpit and reading desk are made from the wood of the well-known Fairlop oak. The expense is mentioned at about 70,000l. The sittings will accommodate 2500 persons. Several other churches, though on a more economical plan, are building in the vicinity of the metropolis.

SWEDEN.

Professor Hansteen, of Christiana, has published the following observations on magnetism:—First, that the magnetic intensity of the earth is subject to a diurnal variation; that it decreases from the first hours of morning till about ten or eleven o'clock, when it arrives at its minimum; from which time it increases till four in the afternoon, and, in the latter months, till six or seven in the evening. It afterwards decreases during the night, and about three in the morning reaches its minimum; whence it again returns as before.—Second, that whenever the moon passes the equator the magnetic intensity is considerably weaker in the two or three following days.—Third, that the magnetic intensity is still more reduced during the appearance of an aurora borealis;—and Fourth, that it has a very considerable annual variation, being stronger in the winter months than in the summer months.

SOUTH AMERICA.

The following has been given as a correct estimate of the population of the new States in South America.

Buenos Ayres, exclusive of the uncivilized natives,	2,000,000
Republic of Colombia, including Venezuela, New Grenada, and the adjacent small provinces,	2,528,000
Chili,	1,200,000
Peru,	1,079,122
The Mexican Empire, including Mexico and Guatimala,	9,800,000
Total	16,607,122

Buenos Ayres, formally declared its independence in 1816;—Venezuela, in July 1811;—Columbia, including Venezuela, in Dec. 1819;—Chili, in 1818;—Peru, in July 1821;—and the Mexican Empire was acknowledged independent by Don Juan O'Donaju, the commander of the monarchical forces, in Aug. 1821.

SOUTH SEA ISLANDS.

Captain Manby is preparing a work, which, it is stated, will prove, that the innumerable islands in the Pacific Ocean are all peopled from the same stock; and that the same hieroglyphical characters are known from one extreme of that sea to the other. Whilst Capt. Manby was at Otaheite, the King and Queen of the island invested him with the highest honours they could bestow, the insignia being tattooed on him, and relating a remarkable adventure. On

his visiting the Sandwich Islands, nearly three thousand miles distant, every hieroglyphical character tattooed on him was decyphered most accurately by an old priest, who related every circumstance with wonderful exactness, which greatly amused the King, and all his family, who made the Captain many valuable presents, and shewed him the most marked attention whilst he remained on the island. At the other islands the same translation was always given.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons: by the Rev. J. W. Cunningham, A. M. Vicar of Harrow-on-the-Hill. 8vo. 10s. 6d.

Lectures on the Gospel of St. John. Part II. By C. A. Moysey, D. D. 8vo. 6s.

The Protestant Beadsman; or, a Series of Biographical Notices, &c. 12mo. 6s.

Eighteen Sermons on the Connexion between the Doctrines and the Practice of Christianity. 12mo. 5s.

Discourses, chiefly Doctrinal; by B. Lloyd, D. D. &c. 10s. 6d.

Proofs of Inspiration; or the Grounds of Distinction between the New Testament and the Apocryphal Volume; by the Rev. Thomas Kennell, B. D. &c. 6s.

A Defence of the Clergy of the Church of England, stating their Services, their Rights, and their Revenues; by the Rev. Francis Thackeray. 8vo. 5s. 6d.

Essays on the Recollections which are to subsist between earthly Friends reunited in the World to Come; and on other Subjects, religious and prophetical; by the Rev. Thos. Gisborne, A. M.

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RELIGIOUS INTELLIGENCE.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

THE Fourteenth Report of the London Society for promoting Christianity among the Jews, states, that to the exertions of the Society's friends in this and the sister island, it is indebted, under the Divine blessing, for an income of 10,693l. 8s. 4d. during the last year; being an increase of 820l. 6s. 11d. on that of the year preceding. Of the income thus intrusted to the Society, part has been expended on the schools, in which there are at present thirty-eight boys and forty-four girls; and the Committee have reason to hope, that the blessing of God accompanies the instruction of the Jewish children confided to the care of the Society. Publications of various kinds, for the diffusion of Scripture knowledge among the Jews, have been circulated in considerable numbers during the last year.

The opening of a seminary for the instruction of missionaries to the Jews was noticed in the last Report. Eight students have been received into it since its commencement; all of them, except one, Gentiles. Two of these are at present engaged on the continent, in the service of the Society, and it is intended that two others should proceed thither shortly. Four more young men who have been brought up under the pious Mr. Jaenicke, of Berlin, have offered themselves as candidates, and will shortly be admitted. Of the importance of such a preparatory institution, every year brings fresh evidence.

In reference to the Society's prospects of usefulness in Holland, Mr. Thelwall writes;—"My hopes of something being eventually done in this country, of great importance to the Jewish cause, are gaining strength daily." An institution has been formed at Amsterdam, under the joint management of Jews and Christians, for the purpose of educating the children of the poorer part of the Jewish population.

Mr. M'Caul has been steadily prosecuting his work among the Jewish inhabitants of Warsaw, who are very numerous. In a letter, dated last October, he writes;—"The Jewish Nation appears to me to be ready to receive any impression, either good or bad, that may be presented. They appear to feel, that there is a void in their hearts, which can be filled up only by vital religion; and they also seem very sensible of their want of instruction. For this reason, in my conversations, I always press them very much with their ignorance of their own religion; and to this cause I attribute the eagerness with which they demand cards and books. I have found very many persons inclined to Christianity, but afraid to declare themselves openly. Some persons have applied to me, stating, that they would wish to receive instruction, and to be baptized."

"Since Monday se'enight, I have distributed 868 tracts; and, since last Saturday, about 400 Jews, men, women, and children, have called on me for books. Many of these were teachers, and solicited tracts for the use of their schools; and if I had been willing to give Testaments to all that asked for them, I could have disposed of my whole stock. I have been cautious in giving them away: I am endeavouring to sell them."

Mr. M'Caul has visited other parts of Poland, in company with Mr. Becker, an agent of the Society. The first place they visited was Posen, in Prussian Poland; where having, without difficulty, obtained the sanction of the Prussian Government, accompanied with the expression of a "wish for the good success of their undertaking," they began to distribute books, which were demanded with such eagerness, that it was necessary to have a guard before the house to keep the peace.—Some other pleasing occurrences attended this visit of the Missionaries to Poland. "We were gratified," writes Mr. M'Caul, "by a visit from a Roman Catholic Priest. He evidently

took great interest in every thing concerning the extension of the kingdom of Christ, especially in the accounts which we were able to give him of the desires of the Jews to possess Testaments. In return, he communicated to us the pleasing intelligence that he superintends three schools, where 400 children attend, many of whom are the children of Jews. He himself instructs them in religion and the Bible, the Old and New Testament, without note or comment, is his text-book."

"The spirit of inquiry has seized some of the young men who study with the Rabbi. They assemble in the house of a certain teacher, at night, to read the New Testament, and to examine the proofs advanced for the truth of Christianity. We have distributed 413 tracts, which we brought from Warsaw, and about 130 cards, and have lent New Testaments successively to more than fifty persons. We have, in addition, distributed 120 tracts and six Testaments. By the next post, we hope to send you a full account of the formation of a Posen Society for promoting Christianity amongst the Jews."

The importance of these exertions will be apparent, when it is added, that in a district comprehending Russian and Austrian Poland, and a part of Turkey, there are at least three millions of Jews, among whom there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation.

From Poland, the Committee pass to Berlin, whence they receive gratifying assurances of the progress which the Jewish cause is making in that quarter.

A Society for promoting Christianity among the Jews has been established at Berlin, under the express sanction of his Prussian Majesty. The following short extract from the address of the Berlin Society, will shew the views by which the authors of this important measure are actuated.

"Pious Christians in Germany have to their grief seen themselves almost excluded from the work of converting the heathen, to whom seafaring nations only have an immediate access. May they be of good cheer, in turning their eyes to the millions of the ancient people of God who live among them, or in their immediate vicinity! There is no nation provided with so effective means now to begin the work of conversion as Protestant Germany. To this country the most glorious and sacred harvest appears to be reserved, which ever has offered itself to pious activity. Let us then clear ourselves from the blame, nay from the crime, of having these millions living among us, or near our gates, without having ever made any well regulated attempt to lead them to that cross upon which their fathers sacrificed the Messiah. This field is our own: it only requires labourers. According to our best information of its state, we have no doubt but the soil will readily receive the seed of the Divine word. The news we receive from Poland is quite decisive in that respect: the Jews there seem to be convinced, that some important change in their condition is preparing, and to be ready to offer their hands for co-operation."

The London Society have been enabled to occupy another missionary station, with encouraging prospects of usefulness, at Dresden.

From Frankfort they continue to receive the most satisfactory assurances of progress among the Jews in that part of Germany. Mr. Marc, the Society's Missionary, mentions the formation, in a place with which he corresponded, of a Society for promoting Christianity among the Jews, supported by many persons of respectability in the neighbourhood, the admission into the Christian church of some individuals, and the preparation for baptism of others, whose scriptural attainments and devotedness of character afforded great hopes of their future usefulness among their countrymen; with the baptism of an entire Jewish family, consisting of ten members, and highly respected in their neighbourhood.

Pleasing intelligence has been communicated respecting the state of the Jews in Denmark. In Holstein and Denmark, several measures had been adopted, tending to their moral and civil improvement. Some new arrangements, affecting the state of religion amongst them, which had been introduced by the Government, had not only not been opposed by the Jews, but had met with their cordial concurrence.

In the south of Europe also, some favourable circumstances are stated to have occurred. Even from Africa, a Tunese Jew writes to a friend:—"I received lately, dear brother, Hebrew copies of the Gospel of Jesus Christ, who is to be praised. I confess to you, my

dear friend, what I have communicated already to others, during a considerable time, that I am wholly persuaded that Jesus Christ is the Messiah. The Gospel is a grand book, whose precepts are excellent, and resting on the principles of common sense. I rejoice, that the Gospel is now in the hands of many Jews: it was never before seen in the sacred tongue. Many Jews are of the same opinion with me respecting the Messiah; and I am of the opinion, that a great discord will soon arise between these Jews and the Pharisean Jews."

At Madras, a Corresponding Committee has been formed, in connection with this Society, of which the venerable the Archdeacon of Madras is President; and the Company's three chaplains, with some other gentlemen of the first respectability, in the civil and military departments, are members. This Committee began their operations by circulating an address; in which their more immediate object is stated to be the formation of schools at Cochin, for the instruction of the Jewish children at that place and in its vicinity. Researches into the literature of the Jews, and inquiries after a large body of that nation, generally known by the name of Beni-Israel, and supposed by many to be descendants of the Ten Tribes, will form a subsequent part of the labours of the Committee. But they propose immediately to engage in the dissemination of the holy Scriptures, and of tracts, amongst the learned Jews in all parts of Asia, to whom they will have access by means of the constant communication maintained between Cochin and the Red Sea, the Persian Gulph, and the mouths of the Indus. The importance of this part of their designs may be estimated from the consideration that the Jewish population in Persia, China, India, and Tartary, is calculated to exceed 300,000. The Corresponding Committee strongly urge on this Society the expediency of sending out an English clergyman, well versed in Hebrew, as Missionary to Cochin; and in the mean time they have stationed Mr. Sargon there, as teacher of the Jewish children, upwards of seventy of whom were under his instructions at the date of the last dispatches. He found a great readiness on the part of the White Jews, to commit their children to his care; but though a great desire had been expressed by many individuals of the Black Jews to follow their example, their remaining prejudices had prevented them, as a body, from doing so.

EAST LOTHIAN ITINERATING LIBRARIES.

The object of this institution is to furnish the towns and villages of East Lothian with libraries of useful books; chiefly such as are calculated to promote the knowledge and influence of religion. In order to keep up a constant supply, the books are arranged in divisions of fifty volumes each, which are removed from station to station every second year. A second period has arrived for removing the different divisions; and the following is the result of the experiment.

In the year 1817, libraries, of 50 volumes each, were stationed at four villages. The issues of books at these stations were, first year, 1461; second year, 733. In 1819, new divisions of the libraries were sent to the same places; since which time the issues have been, first year, 1313; second year, 928. Other libraries have subsequently been established, making in all thirteen, containing 650 volumes.

The managers of the North Berwick Evangelical Library, finding that of late years there had been very few applications for books by the subscribers, resolved to imitate the plan of the Itinerating Libraries, and accordingly sent off two divisions of books to villages in that neighbourhood, where they were immediately brought into active circulation. Much benefit is stated to have arisen from the managers of these institutions agreeing to unite their libraries, so as to afford larger supplies than either can afford separately.

EDINBURGH DEAF AND DUMB INSTITUTION.

The Directors of the Edinburgh Institution for the Education of Deaf and Dumb remark, in their last Report, that "there is something utterly forlorn in an immortal mind pent up in a material tenement, the defects of which exclude it from the ordinary ways of communication with its fellows. A case so melancholy pleads irresistibly for help at almost any price, if that help can in any way be given." In reference to their plans for accomplishing this benevolent purpose, they add: "Each revolving year exhibits additional proofs of its practicability and complete success; and many a mind, which was a few

months ago cheerless and solitary, has been brought into contact with the rest of its species."

The Society are most anxious to build a suitable house for the objects of their humane care; the expense of which will be at least 1500l. or 2000l.; but they are satisfied that the friends of the Society will see the necessity of the measure, and cheerfully meet the call made on them, not only to give the elements of moral and religious principles, but also, as far as possible, to guard the interesting objects of their benevolence from the presence of vice and the inroads of temptation, which they cannot effect in their present house. They have received, during the year, eight children; and there are at present attending school, fifty-two.

The Directors mention the death of a young woman who was educated in the institution, who gave evident proof that she had there acquired the principles of true religion. "I am quite satisfied," says a gentleman, in the letter which announced her death, 'that she knew herself to be a sinner, and that all her works were quite unavailing to merit God's favour.' She was very attentive to secret prayer, and asked the writer of this letter to pray for her. Once, on being asked what she was thinking of, she replied with composure, 'Heaven!'" —"I am quite satisfied," the letter continues, "that, had it not been for your useful and very excellent institution, her situation would have been truly forlorn and comfortless. I trust the instructions she received there, were the happy means of leading her to the Saviour as her hope and portion."

"It is impossible," remark the Directors, "to trace the progress of this one mind through its short history without thankfulness and joy. Not long ago she was as dark as midnight. Her passions knew no right principle of control—her conscience was unenlightened: through the influence of a natural impediment to knowledge, she had no idea of a future state. But light gradually dawned upon her—the light of knowledge, and the light of religious truth; and having rapidly secured the most essential benefits which judicious instruction could convey, she has cast aside the imperfect frame which still in some degree fettered her intellectual powers, and we trust has risen as a glorified and perfect spirit to the throne of light. How distant are the two extremes of this scale of progress! All moral impediments to the reception of religious truth were made more strong by the analogous natural barriers to the reception of any instruction whatever in the ordinary methods. But both have been effectually overcome; and the deaf and dumb child, in whose countenance, at one time, scarcely a ray of intelligence appeared, is now, we trust, an immortal inhabitant of the realms of peace and perfection."

Subscriptions are received by Mr. J. F. Gordon, the Secretary, Edinburgh.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

France.—The speech of the king of France to the chambers gives a glowing description of the advancing prosperity of that country. As far as matters of finance are concerned, there seems reason for congratulation; for from the estimates for the year, there appears to be a surplus of nearly fourteen millions of francs above the current expenditure, and this after a large annual remission of taxes during the last four years. But we are inclined to think that the speech treats too lightly the late political disturbances. There are many obvious indications that the ultra-royalist system is extremely unpopular, and that, if persisted in, it may cause very serious consequences. From some recent measures, it would appear that the ministry wish to strengthen their hands by the accession of some of the popular party to their cause.—The army on the Spanish border is still retained, ostensibly to prevent the importation of the Barcelona fever; but more probably as a pretext for keeping up a force for anti-revolutionary purposes, whether at home or abroad, and for suppressing the political fever which prevails on either side of the Pyrennees, than from any feeling of the necessity of repelling the late physical contagion in Spain, which the best French physicians have pro-

nounced to be unsusceptible of transportation. We cannot help thinking, however, that it would be a hazardous experiment to embark a French army in an attempt to crush the nascent liberties of Spain.

SPAIN.—This country is still very ill at ease; and in addition to the intestine commotions so naturally to be expected from the late political changes, the friends of the Constitution seem to apprehend danger from the temper of mind with which some of the courts of Europe view the new system of government in that country. After the example of Naples, we cannot assert that such apprehensions ought to be accounted visionary; but there is reason to hope, that if the Spanish Nation shall continue true to the cause of its own independence, the other powers are not likely to venture upon hostile interference, especially after the memorable lesson of the late peninsular war. Unhappily, however, the opposing factions in Spain are in a state of warfare between themselves. The Cortes, as if to bring the state of the country at once to a decisive issue, have sent up to the throne an address of an extraordinary character; in which they describe themselves as "overwhelmed with grief at the frightful calamities which afflict their country," and anticipate "outrages, disasters, and an effusion of blood," caused by the influence of foreigners in fomenting their troubles, and by the supineness of their own government in repressing the anti-constitutional spirit which prevails in various quarters. They urgently supplicate the king without delay to allow the national militia and volunteer forces to be largely augmented;—to make known to the powers of Europe, that the Spanish Nation is not disposed to admit of foreign interference, and is prepared to defend itself against every hostile aggression;—to watch over the conduct of public functionaries inimical to the Constitution;—to repress faction wherever found;—but especially to adopt the most energetic measures against those of the clergy who "abuse their sacred and august function" to "preach up rebellion," and "to fan the fire of discord, and to light the torch of superstition." If any thing can bind together the hearts of Spaniards, and induce them to merge their national differences, it surely will be that strong feeling of jealousy and indignation at the supposition of foreign influence, which it seems the wish of the Cortes to infuse into the minds of the people.

The latest accounts from the Havannah state, that there have been partial risings of the Slaves in that island.

PORTUGAL.—A conspiracy has been detected in this country, but not apparently of sufficient importance to disturb the general union which seems to prevail in the nation under the new order of affairs. The Government has with considerable spirit dismissed the Sardinian Chargé d'Affaires, on account of a demur on the part of his court to acknowledge the validity of the late political changes in Portugal. Were any foreign power to attempt hostile interference in the affairs of the Peninsula, Spain and Portugal would doubtless unite in a common cause; and should their resistance prove successful, their example would probably extend itself to other countries, and become the signal for similar revolutions in the despotisms of middle Europe.

TURKEY.—The rumours of the last few weeks, strengthened by the circumstance of Russia not having availed herself of the spring for opening her campaign, and by the positive declaration of the French government, in the king's reply to the chamber of peers, lead to the expectation that war will not be declared between Russia and Turkey. The basis of the arrangement between the two powers is stated to be, an agreement on the part of Turkey to evacuate the principalities of Wallachia and Moldavia, which Russia had demanded from the commencement of the negociations. The evacuation having been agreed upon, and begun to be put into execution, Russia is stated to be willing to renew the discussions at Constantinople, in conjunction with her allies. We do not place much faith on the accuracy of this statement. What terms have been secured for the Greeks, it does not appear; but the increased popularity of their cause throughout Europe, would seem to render it improbable that Russia should relax in her demands in their favour. Should they even be left to their own resources we should not despair of their *ultimate* success, considering the magnitude of the stake for which they contend, and the advantages they derive from the nature of their country. Their success, unassisted by Russia, might also supersede those political jealousies which

have hitherto deterred some of the European governments from affording their countenance to the Greek cause.

China.—A temporary suspension of the trade between this country and China has taken place, in consequence of a dispute between some British sailors of the Topaz, and the natives; in which, to cover the retreat of his men, the first lieutenant of the Topaz gave orders to fire, and two Chinese were killed. The Chinese authorities demanded two sailors to be given up to be tried by the laws of the country; which the Captain, knowing that the men would inevitably be strangled, refused. The suspension was not likely to be of any long continuance, as it was the interest of all parties to renew the intercourse.

DOMESTIC.

The state of Ireland, and the remedies for its afflictions, have been largely discussed in Parliament. Among many other sources of evil, the state of the Established Church in that country, and the want of employment for the greatly increased population, demand especial attention. The present distress has indeed called forth the exertions of charity and sisterly regard from Great Britain to a large extent, in addition to which Parliament have given 50,000*l.*, and passed a vote of credit for 100,000*l.*, to be made use of in affording work to the unemployed poor; but no comprehensive plans have yet been laid before the legislature with a view to the general amelioration of the condition of the people of that country, or for the removal of the abuses which prevail there. With regard to the church, and to every subject connected with the morals and religion of the people, it will not be denied by any one that much, very much, remains to be done. It will not indeed be possible in a moment to counteract the various evils growing out of the anomalous nature of an ecclesiastical establishment obnoxious to the great bulk of the people; but, even in reference to this point, much might be gained, by making the church more efficient as a religious institution, and by exciting the affection and diligence of her clergy to every due exertion of piety and charity. But in the mean time it seems incumbent upon the legislature to remove every positive grievance, and to carry into effect the work of conciliation and improvement. The state of the tithe system is allowed by all parties to be an evil of enormous magnitude. The litigation which it causes is most injurious to the interests both of the clergy and of the people. The evil does not arise from the litigiousness of the clergy; but from the minute subdivisions of property, the poverty of the people, and the religious differences between the pastor and his nominal flock. An income of three or four hundred pounds per annum is to be collected perhaps from a thousand or fifteen hundred families, depressed with poverty, and almost all hostile to the minister and his claim. Government proposes, as a partial remedy, to allow incumbents to make a composition with landlords for the tithes on their estates for twenty-one years. Leases of this sort are always open to much abuse: though, under all the circumstances, the measure appears useful as far as it extends; but it is not adequate to meet the evil, which requires a general transfer of the liability to tythe payments from the tenant to the landlord, the amount to be periodically assessed by competent authority.

We have only room to glance, in conclusion, at various other important subjects brought before parliament. Mr. Canning's bill, for restoring Roman Catholic peers to a seat in the house of lords, has been negatived in that assembly.—Sir James Mackintosh has procured a pledge from the house of commons to take the criminal code into full consideration early next session, with a view to mitigate its rigour, and to reform our police and prison discipline.—Some important discussions have taken place respecting the marriage laws, which we shall advert to hereafter.—Mr. Western brought forward a measure respecting the currency, which we allude to only for the purpose of recording the firmness with which the government and legislature have pledged themselves to maintain the existing laws inviolate.—Several important measures are in progress for altering our commercial laws; but we have no room at present to detail particulars.

The subject of the Peterborough Questions has been again brought before the house of lords, in consequence of a petition from the Rev. Mr. Grimshawe, complaining of the rejection of the Rev. Mr. Thurtell as his curate, on account of Mr. Thurtell's answers to the questions being unsatisfactory to the bishop. Lord Dacre,

Lord Holland, Lord Calthorpe, and the Earl of Harrowby, expressed a strong opinion against the proceedings of his lordship, who was obliged to become his own advocate; not one of his right reverend brethren, of whom many were present, having thought fit to utter a syllable in support of his mode of proceeding, though urgently called upon to favour the house with their views on the question. We certainly could have wished that, on a subject so peculiarly within their province, some of their lordships had frankly stated their opinion. The lord chancellor voted for the reception of the petition, though without meaning to inculpate the bishop. The petition was ordered to be received. In the former instance, the petition had not been laid upon the table; their lordships appearing to entertain a hope that the strong disprobation expressed of the bishop's proceeding, by all who took any part in the discussion, would prevent any necessity for having recourse to ulterior measures. Our own views of the whole subject have been so often stated, that we do not think it necessary to enlarge on it at present. His lordship intimated that he had abridged his list of questions. We have not yet seen the amended edition, and therefore can say nothing of it. We understand that the subject is likely to be mooted in the house of commons before the close of the present session.

OBITUARY.

To the Editor of the Christian Observer.

THE REV. J. J. DEWE.

THE following short memoir has been written with a view of adding to the many instances upon record, of the effective support derived from genuine Christianity, in seasons of the deepest depression and distress; instances which, if they cannot convince those "who would not be persuaded though our Lord rose from the dead," are yet eminently calculated to console the "stranger and pilgrim upon earth," who, in travelling to "a better country," dreads the "dark valley" which lies between the land of his sojourning and his eternal home. The subject of this brief notice was the second son of the Rev. J. Dewe, Rector of Breadsale, in the county of Derby. After receiving a classical education at home, he resided some years in a large town, with a view to the medical profession. Though not at that time under the influence of religion, he was mercifully preserved from the vices into which young men similarly circumstanced too often fall. His principal check was the fear of wounding the feelings of his pious parents. At about the age of twenty-one, he became deeply impressed with a sense of his alienation from God, of his danger as a sinner, and the necessity of a change in his principles and affections. His views of Divine truth were at first comparatively obscure; but his sincerity was fully proved by his subsequent rapid and progressive "growth in grace, and the knowledge of his Lord and Saviour Jesus Christ." After this decided alteration in his views, he became zealously interested in the eternal welfare of his fellow-creatures, and expressed an ardent wish, that, if possible, he might spend his life in preaching to others that Gospel which he trusted, had become the "power of God unto the salvation" of his own soul. The bias of his mind, on this subject, was so strong, that his friends thought it right to yield to his wishes; and he was ordained deacon to the church of St. Peter's, Nottingham, in December 1814. His ministerial exertions were marked by assiduity and faithfulness, and, there is reason to believe, were accompanied abundantly by the blessing of God. About eighteen months after his ordination, he was presented to the perpetual curacies of Parwick and Alsop; which parishes he found in a deplorable state of spiritual ignorance, and much involved both in vice and poverty. But by preaching the Gospel faithfully and diligently, in season and out of season; by teaching, exhorting, and rebuking continually, both in public and from house to house; and, above all, by constantly imploring that Divine blessing upon his labours on which alone he depended for success, he had, in a few years, the satisfaction of seeing a material change in the moral and religious

state of his people. In addition to this spiritual improvement, he enjoyed the happiness, with the liberal support of his excellent patron, of carrying into effect some judicious plans for the relief of their temporal distresses.

At home or abroad, in public or in private, among rich or poor, learned or unlearned, he never seemed to forget that it was his duty to "be about his master's business." He had, I think, more than any person I ever yet knew, "a single eye to the glory of God:" he was ever upon the watch for opportunities of doing good; and, in every conceivable manner, both "spent and was spent" for his people and for the world.

Mr. Dewe had, for some time, been in a delicate state of health, and was at length compelled, though very reluctantly, to relinquish the regular discharge of his public duties for more than a year previously to his death, which took place on the 4th March, 1822. When first he had reason to believe the king of terrors to be approaching, he said, "Eternity is very awful: it gives me an idea of *infinite space*, upon which there is nothing upon which I can rest the sole of my foot." Shortly after adding, "But Christ is like a bright star shining in the dark expanse; and fixing my eye upon him, I shall be safe. He will be my guide, as the pillar of fire was to Israel travelling by night." Having been for a time absorbed in the contemplation of eternity, he seemed to view the approaching scene with additional composure. "Observe," he said, "I feel impressed with *awe*, but not with *dread*, at the prospect before me. The valley of the shadow of death is *dark*, but I am fully confident that I shall be supported; 'I fear no evil.' I believe I can with perfect sincerity say to my God, 'Thy will be done.'" The real tranquillity and resignation of his mind were evident to all around him, and fully evinced the sincerity with which he spoke. Nothing at this time seemed so dreadful to him as the idea of man recommending himself to God by his own works; he said he felt horror-struck at the thought, asserting repeatedly his assurance that salvation was wholly of grace, and that the atonement and merits of Christ were the only safe ground of our hope and reliance. Throughout the whole of his affliction he continually recurred to this topic. "Christ," he said, "is my all; he is my wisdom, righteousness, sanctification and redemption."

The symptoms under which he laboured were now relieved; and for a time his sufferings were in a great measure suspended. But still, being fully convinced, notwithstanding the hopes now entertained by his friends of his recovery, that he was near his eternal rest, all his thoughts seemed absorbed in meditation upon his approaching change. When the last attack seized him, he shewed many indications of his increasing "meetness for the inheritance of the saints in light." The Bible appeared surprisingly perspicuous and familiar to him. "Every thing in Scripture," he said, "appears to me beautifully clear and symmetrical: many passages which I had before studied, I now view quite in a new light; and I think I could explain to you the whole Bible, if I had strength."

In addition to the foregoing particulars, I cannot omit mentioning this faithful servant of God as an example of patience under affliction. For many weeks together, he was obliged to sit up in bed or on a sofa day and night, in much bodily distress, and without the power of sleeping more than a few minutes at a time: yet not a murmur ever escaped his lips. I shall never forget with what an expression of resignation he once said of his sufferings, "This is hard work, but I am content; I am in the hands of a merciful God, and he can and does support me on a bed of languishing."

When he thought death nearly approaching, he said, with great earnestness, "Do tell my dear people that on a dying bed, in the immediate prospect of eternity, I am deeply convinced of the truth of the doctrines I have held and preached to them." Throughout his illness, he uttered much that was strongly indicative of the happy state of his mind. "I feel anxious," said he, addressing his surrounding relatives and attendants, "to give you an account of my experience during my affliction, as I shall not be long with you. It may be useful to you and to others, to know what the experience of a dying Christian is. I seem to have tasted of almost every spiritual trial and joy during my illness. I have at one time been overwhelmed for a moment by sceptical doubts, at another with painful apprehensions respecting my own interest in Christ. But now all trial seems to be

over. Now I know indeed whom I have believed; and am persuaded he will keep that which I have committed unto him until that day. My happiness is inexpressible. I cannot tell you what I feel. A veil seems to be drawn between me and all misery. My bodily sufferings have been great, greater perhaps than you can conceive; but I assure you I would cheerfully suffer even a thousand times as much, for the sake of the happiness I now enjoy. I now long to depart, and to be with Christ." He added much more on this and other occasions which, detached from the affecting circumstances of a death-bed, might appear to many readers in too triumphant a strain for general edification. But the natural solidity and freedom from imagination which characterized his mind, added materially to the force of his words, if indeed any thing had been necessary to be added to the weight of what came from his lips at such a season, and with such an expression of voice and countenance, as carried with it irresistible evidence of the sincerity with which every thing was spoken.

D. W.

ECCLESIASTICAL PREFERMENTS.

Rev. C. Lloyd, D. D. to be Canon of Christ Church, Oxford, and Regius Professor of Divinity, in the room of the Rev. Dr. Hodson, deceased.

Rev. Ashhurst Turner Gilbert, B. D. Vice-Principal of Brasenose College, to be Principal of that Society, in the place of the Rev. Dr. Hodson, deceased.

Very Rev. the Dean of Hereford, to a Prebendal Stall in that cathedral.

Rev. Henry Huntingford, LL.B. Fellow of Winchester College, to the Rectory of Hampton Bishop, near Hereford.

Rev. David Williams, LL.B. second Master of Winchester College, to the Vicarage of Wigmore, Hereford.

Rev. Edward Dewing, M. A. of Jesus College, Cambridge, to the valuable Rectories of East and West Rainham, Norfolk.

Rev. G. P. Buxton, to the valuable Rectory of Mildenhall, Wilts.

Rev. C. Collier, Curate of Shotley, Suffolk, to Hambleton Vicarage and Braunston Curacy, Rutlandshire.

Rev. R. J. Francis, to the Rectory of Charleton St. Mary, Norfolk.

Rev. C. Collier, Riby V. Lincolnshire.

Rev. Mr. Bethell, Burnham V. Bucks.

Rev. J. Baker, M. A. Spiritual Chancellor of the Diocese of Durham, to St. Mary the Less Rectory, Durham.

Rev. Samuel Carr, Fellow of Queen's College, Cambridge, to be Perpetual Curate of St. Mary Quay parish, Ipswich.

Hon. and Rev. R. Bagot, a Prebend of St. George's Chapel, Windsor, *vice* Heath, deceased.

Rev. C. B. Sumner, to be a Canon of Worcester Cathedral, *vice* Bagot.

Rev. Henry Plimley, to be Chancellor of the diocese of Chichester.

Rev. T. C. Adams, Foleshill V. county of Warwick.

Rev. R. S. Barton, Alconbury cum Weston V. Huntingdonshire.

Rev. B. Benson, Heckingham V. Linc.

DISPENSATIONS.

Rev. Francis Coke, to hold Sellack V. and the Chapelry of King's Chapel annexed, with Gladestry R. Radnorshire.

Rev. G. F. L. Nicolay, to hold Little Marlow V. Bucks, with St. Michael and St. Martin Vintry R. London.

Rev. T. Lane Freer, Rector of Hansworth, Staffordshire, to hold with his Rectory, Wasperton V. Warwickshire.

ANSWERS TO CORRESPONDENTS.

E. G.; W. W.; E. P.; A CONSTANT READER; B.; J. M. W.; NEMO; D. R. N.; LUTHER; F. S.; and PRESBYTER, are under consideration.

E. T. will find the interpretation which he has sent us of Rom. ix. 3. from Dr. Dwight, anticipated by another correspondent.

Several articles of literary information arrived too late.

MEDIATOR is incorrect in stating, that the prayer for Christ's church militant on earth is used only when there is a communion. It is frequently used on other occasions.

We are sorry that the Address of the Committee for the Relief of the Suffering Irish, arrived too late for insertion. We can only again earnestly commend the object to our readers.

ERRATA.

Last No. p. 317, col. 2, place *Cambridge*, two lines from the bottom, five lines higher up.

Present No. p. 354, col. 1, l. 5, for Dr. White, *read* Dr. Smith.

THE

CHRISTIAN OBSERVER.

No. 247.] JULY, 1822. [No. 7. Vol. XXII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

PRESBYTER'S APPEAL TO HIS BRETHREN THE CLERGY, ON SOME OF THE PREVAILING INIQUITIES OF THE TIMES, WITH SUGGESTIONS FOR THEIR SUPPRESSION.

"It is the general depravation of the *morals of the people* which is the last calamity that can befal a state. How shall the laws of men be enforced in a community, when the laws of God are set at defiance?" —*The Archbishop of York's Coronation Sermon before King Geo. IV.*

THE Christian patriot of this happy land cannot but look upon the aspect of the times with emotions of gladness or of sorrow, of confidence or of apprehension, according as the eye of his mind contemplates the bright or the dark side of things. When, on the one hand, he considers the soundness of our Protestant creed, and the purity of our national worship; when he sees the obligations of the Sabbath-day acknowledged; estimates the piety, learning, and zeal of the clergy; calculates the number, the respectability, and the influence of the real servants of God; marks the brilliant career of public religious institutions, and the zealous exertions and beneficial examples of private Christians; he is ready to transfer to his own land the exclamation, which the wicked prophet could not refrain himself from addressing to Israel of old, "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel!"

But when, on the other hand, he sees the Divine principles of our holy religion assaulted by the torrent of blasphemy and impiety that has recently swept over the land; when he beholds, as we have lately witnessed, a daring spirit of insubordination insulting all the established authorities of the country; when he contemplates our divisions in religion, and our too often deserted churches; when he reflects on the efforts of evil minded men to involve all the clergy in the disesteem which justly attaches but to a part of their number; is compelled to witness the irreligious example of so many of the rich and great, and the profligacy of so many of the poor, and perhaps, above all, the violation of some of God's laws allowed even by the legislature of the country; the glow of exultation must subside, and be succeeded by a painful apprehension, lest God's anger should be provoked, and his fury poured out upon our land. For he is well assured, that "Righteousness exalteth a nation, but sin is a reproach unto any people."

Indeed, setting aside the consideration that the affairs of the world are governed by a God that hateth iniquity, and that empires rise and fall at his control; it must appear at once, even from natural principles, that morality gives strength and power to a nation, and that the abounding of vice must involve it in ruin. The prince of Latin historians has so happily expressed his sentiments on this subject, and the truth of them was so manifestly and forcibly exhibited in the history of the empire he wrote, that I shall make no apology for the length of the Latin quota-

tion which I subjoin in a note*. Nor need I be concerned about the length of the English one which follows in the text. Its excellence speaks its own apology, or rather shews that it needs none. It must indeed have been a matter of the most sincere satisfaction to the mind of every serious man who witnessed the late meeting between the sovereign and his people, on the most august and interesting occasion on which a sovereign and people can meet, to hear him who was then receiving the sceptre of his ancestors so faithfully admonished of the necessity of "encouraging morality and religion," as the foundation of the prosperity of his future reign, and reminded that "the responsibility of the ruler bears a proportion to the height of his station," and urged to consider "the peculiar obligation to holiness of him who sits on a throne, as having to answer at the great tribunal of judgment, not only for his own personal conduct, but for the influence of his manners and actions on the present and future happiness of millions." The sermon before his majesty on his late visit to Ireland, by the learned prelate for whose able defence of the great doctrine of the atonement the religious world is so much indebted, was another instance of equal fidelity. And while such truths are thus faithfully preached by bishops and by archbishops before sovereigns and courts, the Christian patriot cannot believe that all is yet lost. But I am detaining my reader too long from the passage alluded to.

"No nation," said the Archbishop of York, in his sermon preached at the coronation, "can ever be happy at home or respected abroad, unless its counsels and laws are administered by the prudent and the honest, by the moral and the religious; and though virtue and piety have higher rewards than it is in the power of man to bestow, yet is it the most essential service that a sovereign can render to a State, to encourage morality and religion, by a marked and uniform preference in the distribution of dignity and power. If indeed those who surround the throne, and ought to reflect its lustre; if those whose stations make them at once objects of envy and imitation; if such men are worthless or wicked, the influence of their example will extend itself in every direction, and profligacy, originating in this source, will be rapidly diffused through all the gradations of society.

"It is this condition of a people, this general depravation of morals, which is the last calamity that can befal a state. When the whole mass is corrupted, no excellence of political institutions, no wisdom of the legislator, no justice of the ruler, can be of any avail. The influence of law is always less powerful than the restraints of conscience: and how, indeed, shall the laws of man be enforced in a community where the laws of God are set at defiance? Such a state may, for a time, be distinguished by

* "Ad illa mihi pro se quisque acriter intendat animum, quæ vita, qui mores fuerint; per quos viros, quibusque artibus domi, militiæque et partum et auctum imperium sit: labente deinde paulatim disciplinâ, velut desidentes primo mores sequatur animo: deinde ut magis magisque lapsi sint, tum ire cæperint præcipites; donec ad hæc tempora, quibus nec vitia nostra nec remedia pati possumus perventum est. Hoc illud est præcipue in cognitione rerum salubre ac frugiferum, omnis te exempli documenta in illustri posita monumento intueri: inde tibi tuæque reipublicæ quod imitere capias; inde fœdum inceptu fœdum exitu quod vites. Ceterum aut me amor negotii suscepti fallit, aut nulla unquam respublica nec major nec sanctior, nec bonis exemplis ditior fuit: nec in quam tam seræ avaritia luxuriaque immigraverint: nec ubi tantus et tam diu paupertati ac parsimoniæ honos fuit: adeo quanto rerum minus, tanto minus cupiditatis erat. Nuper divitiæ avaritiam, et abundantis voluptatis desiderium, per luxum atque libidinem pereundi per dendique omnia invexere."—Liv. præf.

every external mark of prosperity—extended dominion, accumulated wealth, and successful cultivation of the arts—but its prosperity is not happiness: its magnificence and luxury, however imposing, are a poor and inadequate compensation for the absence of mutual confidence and mutual kindness, of temperance and contentment, of the dignity of virtue and the consolations of religion."

I have said, that even on natural principles alone morality gives strength to an empire, whilst vice must work its downfall. But the Christian penetrates beyond natural causes. He "looks from nature up to nature's God." He remembers that Israel prevailed so long as Moses could persevere in holding up his hands in prayer to the God of battles in their behalf; that the hosts of Midian fled before the handful of men who followed Gideon; that consequent upon the pious Hezekiah's appeal to Jehovah, "the angel of the Lord in one night smote, in the camp of the Assyrians, one hundred and four score and five thousand men. He remembers that when the heart of the stripling David was emboldened to meet the gigantic blasphemer of Israel's God, his hand was strengthened to conquer him. He is assured that "the righteous are the salt of the earth;" that their example, their zeal, their prayers, their filial relation to God, and the love he bears them, do more to ensure the prosperity of a nation than the bravest fleets and armies, the most skilful generals, or the wisest senators. And, on the other hand, he reflects, that one Achan may trouble the whole camp; that when "the iniquity of the Amorites was full," God enabled the descendants of Abraham to expel them from the land. He remembers the inquiry of the Lord, when the sins of Israel were great, "Shall I not visit for these things? shall not my soul be avenged on such a nation as this?" Even a heathen, Artaxerxes, could say, "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?" (Ezra vii. 23.) Hence there arises in the mind of the Christian patriot, on his contemplation of the good and the evil, the piety and the vice of his country, a contention between his feelings of confidence that the protection of the Almighty will yet encircle it, and of dread lest his fury should fall upon it; between hope that we may still be suffered to hold the first place amongst nations, and be accounted the happiest of people, and of fear lest we should be hurled from our abused pre-eminence, and visited with the judgments which have of late so dreadfully scourged the world*.

But powerful as are the principles of patriotism in the breast of every good subject, and therefore poignant as will be the grief of such a person in contemplating the immorality of his countrymen, and zealous as will be his exertions to

* "Mr. Hey," remarks Mr. Pearson, in his interesting narrative of that excellent man, "considered religion as the grand bulwark of a state, and often expressed it as his opinion, 'that a truly righteous nation would be invincible:' 'for,' he observed, 'although men, as individuals, are reserved to the judgment of the last day, yet, as nations can have no existence at that period, collectively, they are rewarded or punished in this world, according to their works.'"—Hey's Life, p. 140. Part II.

"I will not assert," says Ely Bates, (Christian Politics, p. 142), "with a very eminent writer (Butler), that religion naturally tends to political aggrandizement. He thinks that a perfectly virtuous nation (which can only be formed upon the principles of piety) would, in a course of ages, according to the ordinary progress of things, obtain the empire of the world. This, perhaps, may be as great an excess on the one hand, as it is on the other to affirm that such a nation would infallibly fall a prey to external violence and intrigue."

repress it so far as his ability may extend, yet there are other considerations still more powerfully operative with the Christian; such as the dishonour done to God, the personal danger of the guilty individuals, the awful threatenings denounced against them in the sacred word, and the fearful account they must give at the bar of the Judge of quick and dead. Every Christian therefore, and much more every Christian minister, will feel it his duty to do his utmost to promote the honour of God and the salvation of souls. But, in the present appeal which I venture humbly to make to my brethren in the sacred ministry, it is not so much my purpose to exhort them to generally acknowledged duties, as to call their attention to the abounding of some particular evils, and to urge them to diligent exertion for their suppression.

The evils more especially alluded to are of a public nature, and are sanctioned, in part at least, by the legislature and the magistracy: and therefore are the more to be dreaded and deplored, as being the more likely to bring down the avenging arm of the Almighty to smite our land. The legislature is the voice and the representative of the nation; and none can so properly be considered national iniquities, as those which are not only practised by the people, but are sanctioned by their rulers.

In the first place, then, I would mention *the great increase and licentiousness of our public-houses*, as calling for a reduction of their number, and a reformation in the manner of conducting them. That public houses are in themselves a good institution, is as undeniable as that they are perverted to evil purposes. But if they are a great convenience, they are also amongst the greatest pests of the country: if they are necessary means of ministering to the comforts and established habits of life of many of the community, they are also too often hot-beds of crime and profligacy. Drunkenness is a vice to which those are particularly exposed whose minds are uncultivated; and at the ale-house are afforded to such the ready means of indulging this propensity. Here then is a temptation presented to consume, perhaps at a sitting, the wages of a week, or the amount of a quarter's pension. Here is too often a harbour for every immorality,—a receptacle for vagrants, and radicals, and atheists. Here meet the drunken, the idle, the disaffected, the dissolute. Here is afforded an opportunity to the petty demagogue to harangue an audience but too well prepared to imbibe his political and deistical poison. "Here," to adopt the language of a man whose thirst after popularity, and desire to be esteemed the friend of the people, carried him no short lengths in opposing the existing authorities,—"here he claims the privilege of looking as wise as possible, of talking as loud, and condemning the ministry and abusing the king with less reserve than he would his own equal*." Here our youth are told of the meanness of being bound by domestic ties, and the baseness of submitting to the drudgery of labour. Their ardent minds listen with attention to the exploits of some of those lawless depredators whose adroitness has enabled them hitherto to escape the hand of justice: and they learn to admire, and are allured to try to imitate, the address by which they have eluded the vigilance of the police. Here they are taught to aspire at the glory and magnanimity of setting at defiance the restraints of human authority; of casting off the shackles of education and priestcraft, and of daring to avow a belief that the sacred Scriptures are a tissue of absurdity and falsehood.

In the higher walks of life, many obligations and restraints

* Curran. Vide his Life, Vol. I. p. 68.

which civilization and the habits of polished society have imposed, serve not a little to check the open indulgence of vicious propensities. Some vices are considered "ungentlemanly;" and the code of honour, unhallowed as it is, operates where that of Christianity has no sway: and the fear of being excluded from certain circles, or of being called upon "to give satisfaction," deters from the commission of many an act, which would have been performed in defiance of the fear of God. But these obligations and restraints are unknown to the poor; they have not had the benefit of education: nor have they been inured to those habits of self-dependence, or of forethought and the consideration of consequences, which operate with persons in higher stations. They have little to lose, and they have the parish allowance to resort to. Under these circumstance what principle but that of true religion can preserve them from the evils to which they are so grievously exposed in the public-house? What clergyman, who is much conversant with the poor of his flock, and has heard the confessions of the dying and the penitent, but has often been compelled to sigh at their relation of the entire erasure on their entering a public-house, and joining the conversation and practices of the company met there on the Sunday evening, (and when are ale-houses more thronged?) of any serious impressions which the religious institutions of the day might have excited in their minds? How much then of that want of exertion in procuring an independent support which we deplore amongst the poor; how much of their enervated tone of moral feeling: how much of their domestic wretchedness; how much of our overwhelming poor-rates,—of that spirit of disaffection which has lately so much alarmed us all, and of that spirit of atheism which should have alarmed and grieved us still more,—are attributable to the abundance and the licentiousness of our public-houses and gin-shops! Whether then the subject be considered in reference to the comforts of the poor in this world, or to their prospects for the next; whether in regard to the well-being of the state, or the glory and honour of God; the evils to which I have alluded are of the greatest magnitude: and it is clearly the duty of the clergy to make the public acquainted with these evils, to bring them as far as possible to feel their enormity, and in every way to promote their eradication.

The next national wickedness which I would mention as demanding the exertion of the clergy for its suppression, is the PROFANATION OF THE SABBATH-DAY, particularly in the instances of *Sunday travelling* and *Sunday newspapers*, as allowed by the legislature, and of the *petty trafficking* carried forward at shops of various kinds, and too often directly authorised, and more frequently connived at, by the magistracy. Every man who reads his Bible, and believes the truth of it, must be sensible in what an especial manner the Almighty vindicated the honour of the Sabbath in former ages, by inflicting national punishment for its violation, and by promising blessings and fulfilling his promise for the preservation of its sanctity. The command to keep holy the Sabbath-day is repeated under many varied expressions. It was to be kept holy to the Lord. On that day, even the ox and the ass were to rest. The profaner of it was to be put to death; and this sentence was executed in the instance of the man who gathered sticks on the Sabbath-day, as recorded Numb. xv. 32—36. Who but must admire the glowing zeal of Nehemiah against the profanation of the Sabbath, as it broke forth in expostulation with the nobles: "In those days," says he,

(Nehemiah xiii. 15, &c.) "saw I in Judah some treading the wine-presses on the Sabbath, and bringing in sheaves and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath-days; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus? and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath." Nor did his zeal expend itself in the ebulition of a few forcible expressions; but his words were followed up by an energy of conduct which was crowned with the happiest success: "So that (ver. 21.) from that time forth came they no more on the Sabbath." How strongly are the sentiments above expressed confirmed by the language of the prophet Jeremiah, or rather of the Almighty, by his prophet. (chap. xvii. 24, &c.) "And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of the city on the Sabbath-day, but hallow the Sabbath-day, and do no work therein; then shall thou enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever," &c.—"But (ver. 27) if ye will not hearken unto me to hallow the Sabbath-day, and not bear a burden, even entering in at the gates of Jerusalem on the Sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Indeed, the whole passage, from ver. 19 to the end of the chapter, is worthy of the diligent consideration of the Christian patriot. God speaks to the same effect by his prophet Ezekiel (xx. 12—24); where he declares (ver. 13), "My Sabbaths they greatly polluted: then I said I will pour out my fury upon them in the wilderness, to consume them." And again (ver. 21); "They polluted my Sabbaths: then I said I would pour out my fury upon them to accomplish my anger against them in the wilderness."

Now, who that compares these requirements of God's word with the actual state of things on the Sabbath-day in England, can fail to lament their discordance; and this after making every just allowance for the ceremonial strictness of an Israelitish Sabbath, as compared with the evangelical freedom of the New Testament dispensation? Who that reflects on the prodigious number of newspapers which teem from the press on the Sabbath-day; the publicity with which Sunday buying and selling is carried on, in many cases, with open windows: and the un-Sabbath-like noise and bustle of our Sunday mails and stages; if he has at heart the glory of God, and the welfare of mankind, can suppress his feelings of holy indignation at the dishonour done to his Maker, and of grief at the folly of those who thus endanger their own souls? The legislative provisions against the profanation of the Sabbath-day are express; and the few exceptions that are made, ought to give the greater weight to these restraining statutes. But the law has become, in this instance, almost a dead letter; and the violation of the sanctity of the Sabbath-day has, in many places, proceeded to such a length as to alarm and grieve the Christian beholder, and to manifest, on the part of those who thus profane it, the utmost contempt of God; to such

an enormous length in the instance of buying and selling, as to give the morning of the Sabbath, in many places, the appearance of a market-day, and to justify the belief that more business is transacted at some shops on that day than in the whole of the preceding week*. The custom of deferring the payment of wages till Saturday night, has no doubt contributed to the evil; and the determination of the magistrates of some districts not to inflict the penalty upon those who keep open their shops only till ten o'clock, or some other definite hour, is deeply to be deplored. It is, in fact, a direct allowance to buy and sell till that time; and is such an open and express defiance of the law and authority of the Almighty as cannot be too strenuously protested against by all who have the fear of God before their eyes. It is a practice against which, wherever it prevails, the clergy are bound to use their most strenuous exertions.

Let it be considered how this practice of buying and selling on Sundays tends to thin our places of public worship. Those who are attending to their shops on Sunday morning, and many of those who go to them, are deprived of time to prepare for church; or, if time permit, they are not likely to enjoy that preparation of the heart for holy employments, which is necessary for comfort and edification. For, let it be reflected, how greatly such occupations in the morning must tend to disqualify for the sacred duties of the day; to promote a worldly spirit; to stupify the conscience; to deaden every devout feeling, and quench every spark of that holy fervour which raises the soul to heaven, and gives to our devotion its own proper enjoyment. And surely any portion of property acquired by an act of such direct violation of God's law, must be expected to be accompanied by a curse, rather than a blessing.

Nor are our *Sunday mail-coaches and stages* to be less deplored than the profanation of the Sabbath by buying and selling. Let our thoughts accompany the progress of one of these vehicles for a few miles. Let us reflect upon the deadening effect as to religion, that must be produced in the minds of the coachman and guard, by their detention from a place of public worship, and the habitual exercise of their worldly calling on the day which God has required to be set apart for religious duties. Let us count the number of travellers who profane that holy day; for a justifiable necessity will, I fear, apply to but very few, whilst the stages are usually more heavily loaded on the Sunday than on any other day of the week. Let us listen to the conversation of the passengers. Is it

* The writer is not speaking here at random. He alludes to instances within his own knowledge, and entertains no doubt but his statement is borne out by the fact. Indeed, to such an extent had this evil proceeded in a parish where he was exercising his ministry, that he was induced to call a meeting of the principal inhabitants and shopkeepers on the subject: and having stated to them his sense of the evil of the practice; and reminded them, particularly the shopkeepers, of the comfort they deprived themselves of, by making every day a day of labour; a resolution was amicably entered into, and signed by all the parties concerned, that wages should be paid previously to the Saturday,—that all applicants to the shops on the Sunday, for other articles than drugs, &c. should be dismissed unsupplied,—and that if any shopkeepers should still persist in selling, they should be legally proceeded against. The event was successful beyond expectation. The appearance of the Sunday morning was quite changed, and the expression of satisfaction was general, especially from the poor, whose resort to shops on Sunday morning had been, in many instances, the result of necessity arising from the want of money on the Saturday; and from the shopkeepers, who were glad of a day of rest, when they were no longer impelled to traffic on the Sunday, by the fear of being supplanted by a neighbouring tradesman.

such as becomes a day set apart by Divine authority for holy purposes? In general, we may suppose that amongst Sunday travellers will be found those who entertain no concern, perhaps the greatest contempt, for religion. And it is but natural to expect, that such persons should glory in shewing, by their worldly or impious conversation, their superiority over the shackles of education, and the restrictions of God's word. Or if there are present persons who pay some regard to religion, it is but natural that they should try to stifle the secret upbraidings of their consciences by such conversation as may drive away the recollection of its being the Sabbath. Surely at such a season satan is peculiarly busy. It is a harvest time to the great enemy of souls. Again, let us accompany the stage through the villages in its route. We must count the number of turnpikemen detained, by these and other travellers, at their post; calculate the effect of the breach "of solemn and of sober thought," by the exeitment of a rattling stage, bugle blowing, whip cracking, horses panting, and wheels almost smoking, as it passes through a quiet village: we must take into the account the frequent calls at the public-houses; and must listen to the idle conversation, unseemly jests, and profane exclamations which are uttered, till we arrive with the loaded vehicle at the next inn. And what a scene is presented to us now! The innkeeper himself, with his waiters, and cooks, and chambermaids, book-keepers, horse-keepers, stable-boys, porters, fresh coachmen, and guards, all brought into secular employ! and that too of so active, and exciting so noisy and bustling a kind, as in the most effectual manner to quench a devotional spirit, too often to move to oaths and curses, and generally to gather a crowd of misemployed gazers around the scene!

On one more evil connected with this practice, the writer cannot speak but with the feelings of a man who has been grieved almost to tears whilst officiating in two churches where Divine service is interrupted, Sabbath after Sabbath, by the rattling of the wheels, and the sounding of the horns of stage following stage, in quick succession, past these houses of prayer, during the hours of Divine service*.

I would next beg the attention of my brethren to the profanation of the Sabbath, by the publication and circulation of SUNDAY NEWSPAPERS. And I find the subject so ably and so fully treated by a writer in the Christian Observer for May 1816, that I shall content myself with transcribing a few of his sentiments. "The number of persons, of all ages," observes this writer, "who are necessarily led to profane the Sabbath, from being engaged in the trade of Sunday newspapers, is extremely large. Amongst these may be reckoned writers, compositors, pressmen, publishers, newsmen, children of both

* How far the suggestion of the late Bishop Watson, to restrict the travelling of stage-coaches, &c. during the Sabbath, by the imposition of a heavy toll, might be effectual, I know not; but it may at least seem worthy of regard and consideration.

In a letter to Mr. Wilberforce, April 1800, he expresses his opinion on two points respecting the improvement of the morals of the people. One of these is the building of new churches. "The other," he observes, "is an evil which has increased very much, if not entirely sprung up in many places within the last thirty years—*the travelling of waggons and stage-coaches on Sundays.* There are," adds the Bishop, "laws, I believe, to prevent this being done during the hours of Divine service; but the difficulty of putting them in execution renders them, in a manner, useless. The evil might be remedied by an act of parliament of ten lines, enacting the payment of a great additional toll at each turnpike-gate, which should be passed by such carriages between the hours of six and six on every Sabbath day."

sexes, hawkers in the streets, and at all the toll-gates and watering places in the vicinity of London. Under this head may be noticed, the further profanation of the Sabbath, which is consequent upon the system, from *the number of shops kept open on the Sabbath* for the purpose of the sale of papers. Some of these are kept by pastry cooks, who thus abuse the indulgence afforded them of serving on the Sabbath-day: the others are those of hair-dressers, the ordinary news-shops, green-grocers, and other small traders. As an attraction to passengers, large printed placards, supplied from the offices, are exhibited at the different shops which vend the papers, noticing those articles of intelligence which are most likely to attract attention, and which thus invite the purchase of many, who would otherwise never desire or think of a Sunday newspaper. The appearance which the principal streets in London exhibit through the Sunday, (not to mention the various shops in all the outskirts of the metropolis,) affords the best proof of the violation of the day in this last particular. To this it may be added, that every lad who can blow a horn has only to furnish himself with a quantity of these papers, and, by carrying them through the streets, has it in his power to add considerably to the profanation of the day: nor is it easy to punish these offenders. *The employment of carriages and stage coaches* (now grown to a very large extent) should also be noticed, by which means the papers are conveyed in bundles to the first post town upon all the great roads in the environs of London, where the post-masters, for a consideration from the newspaper-dealers, sort them out for the different country bags, and have them in readiness to forward by the time the Sunday evening mails pass through, so as to arrive throughout the country on Monday morning, when there is no regular post: by which facility of circulation, the metropolis is become in fact a feeder of the country at large, as well as of itself: and as the general demand for information has increased, in proportion as education has been diffused, London is thus subject to a far greater breach of the Sabbath than its own demand for news, however great, would require; a fact of no small importance in any endeavour to estimate the portion of evil arising from Sunday newspapers, and an additional argument against stage coaches travelling on Sundays."

"A further evil of Sunday newspapers may appear from considering the multitudes who find in them (appearing as they do in the first period of the day) *a temptation to absent themselves from public worship*, and also the inducement afforded to numbers to frequent and continue in coffee-houses, taverns, and public-houses, at all periods of the Sabbath-day, from the circumstance of some one or more of the Sunday papers being taken in by all of them, not to advert to the necessary tendency of such reading, wherever it is introduced, to secularize the mind, and indispose it more or less for both the public and private duties of the day."

"To these considerations which call thus loudly for the suppression of Sunday newspapers, must be added that of the political evil circulated through their medium. By far the greater part of these prints are openly opposed to whatever may be the existing order of things, and are vehicles of the most libellous and offensive matter; whilst all of them must, from their very nature and constitution, rank on the popular side, and find occasion for censure and criticism in every act of Government,—thus fostering in the minds of their readers a contempt for constituted authorities, and a morbid habit of referring every instance of public distress to the incapacity or corruption of our governors. The systematic tone

which is held by those who thus 'despise dominion, and speak evil of dignities,' is indeed no other than might have been expected from persons who begin by publicly casting contempt upon the first and most important institution of the Almighty, the observance of the Sabbath; for a close connexion has ever been found to subsist between irreligion and disloyalty. That disaffection is at this time propagated by the Sunday newspapers with a hardihood and an industry which have never been equalled, needs no other evidence than is supplied by a reference to almost the whole of them: and if no other considerations are held to be of sufficient force to justify the interposition of the legislature, it is conceived that a sense of the dangers to which the State must be exposed, from the natural tendency of factious and inflammatory doctrines to weaken the allegiance, and to alienate the affections, of its people, may have the effect of awakening attention to this subject."

To the valuable remarks in this extract, I will only add my deepest regrets that since the period at which they were written, the portion of them which almost confined the writer's strictures to the democratical part of the press, has ceased to be entirely correct. How it could have entered the mind of any person professing to "honour the king," that he should best do so by beginning with shewing that he did not "fear God," it is not for me to decide. Certain however it is, and most deeply is it to be deplored, that the breach of the Sabbath, by means of Sunday newspapers, is no longer confined to the radical part of the press, but has been imitated by some, who, if only for the sake of loyalty and good order, ought to have opposed, and not to have augmented, the evil. A Christian government should, above all things, dread and deprecate such profane doers of evil that good may come.

(To be continued.)

To the Editor of the Christian Observer.

AFTER all that has been written on the subject of the Peterborough Questions, I cannot help thinking that *a plain, perspicuous, and temperate statement of the case, to the exclusion of all extraneous and unnecessary matter,* is still a desideratum in this important controversy. It would be presumption in me to say that I shall be able to supply this defect; to the satisfaction of your readers; but, with your permission, I will attempt the task, even at the risk of proving unsuccessful.

With respect to the *legality* of the bishop's requiring precise and satisfactory answers to his Eighty-seven Questions, in addition to subscription to the Thirty-nine Articles, I think this branch of the controversy may be easily settled. If by *legality*, strictly so called, it is meaned, that, under actual circumstances, and as the law now stands, the bishop of Peterborough may adhere to his new plan *with perfect impunity to himself*, then I conceive there can be no doubt whether he has *a legal right* to insist on the conditions required. He clearly possesses such a right at present. Whether our bishops have too much power placed in their hands, is another question, which is no necessary part of my present inquiry. But, surely if they have the power of rejecting candidates for Orders, without being obliged to assign any reason for their conduct in so doing, it can hardly be denied, that they have also the right of rejection, either when a candidate refuses to answer any questions which they may think proper to ask, or when he does not answer to their satisfaction.

So much for the question of strict *legality*. That of *propriety* or *expediency* is quite a different affair; and upon this it will be necessary to enlarge a little more fully.

It appears to me that there are two grand objections to the bishop's

proceedings, which, if clearly made out, will go far towards determining the question of expediency, independently of other considerations. The first is founded on *the danger of the precedent*; the second, *on the view which some of our most eminent Divines have taken of our Church Articles.*

Let us briefly consider *the danger of the precedent.*—The bishop of Peterborough proposes for the examination of his clergy, Eighty-seven Questions,—(I have not yet seen his lordship's "Shorter Catechism")—questions involving his own interpretation of the Articles of the Church of England,—and makes a satisfactory reply to these questions an indispensable condition of the candidate's success. Now, if this conduct be justifiable on the ground of expediency, what is to hinder any other bishop, in any other diocese, from bringing forward a series of questions that shall involve a different interpretation of the Articles? The bishop of Peterborough is a most decided anti-Calvinist. But there *have been* Calvinistic Bishops of the Church of England; and there may be such bishops still. What, I ask, is to prevent them from proposing questions, in conformity to their peculiar opinions? Thus the tests of orthodoxy may vary, *ad libitum.* And as formerly, in the matter of singing, "some followed Salisbury use, some Hereford use, some the use of Bangor, some of York, some of Lincoln;" so, in the far more important matter of religious belief, there may be different *uses of orthodoxy*, in different dioceses; and every candidate for holy orders may be required to adopt *the use* of the diocese where he is to be admitted.

There is something in this objection so very obvious, that it could not have escaped the observation of a person of such acuteness as the bishop of Peterborough. When framing his Eighty-seven Questions, his lordship surely must have foreseen that his conduct might be imitated by some future bishop, who might enforce eighty-seven other questions of an opposite tendency. And is his lordship prepared to think lightly of the evil consequences of such a result?

Let us next consider *the view which some of our most eminent divines have taken of the Church Articles.*—I shall content myself with mentioning two distinguished names; those of Bishop Burnet and Bishop Horseley, both anti-Calvinists in their own religious opinions, and both divines of great learning and abilities. The opinion of the latter prelate is well known; that even a Calvinist of the higher order may be a consistent member of the Church of England*.

With respect to Bishop Burnet, it will be sufficient to notice his remark upon the Seventeenth Article; that, though an Arminian may honestly subscribe that Article, yet a Calvinist needs feel less scruple in so doing,—as the language in which it is couched seems rather to favour his view of the Divine decrees, than the contrary. Nor do these opinions, supposing them to be well-founded, form any just ground of objection, either to *the doctrinal sufficiency of our Church Articles*, or to *the Christian integrity of the framers of them.* Upon all *points of vital and fundamental importance*, they speak a language which cannot well be misunderstood or evaded. But, upon *subjects of a less essential and more difficult and doubtful nature*, our Reformers appear to have *studiously* worded some Articles, and particularly the Seventeenth, so as to enable persons to subscribe who

* Bishop Horseley, in his remarks upon Dr. Priestley's second series of letters, has the following words: "Perhaps, in point of true doctrine, the language of our Articles agrees more nearly with the Calvinistic, than with any other Protestant Confession except the Lutheran."

were distinguished by considerable shades of difference in opinion*.

If such were their design, as I humbly presume it might be, the inherent defects of language, so much complained of by philosophers, would tend to promote and favour it. Persons holding different tenets, of minor importance, might subscribe, and yet subscribe honestly, and *ex animo;* because some of the sentences would admit of a variety of meaning, without any departure from the strictness of literal interpretation. Every one sees this to be the case, with respect to the Article of *our Lord's descent into hell.* There appears to me, also, an almost necessary ambiguity in the Eighteenth Article, relating to the salvation of the heathen. Two persons,—one of whom believes that no heathen can be saved, without the knowledge of the Gospel, and the other that some heathen may possibly be saved, through the merits of the Redeemer, who yet never heard of his name,—may both honestly and conscientiously subscribe that Article, because both may subscribe it without departing from a construction of which the letter of the Article will fairly admit.

In points of minor importance, therefore, (for I confine myself to these,) the expression of our Articles is not always so determinate as to exclude individuals holding a difference of opinion. I object, therefore, to the bishop of Peterborough's Questions, not because they are of an anti-Calvinistic tendency, but because they presume to settle matters which our Reformers thought proper to leave in some degree of doubt and uncertainty; because they peremptorily shut the doors of the sanctuary against a number of candidates whom those Reformers would certainly have admitted; because they erect a barrier where no barrier was designed to be raised; and lastly, because they set at nought the deliberate opinions of some of the most learned, candid, and able divines of the Church of England,—divines whose authority (as far as mere authority ought to go) the bishop of Peterborough must himself respect, in common with every good judge of what is sound in reasoning, and valuable in sentiment.

The bishop's defence of his Eighty-seven Questions rests chiefly upon the two following grounds: first, *the possibility of mistaking or evading the sense of the Thirty-nine Articles;* and, secondly, *his right of examining candidates for orders with respect to doctrine, as well as with respect to morals and literary attainments.*

It is certain that the sense of the Thirty-nine Articles *may* be mistaken or evaded; that is to say, it may, perhaps, in some cases, be undesignedly mistaken, through obliquity of intellect, or through the force of prejudice; or it may be intentionally evaded, through a want of honesty and integrity in the subscriber. Both these things are possible. But will the Eighty-seven Questions afford any absolute security against the occurrence of these evils? Is it not *possible* that the bishop of Peterborough himself, since he will not, I am sure, profess to infallibility, may have misconceived the sense of some Articles of our Church? Or, supposing him to have been so happy as to be free from all mistakes, will he affirm that his own Questions are quite incapable of being evaded? I give him full credit for having woven a net of ingenious intricacy and minuteness; a net, whose

* The writer wishes to express himself, here, with doubt and hesitation, and only states his opinion as not an improbable conjecture. Whether, however, the framers of our Articles worded some of them loosely *by design* or not, it may be still true, that some of their sentences are, *in point of fact,* loosely worded, and consequently they admit of some difference of opinion among persons who subscribe them honestly, according to what they conceive to be their literal interpretation.

meshes are so small that certainly no fish of common size can escape between them; but I should still hesitate to say that all escape was utterly impracticable. The bishop has evidently *no* security, if a candidate be dishonest, and subscribe to his Questions, as many have subscribed to the Thirty-nine Articles, in the light of mere *Articles of peace and union*. And, even supposing the candidate to be honest, but at the same time to differ somewhat in sentiment from the bishop, perhaps, after all, the letter of his Questions may not be so carefully framed in every particular, as never to admit of a twofold interpretation. If this be the case, what becomes of his pretended security against error and evasion? The Church Articles, he says, may be evaded; but so possibly may *his own*.

Perhaps there has never been any document, even of a legal kind, so worded as to be absolutely secure from the possibility of evasion. And if the best lawyers be unable to accomplish this desirable purpose, with the help of all their endless train of *synonymes, salvoes, provisoes*, and *repetitions*, will the bishop of Peterborough pretend that *he* has succeeded in framing a list of queries, the purport of which no dulness can mistake, and no ingenuity can overleap.

The other plea which the bishop employs to justify his conduct, is *his right of examining candidates for Orders, with respect to doctrine, as well as with respect to morals and literary attainments.*

I do not mean to deny this right, under certain limitations. A bishop is undoubtedly at liberty to put questions to his candidates, relative to doctrine, either by word of mouth or in writing. These questions may be of two kinds: Either they may relate to subjects which, by the general consent of our church, are considered *fundamentals of Christian doctrine*; or they may refer to *matters of greater difficulty and less vital importance*. If, in examining a candidate with respect to doctrine, a bishop find that the person before him, though willing to subscribe the Thirty-nine Articles, betrays erroneous opinions concerning some doctrine which those Articles clearly and positively inculcate as a fundamental point of the Christian religion, (such, for example, as the doctrine of original sin, or that of the Divinity of our Saviour,) a sense of duty will unquestionably oblige him, under such circumstances, to pause with his scholar; to remind him of the solemn engagements upon which he is about to enter; and to point out to him both the error of his opinions, and the inconsistency of his intended subscription to our Church Articles. Should he persist in his heterodoxy, perhaps the bishop may have a right to refuse him ordination, notwithstanding his professed readiness to subscribe. The case which I have here stated is a very possible one. But I conceive that the bishop may not have the same right of rejection, if he only detect in his candidate a difference of opinion with himself, respecting questions of minor importance, and matters which have produced a disagreement among several of the ablest and most learned divines of our church. Of this kind I consider (though not myself a Calvinist) certain opinions connected with the very difficult subject of the Divine decrees. To come fairly to the point, an Arminian or anti-Calvinistic bishop of the Church of England has no right, in my humble opinion, to reject an applicant for holy orders, because that applicant cannot subscribe the Seventeenth Article precisely in the sense in which the bishop himself holds it. The candidate in question may maintain, with some shew of reason, that his opinions are capable of being supported by a literal construction of the Article. He may maintain, what is perfectly undeniable, that several

ornaments of the church, generally considered orthodox divines, have explained this Article rather according to his interpretation than according to that in which the bishop proposes to explain it. He may contend that those lights of our Protestant Establishment, and of Christendom at large, Hooker, Hall, Usher, Leighton, Beveridge, were most assuredly not decided anti-Calvinists, though they might not, and certainly did not, call Calvin their master, nor imbibe all the hard notions of that celebrated Reformer on the subject of the Divine decrees. This defence of his subscription, the supposed candidate may assuredly set up; and it is a defence which ought to secure him from being rejected by an English bishop, if no better accusation of false doctrine can be alledged against him. The bishop may, if he please, argue with him upon such points, and endeavour, by all fair means, to bring him over to his own opinions; but he is not generally justified in rejecting such a candidate.

These remarks, imperfect as they are, may be of some use, if they tend to throw any light upon the following somewhat difficult question; *How far a bishop of our church may properly extend his doctrinal examination of a candidate for holy orders beyond the required subscription of the Thirty-nine Articles.*

I have now touched upon all those points which I consider absolutely necessary to a plain statement of the controversy respecting the Peterborough Questions, and have endeavoured to bring that controversy within the narrowest compass that is possible. An examination of the doctrines inculcated by the Questions themselves, is no part of my design, and would evidently lead to a discussion extending far beyond the limits of a single paper. If, as the Christian Observer and other respectable authorities have attempted to prove, the bishop of Peterborough's queries do really involve in them very questionable doctrine, respecting some of the fundamentals of our common faith, it is a circumstance which forms an argument, *à fortiori*, against the propriety of his enforcing these novel requisitions. But this is a view of the subject with which, at present, I shall not meddle. The great advantage attending my very abridged view of the subject is this; That the above objections, if just and well founded, seem decisive of the controversy, *independently of other considerations.* Those who perfectly agree with the bishop of Peterborough in doctrine, may still disapprove of his proceeding, and ought to express their disapprobation of it on the grounds above mentioned.

The author of these remarks is far too humble an individual to render his name of any consequence either to the bishop of Peterborough, or to persons of inferior pretensions to his lordship. But he is one who, however humble, presumes to be a thinker for himself, and who feels persuaded that truth and reason will lose none of their weight with a candid and enlightened mind, for want of being backed by influence or supported by authority. He has no desire to speak of the bishop of Peterborough in any other terms than those of respect. The station, learning, and abilities of that prelate entitle him to consideration. Christian candour would be slow to impute his conduct, in this affair, to any motives but a concern for what he esteems to be the true interests of the church. But he may possibly be mistaken with respect to her true interests. His plan may have been more hasty than wise; and, if so, he can lose no honour, but will acquire credit, by renouncing it. Why will he disturb the peace of our church, by persisting in a measure of such questionable propriety, to say the best of it;—a measure, too, in which he can get

no one of his episcopal brethren to second him, and which possibly, sooner or later, he may find himself compelled to abandon?

I am, sir, &c.

CLERICUS.

FAMILY SERMONS.—No. CLXIII.

1 Cor. iii. 11.—*Other foundation can no man lay than that is laid, which is Jesus Christ.*

THE Apostle Paul had been the honoured instrument in the hand of God of planting a Christian church in Corinth; but after his departure, false teachers had entered in, and unsound principles been introduced among his converts. In the chapter before us, he is warning them against these innovations; assuring them, that however plausible any scheme of faith or morals might appear, if not grounded on Jesus Christ, the foundation-stone of the church, it was utterly vain. There could be no other true support either for a church or individual than that which God himself had laid, and on which the Apostle, as his servant, had been careful to found the infant Christian society at Corinth. He came to them "determining to know nothing else among them save Jesus Christ and him crucified;" and "his speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that their faith should not stand in the wisdom of man, but in the power of God."

In discoursing from the words of the text, I shall endeavour,

First, To point out some of the false foundations which men attempt to lay in the concerns of religion.

Secondly, The only true foundation. And,

Thirdly, The superstructure which we ought to erect upon it.

First. In mentioning some of the false foundations which men attempt to lay in matters of religion, it is necessary to begin with that fundamental error, that mere natural reason is able of itself to attain to all necessary knowledge of spiritual things. How unfounded is such an idea, will be evident when we remember that even the wisest of the heathen, relying on this boasted source of information, "became vain in their imaginations, and their foolish hearts were darkened: professing themselves to be wise, they became fools." Nor, to the present moment, though we are blessed with a full revelation of the Divine will, can any person come to a saving knowledge of true religion in a proud reliance upon his own wisdom in unfolding and applying the sacred record. The Colossians, thus leaning to their own understanding, were turned aside from the simplicity of the faith; and, as St. Paul expresses it, were "spoiled by philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The church of Corinth, and other churches, were prone to a similar self-confidence; and accordingly the Apostle frequently enforces the doctrine, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." They require the eyes of the understanding to be enlightened by the Holy Spirit, and a docility of heart and a willingness to live according to the will of God. The necessity of such a humble submission to the declarations of God's word is frequently enforced in Scripture. "If any man among you," says the Apostle, a few verses after the text, "seemeth to be wise in this world, let him become a fool, that he may be wise: for the wisdom of this world is foolishness with God."

We cannot then lay a safe foundation for our future hopes in any dictates of our own unassisted reason, but must come simply to the

Scriptures for instruction, in humble reliance upon the grace of the Holy Spirit to open our understandings, and to incline our hearts to know, believe, and practise what God has there enjoined upon us. We must also beware, that, even with the Scriptures in our hands, we do not; as, alas! too many do, still continue to lay a false foundation.

Some, for instance, build upon the ground of their outward privileges. They are Christians, in a general sense, by a national profession of faith, by partaking of the sacrament of baptism, and by an assumption of the Christian name. They perhaps also place much dependence upon being among the professed members of a pure and apostolic church. But with all these privileges, they may still be persons of corrupt principles and wicked practices; and may be following much the same evil courses as the unbaptized heathen themselves. And if such be the case, what will their religious privileges profit them? The Christian name is no better than any other name, if unattended by Christian principles and a Christian character. Baptism avails nothing as a sign, if the thing signified be wanting. We are "buried with Christ by baptism into death," not as a mere form, but in order that "like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." It is an invaluable privilege to have the many means of grace which we enjoy; but if we profit not from them, if we do not receive the Gospel in our hearts, and set it forth in our lives, what will be our gain in the end? Will it not be said to us, as to the city of Capernaum, which had enjoyed the special privilege of our Lord's ministry, "And thou, which art exalted unto heaven shalt be brought down unto hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day?"

Others build upon the foundation of their supposed good works; not perhaps wholly to the exclusion of the Saviour's sacrifice, but in conjunction with his merits, which they hope will make up for their defects. It is painful to observe with what slight materials, and on what an unsound foundation, persons often build their hopes for eternity. There are those who, if they pay their debts, keep clear of human laws, and maintain a fair reputation before men, trust that their mountain standeth strong, and confidently speak peace to their souls. Others go a little farther, by adding to these moral virtues a decent observance of religious forms and ceremonies, with perhaps occasional acts of self-denial and charity. But whatever may be the particular shades of distinction, all such pleas rest upon the foundation of human merit, and are therefore unsound and unscriptural. They cannot stand the strict search of Him who knows the most hidden sins of the heart; who will bring into judgment every secret thing, and demand an account for every idle word. To seek justification from a law which requires perfect and unerring obedience, and which daily and hourly condemns us, is assuredly to build on an insecure foundation. Plausible as the scheme of justification by works may appear to the natural mind of man, it is seen in all its folly and presumption, the moment it is examined by the light of Divine truth: for how shall man be just with his Maker? or where can a fallen, guilty, and helpless creature find refuge in any obedience of his own, which can bear the scrutiny of the all-seeing eye of an infinitely just and holy God?

Secondly. There is then but one solid foundation for our hopes; namely, "the obedience unto death" of the incarnate Son of

God. "Other foundation can no man lay, than that is laid, which is Jesus Christ." This is the stone which in every age has been set at nought by the careless and the hardened sinner, and by the presumptuous pharisee, but which is the head-stone of the corner of the spiritual edifice. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved." There is no other foundation for *pardon*, for we had all sinned; and the wages of sin is eternal death. We had "destroyed" ourselves; we had no power of ourselves to help ourselves; but "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." There is no other foundation for *justification*. We could not appear before the throne of God on the footing of personal merit. We had no righteousness of our own; but "the righteousness of God is by the faith of Jesus Christ unto all, and upon all, them that believe." He "is made unto us righteousness," so that all who believe in him are justified freely from all things; "he is the end of the law for righteousness to every one that believeth." In short, he is the source of wisdom, and strength, and perseverance, and spiritual life here, and eternal life hereafter; all these benefits flow from the atonement and grace of Christ, and the promises of God made to us through him. If we take from the Scriptures the doctrine of our Lord's divinity and incarnation, his all-perfect sacrifice, example, and intercession, we blot the sun from the Christian firmament, and leave nothing to guide us, amidst the storms and darkness of our mortal nature, to the haven of eternal rest.

Thirdly. But it is necessary to inquire, in the last place, what we are to build upon this foundation. It is not enough to dig deeply, and to lay a solid basis; we must go on to raise a suitable superstructure. The Apostle, in the verse preceding the text, after saying that the foundation of the Corinthian church had been rightly laid, adds, "But let every man take heed how he buildeth thereon." During the Apostle's absence, false teachers had erected a fair and showy edifice, but it was composed of unsound materials: the converts whom they had admitted into the church were erroneous in doctrine, or their conduct was inconsistent with their profession. And as of churches, so also of individuals; notwithstanding great zeal for some of the doctrines of the Gospel, and, it may be, with a right knowledge of the basis of scriptural principles, there may be no marks of progress in holiness of heart and devotion of life. It is therefore necessary to ask ourselves what are our fruits, as well as our professions. If any man build upon the right foundation, "gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss." We must therefore be careful to look to the spiritual edifice, as well as begin on a right foundation. Having believed, we must be zealous to maintain good works. We must add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. To suppose that we can arrive at heaven in any other way than by sanctification of the Spirit, as well as belief in the truth, is to overthrow the true foundation, as much as if we built upon the ground of human merit. Our Lord died to purify to himself a chosen

people, zealous of good works. We are commanded in his name to be holy, for God is holy. "Know ye not," says the Apostle, pursuing the metaphor in the text, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." It is a dangerous delusion to suppose, either that a correct creed will save us, or that any impressions on the mind or imagination will be allowed to stand as substitutes for the duties of a holy and obedient life. We are required to present our bodies as a reasonable and lively sacrifice to God; to love, serve, and obey him with all our heart, and soul, and mind, and strength. We do not build on the right foundation, unless reposing by faith upon our Saviour alone for pardon and justification, we earnestly endeavour to tread in his footsteps; to live holy, justly, and unblameably; and to adorn his doctrine in all things. Every day ought we to be making progress in religion; forgetting those things which are behind, we should press forwards towards those which are before, for the prize of the mark of our high calling of God in Christ Jesus. We should be careful to secure valuable and durable materials for the spiritual edifice, gold, silver, and precious stones, all the graces and virtues of the Christian character; avoiding not only whatever is fundamentally unsound in doctrine, or grossly vicious in life, but every thing that would in the least degree blemish the spiritual edifice—the wood, hay, stubble which must be consumed, and bring loss to the unwise builder, even though his work should not wholly perish, being grounded in the main on the right foundation, and composed of many of the properties which belong to the genuine Christian.

In conclusion, let us adore the grace and mercy of God in thus laying in Zion a foundation stone, elect, precious, on which we may safely build our eternal hopes. What no scheme of human devising could have effected, God has accomplished, by laying help upon One that was mighty; by making Him who knew no sin to be a sin-offering for us, that we might be made the righteousness of God in him. He has also promised us his Holy Spirit both to lead us to this Saviour for pardon and justification, and to enable us henceforth to walk in the ways of his commandments. Thus every necessary provision is made on the part of God for our salvation: the foundation is firmly laid in the gift of his Son, as our Redeemer and Intercessor, and of the Holy Spirit as our Sanctifier, working in us both to will and to do of his good pleasure. If we perish, we perish wilfully. Nothing is required of us but that we should come to the Son of God for life, and, believing in his name and depending on his Holy Spirit, devote ourselves diligently to his service. And this is no harsh requirement: it is truly a way of pleasantness, and a path of peace. It is living up to the real dignity and design of our nature: it is commencing on earth the blessedness of heaven itself.

To the Editor of the Christian Observer.

IN order to the word of God having its full effect "for reproof, correction, and instruction in righteousness," it is necessary to perceive its precise meaning and force; but, notwithstanding the labours of so many men of learning and discernment, it is evident that many passages, even in the New Testament, remain yet enveloped in considerable obscurity. This appears to me to be in some measure the case with the passage in the 16th chapter of St. John's Gospel, verses 8—11. "And when He [the Holy Spirit, the Comforter,] is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not in

me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—No explication which I have had an opportunity to notice of this passage, has rendered the argumentation of our Lord sufficiently clear to my mind. I offer the following thoughts on the subject, without any great degree of confidence as to their appearing sufficiently elucidatory: but I trust they may at least have the effect of exciting useful discussion.

I would just premise, that the Saviour's argumentation appears to me to proceed upon the expediency and necessity of his leaving the world at large, as well as his immediate disciples, in their present state. The following paraphrase and observations will suffice to shew the reader that view of the passage which I wish to present.

"Of sin, because they believe not on me."—The world have not believed on me: it is expedient, therefore, for them as well as for you, that I go away; the divine constitution of grace requires it. After my exaltation to the mediatorial throne of glory, I will send down in my place the heavenly Paraclete, my Advocate, the Holy Spirit of truth, the divine internal influential Teacher, who will shew them that their not having believed on me was their great crowning sin, which could proceed only from the deep corruption of their nature, and which above all things proves, that "the carnal mind is enmity against God," since the manifestation of the Divine law, on the one hand, and of the Divine mercy and grace on the other, only excited in them the more deadly hatred. By his teaching, they shall be brought to look on me whom they have pierced, and shall mourn. (Acts ii. 22—24, and 32—41.)

"Of righteousness, because I go to my Father, and ye see me no more."—Of righteousness also shall he be the effectual Teacher. I go to the Father, and men see me no more (2 Cor. v. 16); but he will convince them that I suffered for their sins, and rose again for their justification: and in consequence of my ascension on high to receive gifts for men, I shall by his Divine influences be revealed as the Lord their Righteousness. In me shall all the seed of Israel be justified, and shall glory.

It strikes me as not improbable that in this verse there is a reference to the scape-goat. By his knowledge shall my Righteous Servant justify many, for he shall bear (and bear away) their iniquities.

"Of judgment, because the prince of this world is judged."—The wrath of God shall be revealed from Heaven, against all ungodliness and unrighteousness of men. Satan hath hitherto reigned the god of this world: his empire over the nations of the earth has been almost wholly undisturbed through a long succession of ages: idolatry, and all the other awful consequences of his domination, God hath hitherto, as it were, "winked at." But now his exclusive reign amongst the Gentile nations is about to terminate; now is that revolution about to commence, which will end in his being entirely cast out. (John xii. 31.) Yea, even you, my timid disciples, who now feel as though you would be desolate and helpless orphans, if left by me, shall, after my departure, under the influences of the Divine Spirit, be armed and sent forth on this mighty warfare; every where declaring the inextinguishable wrath of God on all who continue the adherents of satan; turning men from darkness to light, and from the power of satan unto God; and convincing persons of all conditions, capacities, and attainments, and however entrenched in prejudices, that your crucified Master shall one day judge the world in righteousness, and finally pronounce upon the ungodly, "Depart, ye cursed, into everlasting fire,

prepared for the devil and his angels."

I apprehend the further this passage is considered, the more clearly will it appear that this promised instruction respecting sin, righteousness, and judgment, was designed to comprehend every thing that was necessary to the formation of the full Christian character, and to the establishment of the Gospel on the earth.

J. M. W.

MISCELLANEOUS.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(*Continued from p.* 346.)

Salem, 24. Feb. 1821.

IN my last, after giving you, I think, what you would consider an encouraging picture of the present state, and still more so of the future prospects, of religion in this country, I expressed my regret that Unitarianism had acquired so much influence, and promised to say more on the subject in my next. From all I can learn, it appears that Unitarian opinions have been entertained in New England for fifty years at least, and perhaps much longer. Generally speaking, however, they were not very openly avowed, till much more recently; some of those who held them concealing their sentiments because they were unpopular,—others because they felt indifferent about them,—and others, more reflecting and philosophical, because they conceived that their extension would be most effectually promoted at that particular time by reserve and caution. The first Unitarian congregation formed in America, was established in the King's Chapel soon after the Revolution. This was the chapel in which the Governor worshipped; but becoming afterwards private property, and the majority changing their sentiments, they expunged from the church prayers all allusion to Trinitarian doctrines, and openly denounced the Trinity. The minority of course retired. In 1792 an Unitarian congregation was formed at Portland, in the district of Maine; and another at Saco, a small town twenty miles further to the south. Both these congregations soon expired; but I regretted to find, when at Portland last Sunday, that another congregation was established there, and that the legislature of the newly elected State of Maine, who were then sitting, were debating on a bill which would have a tendency, (if indeed it were not one of its immediate objects,) to favour the extension of Unitarian sentiments. The sermon of the minister of the Episcopal church which I attended, was on the duty of contending for the "faith once delivered to the saints," and had a specific reference to this bill. As Unitarian sentiments became more general, they were gradually avowed with less reserve; yet the pulpits of many ministers who were supposed to have imbibed them, gave no evidence of the fact, except that of *omissions*. This at length brought upon them the charge of insincerity from their more orthodox brethren. The imputation was repelled with warmth; and the public were left in great doubt as to the precise sentiments of many of their pastors. Dr. Morse, who had been the most prominent of those who publicly manifested their regret at the defection of their brethren from the common faith, was accused of misrepresentation; and the most candid felt it almost impossible to arrive at the real state

of things. At this time, Dr. Morse happened to meet with Mr. Belsham's Life of Lindsay, in which he found his own representations borne out by letters and documents transmitted from Boston by the Unitarians themselves. These he strung together in the form of a pamphlet, under the title of "American Unitarianism; or a brief History of the Progress and present State of the Unitarian Churches in America; compiled from Documents and Information communicated by the Rev. James Freeman, D. D. and William Wells, jun. Esq. of Boston, and from other Unitarian Gentlemen in this Country. By the Rev. T. Belsham, Essex Street, London. Extracted from, &c. &c." This pamphlet was eagerly read, and produced a great sensation. It disclosed the actual state of things, brought the question to issue, and ranged in opposite ranks those advocates of conflicting sentiments who had hitherto been confusedly intermingled. A paper controversy has since been carried on at intervals, as particular circumstances or occasional excitement prompted; and both parties, as usual, claim the victory. In the mean time, however, Unitarianism has advanced; but although it is painful to see that it prevails to a considerable extent, Dr. Morse assured me that he did not believe it was gaining ground at present. If the number of its advocates seems to have augmented during the last year or two, he was disposed to ascribe the apparent increase rather to a more open avowal of their sentiments by many who were Unitarians before, than to a more general conviction of the truth of Unitarianism.—Of the present numbers of the Unitarians, I can give you no idea. There are comparatively few, except in New England; and very few there, except in the towns on the coast. In Boston, I believe there are seven or eight congregations of Unitarians of different shades. In Baltimore, a splendid and costly Unitarian chapel was lately completed; but I was told that it is almost entirely mortgaged to the banks. In Philadelphia there is a small Unitarian chapel. In New York, a new Unitarian chapel, or what the orthodox consider as such, was opened, while I was there, by Mr. Everett, the Professor of Divinity from Cambridge (Massachussetts). I was told it was numerously attended, as Mr. Everett has some reputation, but that it was generally rather frowned upon. As, however, those whom I heard speak of it, were among its strongest opponents, I know not how far to conclude that that was the case. The chapel was opened on a week-day, and the minister was said not to dwell at all on doctrinal points—a line of conduct you would anticipate from a sagacious advocate of *his* scheme.

But Boston is the head-quarters of Unitarianism; and many of the Unitarians there are so amiable, and so intelligent,—possess so much practical kindness, and so many social virtues,—as to exert a powerful influence in favour of their opinions, and to shame many a narrow-minded, indolent professor of a purer faith;—a faith which too many of us are apt to forget it is our duty to *illustrate*, as well as to maintain, —and to exhibit not merely as a dry system of restraint and prohibition, but as a source of the most generous incentives to excellence in all that is "lovely and of good report."

There are many things in the situation of the respectable classes of society in Boston, which are calculated to promote the extension of Unitarianism. In the first place, the strong traces which still remain of those habits of order and morality which their religious forefathers left as a rich inheritance to the population of New England,—habits intrinsically valuable, and entitling the possessors to esteem, but rather apt perhaps to lull asleep any suspicion of error in the creed with which they are found connect-

ed. 2dly, A consciousness of literary superiority to the rest of the Union; an undue appreciation of *talent* in the estimate of character; and an association adroitly established between liberality and Unitarianism—all strengthened, if not produced, by proximity to the most celebrated university in the United States, where the principal professors are Unitarians, and the system, though ostensibly neutral, is Unitarian also. 3dly, A state of worldly ease and comfort, in which the necessity of religious consolations is apt to be less strongly felt, and their foundation to be investigated with less trembling solicitude than under poverty and affliction.

I am not, however, without hopes that the tendency of these circumstances will be fully counteracted by a more auspicious influence; I mean, the influence of the warmer piety, the more evident spiritual-mindedness, the more obvious *interest* in religion, which characterize many who hold the opposite sentiments, and which give to their opinions a persuasive air of sincerity and truth. In fact, so naturally does a high degree of religious sensibility appear to result from correct and deep views of religious truth, that opinions which are seldom found in connexion with devotional fervour, seem to want one very important credential of their authenticity. Many of the orthodox to whom I allude, are not only pious but learned, of irreproachable moral character and acknowledged liberality, and are engaged in a course of active efforts in their Master's cause. Among them are to be found all the most strenuous supporters of Bible Societies, Missionary Societies, and Sunday Schools. Indeed, the American Missionary Society, you are aware, had its origin in this part of the country, where it still maintains its head-quarters, in the very focus of Unitarianism. All this is the more important, as New England is the "Officina Gentium" of America, and is destined to supply much of the *population*, and impress its own features strongly on the *character*, of the new States.

With respect to the ministers,—Mr. Dwight among the Congregationalists, and Dr. Jarvis among the Episcopalians, occupy stations of peculiar importance, and seem likely to effect much. The former is the son of Dr. Dwight, the late eminent Professor of Yale College, and is apparently of respectable talents and great activity. The latter is the son of Bishop Jarvis; and I am disposed to believe the most learned, and, as respects most of the duties of his responsible office, the most accomplished, Episcopal clergyman in America. He has a high standing in society, possesses great personal respectability, and was appointed some months since to the new and handsome Episcopal church in the most fashionable part of Boston. Many of the most respectable inhabitants of Boston have joined his congregation—not a few from Unitarian societies.—Many families are divided in their religious sentiments; some of the members attending the Episcopal, others the Unitarian churches.

The most portentous feature in the history of the present state of Unitarianism in this country, is the strong hold it has obtained in Cambridge college, near Boston; the most extensive, and, in a literary point of view, the most respectable college in the Union; in which also a large proportion of the most influential persons of the nation are educated. Many parents are prevented by religious considerations from sending their children thither; but I wish I could say the objection was more general. This, and perhaps Transylvania university at Lexington, are happily the only colleges under the influence of Unitarian sentiments. Yale College, Princeton, Columbia, and all the others that I am acquainted with, are opposed to them; and Yale College has the happiness of

having its principal professors men of decided piety. But the noble Theological Institution at Andover, liberally endowed, formed for the express purpose of raising up able champions to contend earnestly for the faith at home, and accomplished missionaries to diffuse it abroad, blest with learned and pious professors ardently engaged in the great objects of their institution, presents perhaps the most cheering view. The only confident assurance, however, of the triumph of truth, is to be found in the promises of Him who has infallibly predicted its universal reception.—I am glad I have done. It is a painful office to remark on what appear to be the doctrinal errors of others, when conscious of so many practical errors of our own. But I could not refuse your request.

Salem, 26th February, 1821.

In my letter of the 24th I had no room to advert to the state of morals and manners in the United States; and as these were among the topics on which you requested information, I avail myself of a little leisure to-night to comply with your wishes. I must, however, remind you, that I do not pretend to give you an accurate picture of American morals (a task to which I feel myself incompetent, although I have purposely deferred writing on the subject till on the very eve of embarking), but merely to send you the observations of a solitary traveller—the impressions I have received in passing rather hastily over this extensive country.

If I were writing to a less judicious friend, I would also remind him that I do not feel myself responsible for any general conclusions he might draw from particular facts, or bound to reconcile the discordant inferences he might deduce from my statements. I am answerable for the facts *only*; and if they sometimes leave you in an unsatisfactory state of suspense, from which you are strongly tempted to relieve yourself by jumping to a conclusion, I can only assure you, that I am often in the same predicament, and would gladly relieve us both by some bouncing assertions, if I could do it with sincerity; but there have been *bounces* enough on the subject of America already.

The state of morals differs so much in different parts of America, that no general description would be applicable to the whole. Indeed, one might almost as well attempt to include in any general description the various countries of Europe as the United States of America; for although an uniform system of government produces many prominent features of a common character in all the members of this great confederation, yet the wide range of climate embraced by its extensive limits, the great variety of habits, objects, and feelings, and especially of political and religious sentiments, which prevailed among the first settlers of the different States, the diversified pursuits and occupations of the present inhabitants, the admission or proscription of slavery, and a thousand other circumstances, have contributed to establish the most marked distinctions, and often to present the most striking contrasts, between the several sections of the Union. All this must render any general account of American morals a little prolix and perplexed. I will rely, therefore, on your indulgence, and will commence with what has long been considered a crying sin thoughout the Union—intemperance.

The habitual use of ardent spirits is indeed very general. Even in the Eastern States it is not uncommon; but in the Middle, and still more in the Southern, States it prevails to a lamentable extent. Under the denominations of anti-fogmatics, mint julep, and gin sling, copious libations are poured out on the altars of Bacchus by votaries who often commence their sacrifices at an early hour in the morning, and renew them at

intervals during the day; and yet I have not seen six instances of brutal intoxication since I landed in America,—nor, except among the poor corrupted frontier Indians, twenty cases in which I had reason to believe the faculties were in any degree disordered. The decanters of brandy which are placed on the dinner tables at the inns for the guests to help themselves, without additional charge, I have never seen used but with moderation; and, on the whole, I would say decidedly that, taking America generally from Maine to Louisiana (you know that I have seen few of the Western States), the sin of drinking to excess prevails less extensively there than in England —that, whatever may be the injury to the constitution from the common use of spirits instead of malt liquor, there is less derangement of the faculties, less waste of time, and perhaps of money, and far less misery entailed on suffering families from intemperate drinking in this country than in our own. There is, indeed, a far more dreadful squandering of time in bar-rooms in many parts of America; but it is in cigar-smoking, and is not generally attended with pinching effects, or a deserted wife or hungry children.

Drams are taken, as it were, "en passant," solitary, and in a parenthesis; not in a social circle round a blazing fire, where I at this moment see John Bull sitting in an old arm chair, a three-legged deal table before him, his heart expanding as his blood warms, one hand on the knee of his next neighbour, or patting him on the back, the other pushing round the common tankard, the bond of good fellowship, which after a few more circuits will too probably convert this exhibition of rude enjoyment into a melancholy scene of intoxication, in which man defaces the image of his Maker, and degrades himself to a level with the brutes.

In the higher classes, there is great moderation in the pleasures of the table, in the Eastern and Middle States at least; and, as far as my experience goes, in the *highest* circles in the South. In Boston, New York, and Philadelphia, even *parties* seldom dine later than three o'clock (there are some exceptions), and they usually disperse after taking two or three glasses of wine. What may be the case at the parties of dissipated young men, or at public dinners; whether there is a Madeira guage for Republicanism, as we measure loyalty by Port, I do not know. At a public agricultural dinner, at which I was present, where there were one or two hundred persons in the company, there was the greatest order and moderation; and all rose to return home in about an hour after dinner.

With regard to some other immoralities, if they exist in the same degree as with us, which I am disposed, from the prevalence of early marriages, to question, it is under the shade of secrecy; for the cities, except New Orleans, present nothing of the disgusting effrontery and unblushing profligacy which the streets of our large towns exhibit after dark; and in the country, as you may have observed in my letters, the female manners are distinguished by a very remarkable degree of propriety. Indeed, I hardly know any thing which has struck me more in America than the respectable demeanour of the females of all ranks of life, and the evident attention in the domestic economy even of taverns or inns to exclude them from situations in which they might be exposed to insult. In New Orleans, indeed, the picture is almost totally reversed. It must not be forgotten, however, that New Orleans is still in many respects rather a French or Spanish than an American city, and that it is improving just in proportion as it becomes American. The French inhabitants have still an ascendency in the councils of

the city; and the effect is no less conspicuous in the dirty streets and tainted air, than in its moral pollution. Before long, I trust, its streets will be cleansed by conduits from the Mississippi, for which it is admirably situated, and its moral atmosphere purified by the benign influence of religion, which the Christians in the Eastern States, with their accustomed activity, are exerting themselves to extend.

Pilfering, housebreaking, highway robbery, and murder are far less common here than with us: the last three, indeed, are very uncommon, although I have heard of the mail being robbed at least twice since I have been here, and once (in the wild parts of the country, where it is carried on a horse,) with murder and aggravated circumstances of cruelty. Duelling, except in the Eastern States, is more common, and more deadly.

The bribery of subordinate custom-house officers, so disgracefully common in England (not indeed to defraud the revenue, but to obtain dispatch) is very rare here. I have been informed by active respectable merchants in New York and Philadelphia, that they never knew an instance, and should be extremely surprised to hear of one; that in the only case in which they had known of it being even offered, the officer considered himself insulted, and knocked the offender down. In Boston I omitted to inquire on this subject; but in point of morals there is every reason to infer that it stands at least as high as New York and Philadelphia.

To what extent smuggling, slave-trading, and privateering, under Spanish colours, are carried on, I found it difficult to learn; since these practices, though by no means uncommon, are considered as disreputable as with us, and shun the light. The instances of breaches of trust in responsible situations, especially in banks, of which I have heard in the last twelve months, are disgracefully numerous. This I attribute principally to the wretched system of the insolvent laws in this country, and the laxity of morals in pecuniary matters which they are calculated to produce. For the particulars of this system, so repugnant to the general intelligence and morality of the country, I refer you to your commercial friends. It is a perfect anomaly, and cannot long exist. Indeed, the Bankrupt Bill has already passed the Senate; and although other business may interrupt its progress through the House of Representatives, it must, in some form or another, ere long become a law, and supersede a system over which, were I an American, I should never cease to mourn, deprecating it as calculated to injure the reputation of my country, and to depress her moral tone.

Lotteries and horse-racing are not uncommon here: the latter is most prevalent in the Southern States, where private race-courses are frequent. Gambling, in the Middle States, I should imagine from all I saw, is about as common as in England: it is far more so as you proceed to the southward, and dreadfully prevalent in New Orleans, where a license to authorise gambling-houses is sold either by the city or the state authorities: I forgot to inquire which; though in the one case it would throw the blame on the French,—in the other, on the Americans. The licenser is reported to realize a large income from this iniquitous traffic; and the Kentucky boats, which for above a mile line the shores of the Mississippi, are said on Sundays to form one line of gambling-shops. These, with the open theatres, the dances of the slaves in all the environs of the city, and the week-day work which is going on at the wharfs, to perhaps one-third of its ordinary extent, present a Sunday-evening prospect you would be grieved to witness.

Indelicate and profane language is less common in the Eastern

States than with us, perhaps equally prevalent in the Middle, and far more so in the Southern Atlantic States; but it is prevalent to an awful degree on the shores of the Gulph of Mexico. These indeed are emphatically, in a moral sense, the benighted regions of America: and yet their natural aspect is bright and beautiful. Often, when at New Orleans, walking out at sunrise, on the banks of the Mississippi, which a few hours before had been parched and cracked by yesterday's meridian fervour, but were then saturated with the heavy dews, which at that season fell nightly like showers on the mown grass, I have thought that I had never before seen so much to delight the eye, regale the senses, or kindle the imagination;—orange groves with their golden fruit and fresh green leaves; hundreds of cattle half hid in the deep wet clover, which grows wild and luxuriant on the rich alluvian; the sugar and cotton plantations on the opposite bank; and the forest behind them stretching to the boundless prairies of the Attacapas and Opelousas;—above all, the noble Mississippi flowing majestically to the sea, and carrying the imagination thousands of miles up its current, to the sources of some of its tributary streams, near the rocky mountains. I have before alluded to the beauties of the close of day, in a climate so delicious, at that hour, and the succeeding ones, when the vault of heaven has a deeper blue than with us, when

> "Milder moons dispense serener light,
> And brighter beauties decorate the night."

And yet, when I think of the moral pollution which pervades New Orleans, and the yellow fever which annually depopulates it, or of the intermittents and slavery which infest its vicinities, the rocky shores of New England have a thousand times more charms for me. There I see on every side a hardy, robust, industrious, enterprising population; better fed, better clothed, better educated than I ever saw before, and more intelligent, and at least as moral as the corresponding classes even of our own countrymen. Instead of a succession of slave plantations, whose owners by supplying them wholesale, prevent the existence of villages or towns, except at very distant intervals, (the 2000 slaves of one slave-holder, like General ———, would make at least one respectable village of themselves,) I find handsome, thriving country towns on every side; and I have already told you how beautiful a New-England town is, with its white frame-houses, its little courts, its planted squares, its fine wide streets, or rather avenues, and most especially its numerous spires. From one spot I have counted more than twenty-five spires; and yet I have been asked, in England, if there were any churches, or places of worship, in America!

(To be continued.)

To the Editor of the Christian Observer.

As an individual who feels anxiously for the public welfare, I beg leave to call the attention of my countrymen to a subject which deserves the serious consideration of every friend of morals and good order; I mean the horrid practice of boxing, now carried to a most afflicting and disgraceful extent in this country. It must strike every considerate observer as a strange national inconsistency, that while we are laudably sending Bibles and Missionaries to foreign nations, such spectacles as that described in the following extract from our newspapers are permitted to be exhibited in the land. What would those poor unhappy heathen, whom we are endeavouring to enlighten and to save, think of our religion and our rulers, if they knew that such scenes and practices are tole-

rated amongst us. I am sure I was never so much affected even with Dr. Buchanan's afflicting description of the scene at the temple of Juggernaut, as I have been with the account of some late pugilistic battles; reflecting that these proceedings took place in a Christian country, among a people professing to teach the way of salvation to the ignorant and superstitious devotees of heathenism. It is certainly delightful to see so many individuals in our land, both in and out of Parliament, using every means to put a stop to the burning of Hindoo widows, and other enormities in foreign nations; but surely something ought to be done towards suppressing barbarous and outrageous practices at home*. The passage to which I allude is as follows:—

"BOXING.—*Great Fight between Hickman and Neat, for Two Hundred Guineas a-side.*—This anxiously expected contest, which was to decide the championship of England, took place between the above combatants, on Hungerford Common, about half a mile from that town. So much interest did the battle excite in the sporting world, that several persons left London so early as Saturday last for Newbury. The road on *Sunday*, Monday, and all night, up to Tuesday at twelve o'clock, from the metropolis, was thronged with vehicles of every description, all going to the destined spot. The roads leading from Bristol, Oxford, Gloucester, &c., were crowded with amateurs, anxious to reach the scene of action. Numbers came from Tewkesbury, and even from Birmingham. Most of the sporting characters of the metropolis were of course there. All the inns at Hungerford and Newbury were filled, and the beds were engaged for some days previous.

"At an early hour in the morning the ground was chosen, and a strong 24 feet ring was formed with ropes and stakes brought from the metropolis, being the same that are used in all the great fights. An outer ring was formed, consisting of numerous waggons and of the various vehicles which brought the spectators to the field. This ring was full 40 yards in diameter; and under the judicious management of Mr. Jackson, every thing was so well arranged, that 20,000 *persons, who it is calculated were present, had all an excellent sight of the battle.* About eleven o'clock the interior of this space was cleared by numerous *chicks* of the *fancy*, who with long whips drove all around them to the borders of the circle, and the ring was left to amateurs and well-known prize-fighters."

I omit nearly a column of the details of this ferocious combat, couched in the disgusting technicalities of the pugilistic circles! It is added, in conclusion,—

"Every person present (save and except those who had bet on Hickman) retired from the ground with a feeling of complete gratification at what they had witnessed! Such was the intense feeling excited at Bristol by the above combat, that the streets were crowded as if an election contest was at its height, all eagerly inquiring the result."

I have only one or two points to notice respecting this scene. The first is, the painful fact, that among the members of this disgraceful and illegal assembly were

* I need scarcely remark, that these observations furnish no argument against the continuance of our most zealous efforts for the moral and religious welfare of the heathen; because between them and us there is this essential difference, that *their* vices and enormities are often in concurrence with, or prompted by, their avowed principles, whereas *ours* are in direct opposition to the religion which we profess. We are not to withold Christianity from a perishing world because all our own countrymen have not profited by its divine lessons.

to be found too many whose rank, fortune, or other peculiar circumstances, rendered them tenfold more criminal than the general mob of spectators. It is such persons who perpetuate and extend these atrocities, which but for their purse and countenance might be easily and promptly checked.—My next remark refers to the guilt and disgrace which attach to our police for not preventing the recurrence of such scenes. The day, the hour, the site were known to thousands and tens of thousands of persons from London to Bristol; and, for any thing I know to the contrary, throughout the kingdom; and yet no effectual hindrance was opposed by the magistracy, and no person called to account for being a sharer in the transaction. Surely the laws, if duly enforced, would be found strong enough to prevent such exhibitions; and if they are not, it is fully time they were strengthened.

C.

REVIEW OF NEW PUBLICATIONS.

1. *Thoughts on the Music and Words of Psalmody in the Church of England.* By the Rev. RANN KENNEDY, A.M. London. 1821. pp. 112.
2. *A Charge delivered at the Primary Visitation of Herbert, Lord Bishop of Peterborough, in July* 1820; *with an Appendix, containing some Remarks on the modern Custom of Singing in our Churches unauthorized Psalms and Hymns.* London. 1820. pp. 38.
3. *An Inquiry into historical Facts relative to parochial Psalmody, in Reference to the Remarks of the Bishop of Peterborough.* By J. GRAY. York. 1821. pp. 72.
4. *A Selection of Psalms and Hymns for the Use of St. Paul's and St. James's, Sheffield.* Sheffield. 1819. pp. 382.
5. *A new metrical Version of the Psalms of David, with an Appendix of select Psalms and Hymns, adapted to the Services of the Church.* By the Rev. BASIL WOODD, A. M. London. 1821. pp. 343.
6. *Psalms and Hymns adapted to the Service of the Church.* By HENRY LOWE. London. pp. 531.
7. *Songs of Zion, being Imitations of Psalms.* By JAMES MONTGOMERY. London. 1822. pp. 153.

"OF all the services of our church," says Bishop Porteus, "none appears to me to have sunk to so low an ebb, or so evidently to need reform, as our Parochial Psalmody." The evil of which the good bishop complains has long been felt; and every intelligent churchman will concur with that respected prelate in wishing to remove it. But with whom must this work of reformation commence? And in what way is it to be accomplished? Are clergymen and congregations to be restricted to particular versions of the Psalms, or may they have recourse to any versions, according to their taste and judgment? Is it, moreover, lawful to introduce hymns; or are metrical compositions, of all kinds, except literal versions of the Psalms, to be absolutely excluded? Mr. Gray and the bishop of Peterborough go chiefly into the subjects connected with these inquiries; while Mr. Kennedy, assuming for the basis of his selection, the old and new versions, dwells rather upon the music of Psalmody, and the rules and principles which are

to guide him in the selection itself. We shall endeavour to state the chief points of the question in such a way as to render it most plain and perspicuous.

1. What was the order of church music prescribed by our Establishment?

Mr. Gray, as he has stated in the introduction to his pamphlet, sent a paper on this subject to the Christian Observer, which was published in our Number for March 1818. By referring to that paper, it will appear that the only church music, sanctioned by primitive usage, adapted to the Psalms and Hymns of the rubric and Bible, and established by the laws of the realm, is the chanting of the pointed Psalter, and the singing of the Liturgical Hymns and of Anthems, as at present practised in cathedrals*. Our reformers, in the time of Henry VIII. and Edward VI., contemplated, as it should seem, nothing beyond this system; the Book of Common Prayer, containing the authorized formularies of the Church of England, makes no recognition of metrical Psalms; and they come not within the scope of any Act of Uniformity. On the accession of Elizabeth, church music was placed on the same footing as in the reign of Edward VI.

2. Metrical Psalms were introduced, "after the Geneva fashion†," by the Reformers who, having fled from the Marian Persecution, returned to England in the reign of Elizabeth.

For the proof of this fact, we again refer to the paper on Psalmody, in our Number for March 1818. The new method of singing soon became popular; and Elizabeth, who well knew when to urge her own plans, and when to give way to the feelings and wishes of her people, found it expedient to connive at the change. In her Injunctions to the Clergy, in the year 1559, after directing that "there be a modest and distinct song used in all parts of the Common Prayers of the Church," it is added, "Yet, nevertheless, for the comforting of such as delight in music, it may be permitted, that in the beginning*, or in the end of Common Prayer, either at morning or evening, there may be sung a hymn, or such like song, to the praise of Almighty God†." From the indefinite nature of the expression, it is not quite certain, whether the phrase, "hymn or such like song," is meant to indicate *metrical* Psalmody. We are inclined to think with Mr. Gray, that it was a concession to metrical Psalms: especially as they were introduced in that very year, and used precisely in the way specified in this injunction. In proof of this fact, Mr. Gray cites the following extracts from Strype's Annals.

"'1559, September, my diary observes, that on the [ ] day of this month of September began the new morning prayer at Saint Antholin's, London; the bell beginning to ring at five; when a Psalm was sung after the Geneva fashion, all the congregation, men, women, and boys, singing together.'

"'1559-60, March the 3d, Grindal, the new bishop of London, preached at St. Paul's Cross in his rocket and chimere; the mayor and aldermen pre-

* See Gray's Inquiry, p. 68.

† Strype.

* Not only this Injunction, but the very title-page of the old version, clearly authorize the commencement of Divine Service with singing. Yet this custom has, in some quarters, been treated as a grievous innovation; so much so that we understand the present bishop of Lincoln, when bishop of Exeter, obliged his clergy, in those cases, where service was opened with a Psalm, to discontinue the practice, demanding by what authority they ventured to introduce singing at the commencement of the prayers. Were it not for the irresponsible power of punishment with which our prelates are armed, his lordship surely would have been reminded by some of his clergy, that the metrical Psalms were expressly "set forth, and allowed to be sung in all churches of all the people together, *before* and after morning and evening prayer."

† See Christian Observer, March 1815.

sent, and a great auditory. And after sermon, a Psalm was sung (which was the common practice of the reformed churches abroad,) wherein the people also joined their voices.'

"'1559-60, March the 17th, Mr. Veron, a Frenchman by birth, preached at St. Paul's Cross before the mayor and aldermen; and after sermon was done, they sung all in common a Psalm in metre, as it seems now was frequently done; the custom having been brought in from abroad by the exiles.'

"The following extract from a letter addressed by Bishop Jewell to Peter Martyr, dated March 5th, 1560, confirms the fact recorded by Strype. 'A change now appears more visible among the people, which nothing promotes more than the inviting them to sing Psalms. This was begun in one church in London, and did soon spread itself not only through the city, but in the neighbouring places. Sometimes at Paul's Cross there will be six thousand people singing together. Bishop Burnet observes, that the Psalms translated into metre were much sung by all who loved the Reformation; and it was a sign by which men's affections to that work were measured whether they used to sing these or not."—Gray on Psalmody, pp. 18—20.

3. And this brings us down to the introduction of the *old* version.

The principal contributors to this work were, Thomas Sternhold, John Hopkins, and William Whyttingham, the celebrated Dean of Durham, and Calvin's chief favourite, from whom Whyttingham received ordination. So zealous was this Dean to innovate upon the established rules of antiquity, and "to clothe our whole Liturgy in the garb of Geneva*," that he added to his other metrical feats the extraordinary versification of the three creeds, the Ten Commandments, the Song of the Three Children, &c. &c. In 1562, the entire version of the Psalter was published by John Day: and it gradually made its way into our churches. Concerning the *authority* which belongs to this version there are very different opinions. The bishop of Peterborough argues thus:

"The old version of the Psalms, by Sternhold, Hopkins, and others, has likewise the sanction of royal authority. It is true, that no act of the king in council, as far as I know, is now on record, by which they were formally allowed at the introduction of them, which was in the reign of Edward the Sixth*. But if the royal permission has not been expressed in that way, it has in another. In every Prayer-book which contains the old version, it is declared to be 'set forth and allowed to be sung in all churches;' but it could not be so allowed except by the king. And the permission of the king is signified by the very act of printing them with the Prayer-book by the king's printer, and his continuing to do so time immemorial without contradiction. The royal permission is further signified by the order of the king in council with respect to the new version. By that order the new version is 'allowed and permitted to be used in all such churches, chapels, and congregations, as shall think fit to receive the same.' This order implies therefore, that such congregations as did not think fit to receive the same, might retain the old version. The old version therefore has the sanction or permission of royal authority, as well as the new."—Bishop of Peterborough's Charge, p. 36.

The reasons assigned by the bishop for his *opinion*, appear to be three. We will notice each in its order.

First, The title-page of the old version assumes the fact of an allowance. "In every Prayer-book which contains the old version, it is declared to be set forth and allowed to be sung in all churches; but it could not be so allowed, except by the king."

Suppose the identity of this title-page to be established from the first, what is the conclusion? Why, simply, that the version was *allowed*: that is, churches, chapels, and congregations might either use it or not at their pleasure.

By what king was it even *allowed*? Not surely by Edward VI. for it did not appear till after his death.

* Warton.

* Mr. Gray informs us, that this version was not introduced, as here erroneously stated, in the reign of Edward VI, but in that of Elizabeth in 1562.

An attempt was made in Parliament during that reign to procure the insertion of Sternhold's fifty-one Psalms, as part of the Liturgy established by the second and third of King Edward VI.; but the question was carried in the negative. "It could not be so allowed," observes the bishop, "except by the king." This remark *assumes* the *fact* of an allowance: but what says the evidence of former times? and what is the recorded opinion of those who have examined the question?

"Heylin states, 'that these Psalms were by little and little brought into the church; permitted, rather than allowed, to be sung, before and after sermons, afterwards printed and bound up with the Common Prayer-book; and at last added by the Stationers at the end of the Bible. For, though it is expressed in the title-page of these singing Psalms, that they were set forth, and allowed to be sung in all churches before and after morning and evening prayer, and also before and after sermons, yet this allowance seems rather to have been a connivance than an approbation; no such allowance being any where found by such as have been most industrious and concerned in the search. At first it was pretended only that the said Psalms should be sung before and after morning and evening prayer, and before and after sermons, which shews they were not to be intermingled in the public Liturgy. But in some tract of time, as the Puritan faction grew in strength and confidence, they prevailed so far in most places, as to thrust the Te Deum, the Benedictus, the Magnificat, and the Nunc Dimittis, quite out of the church.' Collier, in his Ecclesiastial History, observes, 'When the Puritan faction grew up to strength and assurance, this metre made the antient hymns disrelished; and threw the Te Deum, the Magnificat, &c. out of the church in many places. Thus sometimes, things connived at at first, govern at last.' Again; speaking of the pretended allowance for this version, he says, 'Those who have searched with the utmost care and curiosity, could never discover any authority, either from the Crown or Convocation.' Mr. Mason, also, the late precentor of York, considers this allowance to have been an assumption of Sternhold or his printer, founded on the public exercise of metrical Psalmody in churches. 'Not to insist,' observes Mr. Warton, 'on the incompatibility of these metrical Psalms with the spirit of our Liturgy, and the barbarism of their style, it should be remembered, that they were never admitted into our church by lawful authority. They were first introduced by the Puritans, and afterwards continued by connivance. But they never received any royal approbation or parliamentary sanction.'" —Gray on Psalmody, pp. 24—26.

Secondly, says the Bishop's Appendix, "The permission of the king is signified by the very act of printing them with the Prayer-book by the king's printer, and his continuing to do so, time immemorial, without contradiction."

"This assertion," says Mr. Gray, "I do not find to be founded in fact. It is true the use of the old version is now so completely exploded, that it is not easy to meet with copies of it; but amongst those which I have seen, there is not one printed by the King's printer. A friend of mind has in his possession the following:—

"The old version in folio, 'imprinted at London, by John Day. *Cum* gratia et privilegio Regiæ Majestatis. Anno 1578:' bound up with an old translation of the Bible, imprinted at London, by Christopher Barker, Printer to the Queen's Majestie, 1582.

"The following are in York Minster Library:—

"2. The old version in folio, without a Prayer-book—London, printed for the Company of Stationers, 1618.

"3. The old version—London, printed by T. P. for the Company of Stationers, 1635: bound up with a Prayer-book, printed at London, by Robert Barker, Printer to the King's most Excellent Majesty, and by the assignes of John Bill.

"4. The old version—London, printed by Stephen Gilbert, for the Company of Stationers, 1716: bound up with a Prayer-book, printed at Oxford, by John Baskett, Printer to the King's most Excellent Majesty.

"At Messrs. Todds', booksellers, in York,

"5. The old version—London, printed by J. Hepinstall for the Company of Stationers, 1704: bound up with a

Prayer-book, printed by Charles Bill, and the executrix of Thomas Newcomb, deceased, Printers to the Queen's most Excellent Majesty.

"I am in possession of the following:

"6. The old version, 'printed at the Theatre, Oxford, and are to be sold by Peter Parker, at the Leg and Star, over against the Royal Exchange, in Cornhill, London, 1685:' bound up with a Prayer-book, imprinted at London, by Bonham Norton, and John Bill, Printers to the King's most Excellent Majesty.

"7. The old version, printed by Wm. Pearson for the Company of Stationers, 1732: bound up with a Prayer-book, printed at London, by the assignes of his Majesty's Printer, and of Hy. Mills, deceased.

"At Mr. Wolstenholme's, bookseller, in York,

"8. The same edition of the old version: bound up with a Prayer-book, printed at London, by John Baskett, Printer to the King's most Excellent Majesty.

"Bishop Marsh asserts, that the practice of printing by the King's Printer has 'continued time immemorial without contradiction.' Surely, if so, the proof would be easy. But, until it be produced, I cannot admit the fact."—Gray on Psalmody, pp. 27—29.

Suppose, however, the assertion to be correct, what does it prove? Nothing more, in the absence of *other* proof, than politic connivance.

With regard to the *third* reason mentioned by the bishop at the conclusion of the paragraph, Mr. Gray justly remarks,—

"This is a very subtle mode of proving the point; but it will scarcely satisfy any one who weighs the evidence on the other side. It has been already shewn in the first section, that the king can do no more than allow and permit a version; and the discretion whether to receive it or not, rests with congregations. This is all that the 'allowance' of the new version expresses and implies. To suppose that the king intended to sanction the old version by the very act of permitting a new one, is more ingenious than probable."—Gray on Psalmody, p. 29.

It appears therefore, that the only presumption for any royal *allowance* in behalf of the old version, rests upon long and widely admitted usage: whether this presumption be of any value, when opposed by the testimony of Heylin, Collier, &c., every person must determine for himself. It is certainly curious, that in the only case in which we have any evidence of an appeal to authority in behalf of any part of the old version, the proposal was negatived*.

4. But although the old version carries with it no evidence of *authority*, several versions and varieties of metrical Psalmody have at different intervals been honoured by the royal sanction.

"A version of the nine first Psalms, by Dodd, was privileged by James I. in 1603.

"King James himself composed a version of the Psalms, which was recommended, as well as allowed, by his successor.

"In 1623, George Wither published 'Hymnes and Songs of the Church,' authorised by a royal license from James I., which, after reciting that the said book is 'esteemed worthie and proffitable to be incerted in convenient manner and due place into everie Englishe Psalme-Book in meeter,'—grants 'full and free license to imprint the said book.'

"This royal license also contains the following clause:—'And we doe for us our heirs and successors chardge and commaunde, that noe Englishe Psalme Booke in meeter, aloane, or with anie other booke or bookes, be hereafter bounde up, nor anie such booke bounde upp hereafter, be uttered, sould or put to sale, unles the said book intitled the "*Hymnes and Songes of the Church*" be incerted and bound up in due place with the same booke or bookes.' It also gives power to the said George Wither, his heirs, and assigns, with a constable or other public officer, to 'take and seize anie Englishe Psalme Booke in meeter, alone, or with any other booke or bookes, which shall be

* It is not undeserving of remark, that Mr. Kennedy states the version of Sternhold and Hopkins to have been at first introduced "by sufferance," (p. 36.) although he afterwards speaks of it as an *authorized* version.

bounde up uttered or put to sale, without the said booke, intitled the *Hymnes and Songs of the Church*, being first incerted therein.'"—Gray on Psalmody, pp. 41, 42.

After stating the application of Tate and Brady in 1696, and the Order in Council, "that the said new version of the Psalms in English metre be, and the same is hereby allowed and permitted to be, used in all such churches, chapels, and congregations as shall think fit to receive the same," Mr. Gray proceeds to notice the allowance of Sir R. Blackman's version in 1721. Concerning this version, and that of Tate and Brady, Mr. Vernon, the judge before whom Mr. Cotterill's case was argued in the Prerogative Court of York, observed, "These versions were not even *recommended* by the king, *much less imposed* on congregations: they were only *allowed* and *permitted* in such churches, &c. as should think fit to receive the same."

When the bishop of Peterborough, therefore, tells us, in the conclusion of his Appendix, that the two authorised versions—meaning by that phrase the versions of Sternhold and Tate—are "the *only* collections of Psalms and Hymns which we can *legally* sing in the public service of the church," we are almost inclined to distrust the evidence of our own senses. We have no proof that the old version ever was *allowed* by any competent authority; we have proof that the new version was never *recommended* by the king: we know that *other* versions, and parts of versions, were honoured with the royal privilege; and that if the authority of King James were at this day regarded, and the ghost of George Wither were to go into a bookseller's shop, attended by a constable, not a Psalm-book could be secure from his grasp. On what ground it is that the Right Reverend prelate adheres to the versions of *less* authority, and rejects those which have obviously a stronger claim, we are unable to decide.

5. With regard, then, to the legality of the introduction of versions of metrical Psalmody, it may perhaps be inferred, that no private person, and no private congregation, has strictly a *right* to introduce them. "If the grant of those permissions," (namely, to the several versions, and parts of versions, &c.) says Mr. Vernon, "was not purely gratuitous, or an arbitrary assumption of controlling jurisdiction, we must infer from them that all versions of Psalms destitute of similar sanctions are illegal."

"'It seems then, on the whole," continues Mr. Vernon, "that for whatever may be supplementary to the Liturgy established by statute, and not repugnant thereto, authority must emanate from the head of the church. Formerly that was in practice, as well as in right, the king and convocation; but the functions and authority of the latter fell into neglect, after it ceased to hold the purse-strings of the clergy—and some disputes between the High Church and Low Church parties, in the reign of king William, gave the last blow to its active existence. During the last century, its voluntary jurisdiction in spiritual matters has been exercised by the king in council, and nothing can be permitted to intervene in the service of the church without that or legislative authority.

"'It is however fit that it should be understood, that no advantage can be taken, for the purposes of vexation, of this construction of the law. The court may be called upon to exercise its controlling jurisdiction, and to admonish the party who may deviate from the limits which I have traced out; but it will never condemn in costs in such cases, except where very peculiar circumstances shall aggravate the technical irregularity into an offence.'"—Gray's Inquiry, pp. 51, 52.

Mr. Gray's observations amount virtually to the same thing.

"The king, as head of the church, may prohibit the use of any versions of metrical Psalms *or Hymns*, as contrary to law.

"By the connivance or permission of the sovereign, metrical Psalmody

has uninterruptedly existed in parish churches for 260 years.

"The king has no power to *order* or *enforce* the adoption of any collection of metrical Psalms or Hymns; it being wholly at the *discretion* of congregations, to accept or reject them."—Gray's Inquiry, pp. 68, 69.

If these views be correct, the old "*authorised*" version runs no small risk of being considered illegal. The objection applies to all metrical compositions, whether Psalms or Hymns, which have not received the allowance or permission of the king.

With regard, therefore, to the strict *legality* of the question, we do not perhaps differ very materially from the bishop of Peterborough: but we can by no means concur in his reasoning. It proves, we think, a great deal too much. By the same method of argumentation it might easily be demonstrated, if *this* be demonstration, that no clergyman ought ever to preach a sermon of his own composition, nor even of his own selection*. In the following extract we are answerable for the words inserted between brackets: the rest is verbatim from the bishop.

"Let us see, therefore, whether there are no legal restraints on the exercise of that power, which is now so frequently assumed in the introduction of [original sermons] Psalms and hymns for the use of our churches. Even the Acts of Uniformity, though the letter of them does not extend to metrical compositions, are at least by the spirit of them decidedly adverse to that liberty, in which too many of the clergy at present indulge. The 'Act for the Uniformity of Service,' which passed in the second year of Edward VI., the Act for the 'Uniformity of Common Prayer and Divine Service in the Church,' which passed in the first year of Elizabeth, and lastly the Act which passed in the fourteenth year of Charles II., and is commonly known as the Act of Uniformity, have no less for their object a uniformity of doctrine than a uniformity in external worship. Indeed the latter would be of no use without the former. And how is it possible to maintain a uniformity of doctrine in our churches, if every clergyman is at liberty to introduce into the service of his church whatever [sermons] psalms or hymns he thinks proper to adopt? Indeed our Acts of Uniformity, as well as our Articles of Religion, must thus be rendered nugatory. It will be of no avail to preserve a consistency of doctrine throughout the prayers of the church, if different doctrines are inculcated by the aid of [sermons] psalms and hymns. Nor must we forget, that the impression, which is made by [sermons] the singing of hymns, is much more powerful, and much more durable, than the effect which is produced by the reading of prayers. The importance also which in many places attaches to the [sermon or] hymn-book, is equal, if not superior, to the importance ascribed to the Prayer-book. Hence, the former becomes the [guide or rule] manual for doctrine as well as devotion: and though the prayers of the Liturgy cannot be omitted, it is the [sermon or] hymn-book which too frequently supplies the most valued portion of Divine Service."—Bp. of Peterborough's Charge, pp. 32, 33.

We might proceed in the same way through the whole of his lordship's reasoning, as exhibited in the next, and part of the following pages, and with equal justice of application. When we recollect, moreover, that Homilies were provided by the Reformers themselves; that, according to the Ordination Service, it is expressly said to appertain to a deacon to read holy Scriptures and Homilies in the church, and to instruct the youth in Catechism: that the false doctrine of a sermon *preached*, and not *published*, is less open to public detection than that of a printed selection of Psalms or hymns; and that some scores of additional Articles, or of *propositions* which have the force and

* We are aware that sermons stand on a different ground from the Liturgy: but not as it respects this argument. "A licence to preach," says Mr. Nicoll, "is admitted; but in every other respect the clergy are restricted: and even this licence has been abused by contradictory explanations of the Thirty-nine Articles."

effect of Articles, have been deemed necessary by the Right Reverend prelate himself to secure orthodoxy in the pulpit; we are of opinion that the argument against using original sermons, or *any* sermons but those which are to be found in the Book of Homilies, is far more forcible than in the case to which it is applied by the bishop. But in the case of sermons it is clearly and confessedly good for nothing: with respect to metrical Psalms, therefore, we deem it to be quite inconclusive.

Neither do we think his lordship much more happy in the paragraph which almost immediately follows.

"But the constitution of our church is not so defective as the practice now under consideration implies. It is not lawful to use in the public service of our church, any psalms or hymns which have not received the sanction or permission of public authority. The public authority necessary for this purpose is not the authority of parliament, but the authority of the king, as head of the Established Church. It is this authority, not that of any Act of Parliament, by which the lessons from the Bible are allowed to be read in our churches from only one English translation, out of the many which exist. This translation is appointed to be read in churches having been revised and corrected '*by his Majesty's special command.*' On this account the translation of the Bible, which is used in our churches is called the authorised version: and no clergyman of the Establishment would venture to read the Lessons in the public service of the church from any other version. But the same authority which is exercised by the king in regard to this part of Divine service, belongs to him also in that part which regards the metrical Psalms. For though the king cannot interfere by his sole authority, where provision is made by an Act of the whole legislature, yet as no Act of Uniformity extends to the Psalms in English metre, they are no less matter for the exercise of royal authority than the prose translation of the Bible. Indeed the things themselves are quite analogous. If the sanction of public authority is necessary for a prose translation of the Bible, the sanction of public authority must be necessary for a metrical translation of the Bible. If without such authority the former cannot be read in our churches, neither can the latter without such authority be sung in our churches. If the exercise of private judgment is not allowable in the choice of a prose translation, neither can it be allowable in the choice of a metrical translation. And accordingly we find, that when Tate and Brady had finished the new version of the Psalms, the first step which was taken, in order to obtain its introduction in our churches, was to present a petition to the king for his permission."—Bp. of Peterborough's Charge, pp. 34, 35.

This passage is in part cited by Mr. Gray, who proceeds to comment upon it thus:

"Now between the two things here stated to be 'analogous,' there is the same difference which exists between a command and a permission. The Liturgy of the church directs four appointed lessons to be daily read out of the English Bible, without specifying from what translation. Here the king's authority is necessary. The directions of the rubric cannot be obeyed, neither can the service be performed without a Bible. And King James I., as the bishop correctly states, 'commanded' the present translation to be made, and 'appointed' it to be read in churches. Under these circumstances, the king may enforce the use of this Bible in churches; and no minister or congregation dare, at their peril, refuse to receive it. But the king's authority, as to metrical Psalms, cannot extend beyond a connivance or permission. He has no right to command or enforce the reception of a metrical translation. The people would have a right to answer, 'We abide by the Book of Common Prayer; we use the Psalms therein pointed to be sung, and the Te Deum, and other hymns therein prescribed. If we require any further singing, we may take an anthem out of the Bible after the third collect. Our Liturgy is complete in all its parts without the metrical Psalms; and they are a tautology unknown to the Liturgy, and to its compilers.' 'The king cannot,' as his lordship has admitted, 'interfere, by his sole authority, where provision is made by an Act of the whole legislature.' So imperfect is the analogy existing between the king's authority

with regard to the Church Bible, and that which relates to metrical Psalms." —Gray on Psalmody, pp. 10, 11.

Certainly, to make the cases analogous, it should have been proved that the Acts of Uniformity, &c. had *enjoined* the singing of metrical Psalms, as they *have* enjoined the reading of chapters from the Scriptures. Had this been the fact, a version might, and probably would, have been appointed, revised, and corrected by his Majesty's special command. The royal authority would have ordered *what* version of *Psalms* should be sung, as it has prescribed what version of the Scriptures shall be read: but as *no* order appears in the Acts of Uniformity for *any* use of metrical Psalms, there is at once an end to the analogy.

6. Having now disposed, as we think, of the strict abstract question of right and legality, we must offer a few remarks upon that of expediency; and we begin by expressing our opinion of the inexpediency of restricting congregations to mere versions of the Psalms.

Metrical Psalmody is in these days a very important part of public worship, and it ought to be adapted to the views and feelings of Christian worshippers. But however excellent may be the versions of the Psalms, yet if they are in any measure literal, something is still wanting to a Christian congregation: "something," as the editors of the Buckden selection judiciously observe,

"'that, in addition to the holy effusions of the Old Testament, may convey that clearer view of God's dispensations, those astonishing hopes and consoling promises, which are supplied by the inspired penmen of the New. For although in sublime descriptions of the attributes and perfections of the Almighty, in earnestness of supplication, and in warmth of adoration, the royal Psalmist must ever stand unrivalled, yet his knowledge of Divine things was necessarily incomplete, because the 'Day-spring had not yet dawned from on high.' Even under the influence of prophetic inspiration, David saw but as 'through a glass darkly,' the saving truths of redemption and sanctification. These truths, therefore, taught as they were by our Lord and his Apostles, and illustrated by the great transactions of his life and death, may surely form, in a Christian congregation, as fit subjects for devotional melodies, as the events of Jewish history, and precepts of the Mosaic Law, suggested to the holy Psalmist."'—Gray on Psalmody, pp. 63, 64.

Mr. Kennedy has several observations, which, although introduced for a different purpose, appear to us so just and appropriate in reference to this particular subject, that we cannot deny ourselves the satisfaction of adducing a few of them, in confirmation of our views.

The words selected for singing, he tells us, should have some immediate connexion with the people: they should be such as the congregation feel, and in which they ought cordially to join. If it be the pure and legitimate end of Psalmody to express and increase our own devotion, and to edify one another: if the passages which are sung should be not only such as represent how other men served God in particular situations, but such as we can use in serving him ourselves, and such as we can jointly sing to his praise and glory: if our affections are here to be called into exercise, and the words, therefore, which we adopt are not only to be *intelligible* but *interesting*; and that not to a particular individual under particular circumstances, but to all who are present: if, for this end, they should convey some truth, which all habitually acknowledge: some doctrine, which all unfeignedly and reverentially believe; praise to God for instances of mercy and goodness, of which all are or may be partakers; confessions of sin, which all have more or less committed; prayers for pardon and sanctification, of which all stand in need; petitions to be delivered from dangers, temporal and

spiritual, by which all have been more or less assailed, or to which they are constantly exposed: if Mr. Kennedy be correct in furnishing us with these representations of the matter, then we think a strong case is made out against any version of the Psalms exclusively. For, granting that the Psalms may be considered as the "sacred storehouse from which Divine songs may chiefly be taken," it is certain that very few passages of moderate length can be selected from them of a nature suited to a Christian congregation, without dislocating the thoughts of the writer, and bringing together sentiments which he had detached.

"Many parts of the Psalter," observes Mr. Kennedy, "abound too much in historical allusion to be sung in churches; and others contain expressions which derive their chief force and propriety from the circumstances which gave rise to them, or from the persons and characters by whom they were uttered. It is, hence, evident, that in order to supply singing Psalms conducive to devotion and edification, selections must be made from the metrical versions, according to the advice given by Bishops Gibson and Porteus; and it is equally evident that great care and judgment must be exercised in making such selections as are fit for the purpose. Whole Psalms, or connected portions of them, may be sometimes adopted. But, in order to obtain suitable matter, it is frequently necessary, (as I find it observed in a sensible preface to a small selection of Psalms from the new version) not to regard the order in which the verses stand in the original, and only to put together such passages of a Psalm as form an extract, which may be a proper whole in itself, 'conveying some acknowledgment of Christian faith or duty, some sentiment of penitence, of praise, of thanksgiving.'"—Kennedy on Psalmody, pp. 45, 46.

Unquestionably, if versions of the Psalms alone are to be used, we must have recourse to selections. But independently of the objection which may be reasonably made to the use of these mutilated and scattered fragments, for which, however excellent in themselves, the Psalmist can scarcely be responsible in their unconnected state, it is admitted by Mr. Kennedy himself, that the course or number of singing Psalms must be very limited. He complains, and, so far as our observation goes, not without great reason, of all the selections of this sort which have fallen in his way: and more than once alludes to the difficulty, which he has doubtless experienced, of making each of his singing Psalms intelligible to the several members of his congregation. Short they must necessarily be; and, in many cases, he would find it requisite, as he justly states, to alter and correct his stanzas. "Thus far a selection from the *authorised* versions may with propriety go, and sometimes *must* go, if he wishes to make his extracts connected or instructive." (p. 87.) And when he has done all this, he leaves himself still open to the remarks of the editors at Buckden, and even, we think, to his own animadversions.

The narrow limits within which Christian Psalmody must be confined, if we adopt only a close version of the Psalms, have induced some writers to give them what is considered a more spiritual turn: and so long as they do not transgress the bounds which the just interpretation of the Psalms on Christian principles would prescribe, they doubtless adapt them much more to the state of a Christian congregation. The selection may be made still larger, if a greater latitude in this respect be allowed: but, independently of other considerations, it may be objected to such a version, that it partakes rather of the nature of a Hymn-book than a Psalm-book: an objection which will not be vehemently urged by those who approve of the introduction of hymns, provided that the work is otherwise unobjectionable: but certainly it ceases to have the characteristic marks of a version of the Psalms.

7. Now, if it be inexpedient to confine parochial Psalmody to *any* versions of the Psalms, *à fortiori*, must it be so to restrict us to one or two versions, even though these should be the versions of Hopkins and Sternhold, and of Tate and Brady.

Concerning these particular versions, it may be affirmed, that men of taste and learning have not always held them in the same high degree of estimation with which the bishop of Peterborough appears to regard them. The subjoined passage from the Rev. Basil Woodd's Preface to his new metrical version, recently published, and dedicated, *by permission*, to the Bishop of Durham, will serve to throw some light upon the point.

"The following observations on the general subject are transcribed from Dr. Tattersall's preface to his improved Psalmody. 1794.

"'Alterations, both partial and general, have already been allowed without ill consequence; and most of the rulers of the church have seen and declared the necessity of some further amendment.'

"Archbishop Secker observes, 'It is very true, the verse translation generally used is void of ornament, and hath expressions often low and flat, and sometimes obsolete: I wish a better substituted in its place.'

"Dr. Lowth, late bishop of London, always honoured Mr. Merrick, by corresponding with him on his translation of the Psalms, and furnishing him with his own remarks to forward its success.

"Dr. Horne, late bishop of Norwich, was desirous that the version of Mr. Merrick should be adopted; and introduced several Psalms from it into the University Church of St. Mary's, Oxford.

"Dr. Wilson, bishop of Bristol, expressed his earnest wishes to see a good version of the Psalms perfected for the use of a parochial congregation.

"It was remarked by the Rev. Dr. Vincent, that in the versification of Sternhold and Hopkins, there are few stanzas which do not give offence or excite ridicule. Dr. Brown observes of the new version of Brady and Tate, that 'Though not excellent, it is not intolerable.' It has also been remarked, that if Psalmody were once restored to its original rank and estimation, it would become an object of regard to the ruling powers to have this whole matter reconsidered and revised, and that in that case it would not be difficult to form a collection from different authors, which would do honour to our own, or any other church. Such a collection also might be acceptable to the retirement of domestic life, and assist the master of a family in the high gratification of seeing his children and dependants form a choir to the glory of their Creator and Redeemer. (See Dr. Vincent's Considerations on Parochial Music, 1787.)

"The use of the new version seems to be rapidly declining. It has been frequently and justly objected to it, that it is frigid, often unconnected, inanimate, and defective in presenting that view of the Christian church, and of the sufferings and triumph of the Messiah, which adapts the Book of Psalms to Christian worship. This deficiency has been so strongly felt, that hymns appropriated to the New Testament dispensation have been added as an Appendix to the old and new versions. The Society for promoting Christian Knowledge has printed, separately, as a supplement to the new version, hymns of prayer and praise to the Holy Spirit, with others on the Nativity, Resurrection, and holy Communion, and also the Benedictus, Magnificat, &c.

"In the year 1814, Mr. Gardiner published 'Psalms and Hymns adapted to sacred Melodies, allowed to be sung in Churches.' His present majesty, at that time Prince Regent, and the Archbishops of Canterbury and York, are patrons of the work: it was also dedicated by permission to his Royal Highness.

"In the year 1815, were published by the Rev. Messrs. Maltby, Tillard, and Banks, 'Psalms and Hymns, selected for the Use of Congregations in the United Church of England and Ireland.' This selection was sanctioned by the high authority of Bishop Tomline, then presiding over the diocese of Lincoln. It was introduced at Buckden church and in other neighbouring parishes."—Basil Woodd's Preface, pp. 4—6.

In order to remove some of the objections which a Christian of taste would necessarily make to several stanzas, especially in the old

version, Mr. Kennedy, as we have seen, would set about the work by correcting his original. We agree with him in the expediency of such corrections: but what then becomes of its authority? And if one clergyman correct those venerable pages, why may not the same privilege be conceded to another? And who shall fix the limits of these corrections? Undoubtedly many verses "contain examples of such flippancy and vulgarity, such gross violations of good sense and good taste, that they are really a disgrace to the churches in which they are used:" these words are from the bishop of Peterborough, on another point, the application of them is our own: but would not such arbitrary alterations expose any private clergyman, who should make them, to the censures leveled by his lordship against compilers of hymns?* And if made by *public* authority, how, it may be asked, would the worthy gentlemen of the 16th century appear in the trim of the 19th?

"Ancient English poetry, like ancient English architecture, is, in its original form, venerable and interesting, though often rude and grotesque; but, when attempted to be improved and modernised, it is marred and disfigured. Of this the old version furnishes an example. It has received, what Fuller quaintly calls, 'a new nap;' so that its genuine original texture is at present scarcely distinguishable. On this subject Mr. Warton observes, 'Attempts have been made from time to time to modernize this ancient metrical version, and to render it more tolerable and intelligible, by the substitution of more familiar modes of diction. But to say nothing of the unskilfulness with which these arbitrary corrections have been conducted, by changing obsolete for known words, the texture and integrity of the original style, such as it was, has been destroyed; and many stanzas, before too naked and weak, like a plain old Gothic edifice stripped of its few signatures of antiquity, have lost that little and almost only strength and support which they derived from ancient phrases. Such alterations, even if executed with prudence and judgment, only corrupt what they endeavour to explain, and exhibit a motley performance, belonging to no character of writing, and which contains more improprieties than those which it professes to remove.'"—Gray on Psalmody, p. 30.

The bishop of Peterborough exclaims loudly against all arbitrary corrections. Assuming that the old version is an *authorised* version, he demands,

"Has any individual clergyman a right to use in his church either the old or the new version, in any other form than that in which they received the royal permission? It is true, that the new as well as the old version, may be in some parts so altered, as to improve the version. The same may be also true in some parts of the prose translation of the Psalms, whether it be the translation which is printed in the Bible, or the translation which is printed in the Prayer-book. But whatever opinion a clergyman may entertain in his individual capacity, he has no right when he officiates as *minister of the church* to oppose his private opinion to public authority. And there is the same reason for adhering to an authorised translation in verse, as to an authorised translation in prose. The obligation is the same in both cases: and in either case a deviation may be attended with the same danger. Alterations in the former may be made a cloke for the introduction of false doctrines no less than alterations in the latter. And the only security against the introduction of false doctrines is a rigid adherence to those translations of the Bible, whether in prose or in verse, which, after due examination by the best judges, have been allowed by royal authority."—Bp. of Peterborough's Charge, pp. 36, 37.

We are therefore to go back to the original editions. The earliest in our own possession is that of 1599, which does not appear to

* We will not offend the gravity or devout feelings of our readers by the juxta-position of unconnected verses; such as a person of bad taste and bad principles might *possibly* make from the old version: to *possibilities* in matters of this kind there is scarcely any limit of absurdity.

differ materially from those of a previous date noticed by Mr. Gray. It is not foreign to our purpose to compare one or two Psalms, to which our tuneful voices would be set by bishop Marsh, with some of those which, according to very general usage, we *may* venture to adopt.

PSALM xlii. *Old Version.*

Like as the hart doth breathe and bray
The welspring to obtaine:
So doth my soule desire alway
With thee, Lord, to remaine.

My soul doth thirst and would draw neare,
The living God of might:
Oh when shall I come and appeare
In presence of his sight.

The teares all times are my repast
Which from mine eyes doe slide:
Men, wicked men, cry out so fast,
Where now is God thy guide?

Alas! what griefe is this to thinke
What freedome once I had?
Therefore my soule, as at pit's brinke,
Most heavy is and sad.

When I did march in good array,
Furnished with my traine,
Unto the temple was our way
With songs and hearts most faine.

My heart, why art thou sad alwayes
And fret'st thus in my breast?
Trust still in God, for him to praise,
I hold it ever best.

Same Psalm. Modern Version.

As panting in the sultry beam,
The hart desires the cooling stream,
So to thy presence, Lord I flee,
So longs my soul, O God! for Thee;
Athirst to taste thy living grace,
And see thy glory face to face.

But rising griefs distress my soul,
And tears on tears successive roll;
For many an evil voice is near
To chide my woe and mock my fear,
And silent memory weeps alone,
O'er hours of peace and gladness flown.

For *I* have walked the happy round
That circles Zion's holy ground,
And gladly swelled the choral lays
That hymned the great Creator's praise,
What time the hallow'd arch along
Responsive swelled the solemn song.

Ah! why by passing clouds oppress'd
Should vexing thoughts distract my breast?
Turn, turn to Him, in every pain,
Whom never suppliant sought in vain,
Thy strength in joy's ecstatic day,
Thy hope when joy has pass'd away.

J. BOWDLER, jun.

PSALM cxxiii. *Old Version.*

O Lord, that heaven dost possess,
I lift mine eyes to thee:
Even as the servant lifteth his,
His master's hand to see.

As handmaids watch their mistres hands,
Some grace for to achieve:
So we behold the Lord our God,
Till he doe us forgive.

Lord, grant us thy compassion;
And mercy in thy sight;
For we are filled and overcome
With hatred and despite.

Our minds be stuff'd with great rebuke:
The rich and worldly wise,
Doe make of us their mocking stockes,
The proud doe us despise.

Same Psalm. Modern Version.

Lord, before thy throne we bend;
Lord, to thee our eyes ascend:
Servants to our Master true,
Lo, we yield thee homage due:
Children, to our Sire we fly,
Abba, Father, hear our cry!

To the dust our knees we bow,
We are weak, but mighty Thou;
Sore distress'd, yet suppliant still
We await Thy holy will;
Bound to earth and rooted here,
Till our Saviour God appear.

From the heav'ns, thy dwelling place,
Shed, O shed, thy pard'ning grace:
Turn to save us:—none below
Pause to hear our silent woe;
Pleas'd or sad, a thoughtless throng,
Still they gaze and pass along.

Leave us not beneath the pow'r
Of temptation's darkest hour:
Swift to read their captive's doom,
See our foes exulting come.
Jesus, Saviour, yet be nigh,
Lord of life and victory!

J. BOWDLER, jun.

The modern versions of these Psalms are taken from a beautiful selection of Poems, Divine and Moral, by John Bowdler, Esq., and prefixed to them is the name of his excellent and highly-gifted son: now surely it is a hard rule which would

banish, for the sake of Hopkins and Sternhold, such delightful compositions as those of the late Mr. Bowdler!

Perhaps it may be hinted that we have rather mischievously placed by the side of each other some of the worst Psalms of the Puritans, with some of the best effusions of modern piety and genius. If the latter part of the charge imply any condemnation, we have no objection to plead guilty: Mr. Bowdler's compositions are undoubtedly excellent; but certainly no person conversant with the old version will accuse us of unfair selection, as far as respects Hopkins and Sternhold. We might, with Mr. Gray's book before us, indulge our readers with many specimens of the following description.

PSALM xxx. 5.

Though gripes of grief, and pangs full sore,
Shall lodge with us all night;
The Lord to joy shall us restore,
Before the day be light.

PSALM xxxv. 15, &c.

As they had bene my brethren deare,
I did myselfe behaue;
As one that maketh woefull cheere,
About his mother's graue.

But they at my disease did ioy;
And gather on a route;
Yea, abject slaues at me did toy
With mockes and checkes ful stout.

The belly-gods and flatteryng trayne,
That all goode thinges deryde;
At me do grinne with great disdayne,
And plucke their mouthes aside.

Lord, when wilt thou amend this geare?
Why doest thou stay and pause?
Oh rid my soule, mine onely deare,
Out of these lyon's clawes.

But Lord thou seest what waies they take,
Cease not this geare to mend:
Be not farre off, nor me forsake,
As men that fail their friend.

Let not their harts reioyce and cry,
There, there, this geare goeth trim;
Nor geue them cause to say on hye,
We haue our will on hym.

PSALM xliv. 25.

For downe to dust our soule is brought,
And we now at last cast:
Our belly, like as it were glude,
Unto the ground cleaves fast.

We abstain from further extracts: it seemed necessary to produce these passages to shew the taste and delicacy which sometimes meet us in one of the versions to which the learned prelate would confine us, especially as it is now become almost obsolete. The new version is, doubtless, of a different character: if it do not equal the other in spirituality, it is much superior in its suitableness to modern congregations: but for reasons previously assigned, it fails in several points, which are highly important to the Christian worshipper. This version is so well known, that we abstain from further remarks upon it.

8. Is it, then, expedient to introduce a new selection of Psalms, with the addition of appropriate hymns, into our churches? We answer in the affirmative: and till this shall be done by competent authority, it is expedient and desirable that individuals should provide such compilations for themselves.

From the various versions of Psalms, or portions of them, which are now before the public, such as Merrick's, Watts's, Goode's, B. Woodd's, Montgomery's, Lowe's, the old and new versions, &c. &c. a selection might be made without difficulty, which would afford great satisfaction to every intelligent and devotional mind.

The question of hymns may perhaps seem to stand upon a different ground: and, if we are rightly informed, the introduction of them in particular cases has been regarded with more than usual suspicion.

The proceeding in the Consistory Court of York, in the suit of certain persons who were scandalized at the introduction into a church at Sheffield, "of certain

hymns, and a version of Psalms, not permitted by any lawful authority," is well known to most of our readers; and we refer to it at present merely for the purpose of noting the additional testimony given by his Grace the Archbishop of York, in favour of the practice of introducing *hymns*, as well as Psalms, into the public service. The Archbishop, with a kindness and liberality which reflect honour upon him as a Christian prelate, acted as mediator between the parties; and, to put an end to contention, undertook to compile, for the use of that church, a new selection of Psalms and *hymns*, and to print them at his own expense. Mr. Vernon sat as judge in the Consistory Court, and presided in a manner which has secured to him the cordial respect of all candid and moderate men. The remarks which we have previously cited as Mr. Vernon's, were made in the course of this trial. An account of the proceedings is given by Mr. Gray, section G.

We conceive that several arguments may be adduced in favour of hymns, as well as of selections from the Psalms: the following may suffice. We will notice,

1. The *antiquity of the custom* of singing hymns.

"Hymns, we find, have always been used in Christian congregations. Pliny, in his well known letter to Trajan, written in the beginning of the second century, represents it to be the custom of the Christians to meet together, and sing a hymn to Christ, as God*; and we have the testimony of several fathers of the church, to the antiquity of the practice. If the hymns of the Christians had been the Psalms of David only, in what respect would their singing have distinguished them from the Jews?

"The learned Mr. Bingham remarks, that 'the alternative singing spoken of by ancient historians, as brought in by St. Ignatius, was not of David's Psalms, but of hymns, composed by him to set forth the Divinity of Jesus Christ.' In the fragments, preserved by Eusebius, of the writings of Caius, a Roman Presbyter, who lived in the latter end of the second century, it is recorded, that 'there were anciently many psalms and hymns composed by the brethren, and transcribed by the faithful, setting forth the praises of Christ, as the Word of God, and declaring the Divinity of his person.' St. Basil remarks, that the Hymnus Lucernalis, sung in the evening service, and containing a glorification of the Holy Trinity, was of such ancient use in the church, that he knew not who was the author of it. St. Ambrose composed several hymns in Latin to the glory of the Holy Trinity, for the people to sing in the church. St. Jerom speaks of the whole church as sounding out hymns to Christ their Lord in their nocturnal vigils.

"In the middle of the third century, Paulus Samosatensis, an heretical bishop of Antioch, who forbade the use of psalms and hymns in honour of our Lord Jesus Christ, was deposed.

"St. Chrysostom in his ninth homily on the second chapter of Colossians, comments on St. Paul's exhortation to the use of psalms and hymns. By the word 'psalms' he understands the Psalms of David, which were sung in the church by the whole congregation, including the catechumens, penitents, and uninitiated. The word 'hymns' he applies to the liturgical hymns, which were not permitted to be sung by the catechumens, penitents, and uninitiated, but only by the faithful, who were admitted to the holy sacramental mysteries."—Gray on Psalmody, pp. 56—58.

But these hymns, it may be said, were not metrical. The objection is without point.

2. The *prevailing use of modern selections of Psalms and hymns, and the popularity which they have acquired with congregations.*

These facts are universally admitted.

* "This hymn is conjectured by Bishop Andrews to have been the Gloria in Excelsis; a very ancient Greek copy of which, at the end of the Alexandrian MS., contains the passage:

'O Lord God,
Lamb of God,
Son of the Father
That takest away the sins of the world,
Have mercy upon us!'"

Should the plan of the bishop of Peterborough be adopted, all hymns which have not received the sanction of the king in council—except indeed those published with the *authorised* old version, as the Right Rev. prelate contends — must be prohibited without exception: the Archbishop of York's must share the fate of the rest; and even those which are inserted by the Society for promoting Christian Knowledge in our Prayer-books, as a supplement to the new version, must be in future withdrawn. What a revolution would thus take place, in opposition to public taste and general feeling, may be inferred by comparing the verses of that most popular hymn, inserted in this supplement, familiar to almost every man, woman, and child in the kingdom,

"Awake, my soul, and with the sun,"

with the hymn which would, doubtless, be substituted in its place*.

To be sung before Morning Prayer.

Praise the Lord, O ye Gentiles all,
Which hath brought you unto his light:
O praise him all people mortall,
As it is most worthy and right.

For he is full determined
On us to pour out his mercy,
And the Lord's truth, be ye assur'd,
Abideth perpetually.

Glory be to God the Father,
And to Jesus Christ his true Sonne,
With the Holy Ghost in like manner,
Now and at every season.

A composition equally suited to excite grave and devotional feelings, is set forth in the old version, to be sung before evening prayer.

The objections to the present system, which would lead to such consequences, must doubtless be of a very serious character; and it is necessary here to advert to them.

They appear then to be two: one derived from the *possible danger* which may result from unauthorized selections; the other from the *dignity* of the Establishment. We shall give the passage at length, which contains the bishop's reasoning on the subject: a slight reference has already been made to it.

"But surely, it is said, there is nothing to be apprehended from the use of a hymn-book, introduced at the discretion of a clergyman, who has subscribed to the Thirty-nine Articles, and is liable to ecclesiastical censures, if he impugns them. Now it must be a gross and glaring violation of the Articles which can be punished with deprivation, or even suspension. There are many degrees of encroachment on the doctrines of our church, before a man arrives at that degree which is punishable by the Ecclesiastical Court. And such gradual encroachments are so much the more to be dreaded, because on the one hand they are less open to detection, and, on the other hand more open to evasion, when they are detected. In this manner, a hymn-book, without impugning the doctrines of our church in such a manner as to expose the clergyman who uses it to ecclesiastical censures, may tend to undermine those doctrines, and prepare the persons who are accustomed to sing from it, for the reception of doctrines which are entirely adverse to those of the Established Church. 'If it does not directly impugn our Liturgy and Articles, it may inculcate sentiments, which are at variance with every fair conclusion that can be drawn from our Liturgy and Articles. We must further consider what is due to the dignity of the Established Church, a violation of which is hardly punishable by the ecclesiastical court. By the dignity of the Established Church I mean at present, that respect and reverence which it is necessary to maintain in all things connected with public worship. But there are hymn-books, which contain examples of such flippancy and vulgarity, such gross violations of good sense and good taste, that they are really a disgrace to the churches in which they are used." Bishop of Peterborough's Charge, p. 32.

Substitute, as before, the word *sermon* for hymn-book, &c. and

* A prelate before mentioned, the present bishop of Lincoln, we have heard, prohibited the Morning and Evening Hymn being used in his diocese of Exeter. This was at least consistent.

the reasoning is still more conclusive against original discourses than against the alleged evil of unauthorized Psalmody.

"The learned prelate," observes Mr. Gray, "does not here assert the positive existence of an abuse, but only assumes the possibility, that a hymn-book may produce such and such consequences. It is not easy to determine what measure of importance we ought to attach to apprehensions of an uncertain nature; but it is satisfactory to be assured, that, whenever error can be proved to exist, we have the means of correction. Mr. Vernon says, 'The objections which have been urged to the prevalent usage of introducing into the church hymns, and versions of Psalms, that it would engender laxity of practice, and schism in opinion, I consider as of little moment; since any irregularity or impropriety which may characterise such compositions would form a substantive ground either of prohibition by the diocesan, or of criminal procedure in this court.'"—Gray on Psalmody, pp. 64, 65.

With regard to the *dignity* of the Established Church, we fear that it is not particularly consulted by the version of Hopkins and Sternhold. If it be true, according to Dr. Vincent, "that there are few stanzas which do not give offence, or excite ridicule," little stress can be laid upon the question of dignity. And, after all, what is "dignity" without utility? Let us beware how we realize the sarcastic prediction of certain Northern critics—"The Church of England will die of *dignity*."

Mr. Kennedy, in illustration of the mischief which may arise from the introduction of unauthorised hymns, has certainly selected some very revolting specimens of bad taste; and Mr. Gray alludes pointedly to others. It would be easy, we believe, to add to the number. But within the last ten or fifteen years public taste has very materially improved: and the various selections printed since that period are probably much more pure and correct than most that preceded them. Take, for instance, Venn's, Kempthorne's, Noel's, Cotterill's, B. Woodd's, &c. &c. A nice and fastidious critic may, we admit, discover in these collections several Psalms and hymns which he may think capable of improvement; and such would be the case with regard to any selection by authority: but we think too highly of the character and taste of the clergy in general, to imagine that any possible evil, arising from culpable negligence or design on their part, can be so unfavourable to the church as the rigid and rigorous system which the bishop of Peterborough so strongly enjoins.

It is right to state also, that, on general principles, we extremely doubt the propriety of binding clergymen hand and foot, where the usage of the church, and the judgment and practice of so many enlightened and able men have left them free. Why are they to be subjected to these everlasting suspicions? If they err in this respect, Mr. Vernon has shewn in the passage last cited, that the remedy is easy and efficacious: but the reasonable presumption is, that, attached as they are to the church by education, by profession, and by principle, much may safely be left in their hands; and it is neither for their personal credit and respectability, nor for the dignity of the church, that they should be tied down by arbitrary regulations, nor even be placed under unnecessary suspicion. Much must necessarily be confided to them, both with respect to their sermons and their intercourse with their people: and if in any case they should so far betray their trust as to inculcate, either from the pulpit or in private conversation or by tracts, principles inconsistent with those which they are pledged to maintain, it is not all the sanative and corrective power of the old version of Psalms, nor of any other version, that can repair the mischief. To carry into full effect the precautions of the bi-

shop in guarding against possible evils, it should be enjoined by authority that clergymen shall preach no sermons but the Homilies; that they shall give no tracts, but such as are sanctioned by the king in council; and that they shall never presume to open their mouths in the way of religious intercourse with their parishioners, but in certain prescribed forms. It would indeed be highly desirable that the ministers of the church should preserve uniformity in every particular; and we should therefore be glad to see a selection of Psalms and hymns bearing the stamp of authority: but till that selection shall appear, the interests of the church will be best consulted by pursuing the course which long usage has sanctioned, and which is now so deservedly popular.

9. In forming selections of Psalms and hymns, it is important to bear in mind the object of edification which we ought to have in view, and to abide by the principles which it requires to be observed. In the course of our preceding remarks, we have already adverted to some useful suggestions of Mr. Kennedy; and the editors of the Buckden Collection, while stating the insufficiency of a mere version of the Psalms for a Christian congregation, furnish us with others. It cannot, however, be superfluous to notice the subject in a more particular manner. It is right to state, that for several of these hints we are indebted to Mr. Kennedy.

(1.) There can be little question that our public devotional addresses should be directed to the proper Object of sacred worship. Simple as is this rule, we are not sure that it is always observed. In one of the collections, we find the following beautiful composition, taken originally from our own pages.

EPIPHANY.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.
Cold on his cradle the dew-drops are shining
Low lies his bed with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.
Say, shall we yield Him, in costly devotion,
Odours of Edom, and offerings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest, and gold from the mine?
Vainly we offer each ample oblation;
Vainly with gold would his favour secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.
Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

As a poem, this is very highly pleasing: but it has been objected to it, as a devotional composition for the use of a congregation, and we do not deny that there may be some force in the objection, that the persons who sing it, if engaged in an act of worship at all, *seem* to be worshipping *a star*.

(2.) Our selections ought not to be too refined or poetical.

Mr. Kennedy justly observes, that "Merrick's translation frequently abounds in fine words, and is too remote from common apprehensions: the author of it seems to have thought, that he was poetical in proportion as he was paraphrastic and elegant when he ceased to be plain and simple." If David says, "Lord, lift thou up the light of thy countenance upon us," Mr. Merrick renders it thus:

"Do thou, my God, do thou reply,
And let thy presence from on high
In full effusion o'er our head
Its all enlivening influence shed."

If the Psalmist declare that his joy is greater than their's whose corn and wine have increased, the

thought is thus expanded by Mr. Merrick:

What joy my conscious heart o'erflows,
Not such th' exulting labourer knows:
When to his long-expecting eyes
The vintage and the harvests rise,
And, shadowing wide the cultur'd soil,
With full requital crown his toil.

Not admiring so warmly as Mr. Kennedy the version of Hopkins and Sternhold, we would place in contrast with Merrick, in this instance, the following version by Montgomery (Songs of Zion).

While many cry, in Nature's night,
Ah! who will shew the way to bliss?
Lord, lift on us thy saving light;
We seek no other guide than this.
Gladness thy sacred presence brings,
More than the joyful reaper knows;
Or he who treads the grapes, and sings,
While with new wine his vat o'erflows. p. 6.

Mr. Baxter, in the preface to his "Poetical Fragments," mentions it as a recommendation of them, "That being fitted to *women*, and vulgar wits, which are the far greatest number, they may be useful to such, though contemptible to those of higher elevation and expectation." Leaving Mr. Baxter to defend what in this passage may stand in need of vindication, there is no doubt that the majority of Christian assemblies consists of vulgar wits, and that our devotional services should be level with the understanding of them all.

(3.) But then neither ought they to be low and prosaic. For example:

And for the nonce full craftily
He coucheth down, I say;
So are great heapes of poor men made
By his strong power his prey.

Or again;

They shall heap sorrows on their heads,
Which runne as they were mad,
To offer to the idoll gods:
Alas! it is too bad.

(See Gray, p. 82.)

(4.) Still less should there be any thing calculated to excite a ludicrous sensation. We shall give but one specimen, and that unwillingly.

Why doste withdraw thy hand aback
And hyde it in thy lap?
Oh pluck it out, and be not slack
To give thy foes a rap.

(5.) Neither does it tend to edification to deal much in metrical controversy.

We take the following passage from Mr. Kennedy, who very properly condemns it.

My name from the palms of his hands
Eternity shall not erase:
Impress'd on his heart, it remains
In marks of indelible grace.
Yes! I to the end shall endure
As sure as the earnest is given:
More happy, but not more secure,
The glorified spirits in heaven!

So says the spirit of crude Calvinism: what is the reply of the spirit of crude Arminianism?

Ah! Lord, with trembling I confess,
A gracious soul may fall from grace!
The salt may lose its seasoning power,
And never, never find it more.

In this way, every sect may confess that its own creed is perfectly pure and unexceptionable, and plead guilty to all the cardinal virtues.

(6.) That the Psalms and hymns should be of a kind in which the congregation can generally and personally join, has been already remarked; many of them, we think, should likewise express the sentiments and dispositions which we *ought* to possess. A penitential Psalm, or a hymn of confession, may be, if judiciously written, as suitable to a Christian assembly as the general confession, in the Litany, of our morning service. Compositions of this sort have a very sensible and touching effect, and tend powerfully to excite the devotional feelings. The entire rejection of this rule would counteract the fair range of parochial Psalmody: its injudicious extension would compel many persons to sing

what, in their own case, is neither appropriate nor true.

(7.) There ought to be a reasonable variety in the metres.

In several collections, however, there are some to which we cannot at all reconcile ourselves: they are of too light and trifling a character; and it would be better to sacrifice a good tune—if a good tune be adapted to such words—than to destroy the devotional feelings by those ballad-like measures. Thus, the following double rhymes of Mr. Montgomery's are unsuited to our taste.

God is my strong salvation;
What foe have I to fear?
In darkness and temptation,
My light my help is near.
Though hosts encamp around me,
Firm to the fight I stand;
What terror can confound me
With God at my right hand?

The gravest music can hardly, we think, compensate for metres of this sort. We do not, however, deny that much of the bad effect of them may depend upon associations, and that the associations of other persons may be different from our own.

Mr. Baxter's metres are generally *long* and *common*: and, as if to save trouble and tunes, he has hit upon an expedient by which, at the option of the singers, these metres may be generally convertible. His words are,

"I have in the end shewed why I have done that which no man ever did before me, to fit the same Psalms to various tunes and measures, longer and shorter, *specially to gratify them by a variety*, that are used to be dull'd with customariness in the same." We subjoin an example.

Psalm xxiii.

The Lord himself my shepherd is—
Who doth me feed and [safely] keep;
What can I want that's truly good,
While I am [one of] his own sheep?
He maketh me to lie down and rest
In [pleasant] pastures, fend'r grass;
He keeps and gently leadeth me
Near [the sweet] streams of quietness.

(8.) There ought to be a sufficient number of sacred metrical compositions for the various fasts and festivals of the church, for the several seasons of the year, for certain general visitations of Providence, for war and peace, for victory and defeat. But,

"With regard to temporal foes, public or private, we ought to be very cautious in making God a party; since our resentments, even when not unjust, may be mingled with undue partiality to our own case, and with more than due anger and disapprobation towards our enemies.

"On an occasion of thanksgiving or fasting in time of war, it would appear that many persons think any passage suitable to the former, provided the words victory, success, and battle, occur in it; and that any description of misery and distress is proper for the latter. In general, the sentiment most becoming us on the occasion of triumph, is a humble ascription of all the glory to God, as the giver of victory, and the only ruler of events; and in adversity, whatever we may express in our prayers, the passages most fit to be sung, are such as encourage a patient reliance on Divine Providence, and a regard to those comforts which the course of this world can neither give nor take away." Kennedy on Psalmody, pp. 50, 51.

(9.) And, as much benefit may arise to private Christians from the use of Psalms and hymns suited to the various circumstances in which they may be personally placed, it is highly expedient that our collections should contain several of this sort, although by no means adapted to congregational singing. It would be easy to cite many devotional compositions, very instructive and delightful to the private Christian, which would be utterly absurd in the mouth of a congregation. We will give one or two specimens, under the persuasion that there are many individuals who will feel the beauty and force of their application.

God of my life, whose gracious power
Through varied deaths my soul hath led,
Or turn'd aside the fatal hour,
Or lifted up my sinking head;

In all my ways thy hand I own,
Thy ruling providence I see:
Assist me still my course to run,
And still direct my paths to thee.

[Oft hath the sea confess'd thy pow'r,
And giv'n me back at thy command:
It could not, Lord, my life devour,
Safe in the hollow of thine hand.]

Oft from the margin of the grave,
Thou, Lord, hast lifted up my head:
Sudden I found thee near to save;
The fever own'd thy touch, and fled.

Whither, O whither should I fly,
But to my gracious Saviour's breast;
Secure within thine arms to lie,
And safe beneath thy wings to rest.

The next, of a more general nature, but still not generally applicable, is from Mr. Montgomery.

O God, Thou art my God alone:
Early to Thee my soul shall cry;
A pilgrim in a land unknown,
A thirsty land whose springs are dry.

O that it were as it hath been,
When, praying in the holy place,
Thy power and glory I have seen,
And mark'd the footsteps of thy grace.

Yet through this rough and thorny maze,
I follow hard on thee, my God;
Thine hand unseen upholds my ways,
I safely tread where Thou hast trod.

Thee, in the watches of the night,
When I remember on my bed,
Thy presence makes the darkness light,
Thy guardian wings are round my head.

Better than life itself thy love,
Dearer than all beside to me;
For whom have I in heaven above,
Or what on earth, compared with Thee?

Praise with my heart, my mind, my voice,
For all thy mercy I will give;
My soul shall still in God rejoice,
My tongue shall bless Thee while I live.

pp. 51, 52.

The reader will find in a former volume of the Christian Observer, a beautiful hymn, which has since appeared in several collections.

"When gathering clouds around I view," &c. (Vol. for 1812, p. 91.)

(10.) And in all cases, whether for public or private devotion, care should be specially taken that these sacred measures be clear, interesting, and edifying: whatever be their *peculiar* tendency, whether to humble, to console, or to elevate, they should at the same time instruct us in the principles and duties of religion. On some of these points, Mr. Baxter, in the Preface to his "Paraphrase on the Psalms of David, &c." differs in judgment from Mr. Kennedy, and, we may add, from ourselves. As the work is scarce, and some of his remarks are rather singular, and others instructive, we shall take the liberty to select two or three paragraphs.

"Some stumble at the singing of David's Psalms, because there are many words not suited to their case. But, 1st, May they not as well scruple *reading* or *saying* them in prose? *Singing* them in metre is no more an owning of all that we say as our case, than *saying* or *reading* them is. And by that reason they must not say the Songs of Moses, the Book of Job, Canticles, Lamentations, or the Gospel Hymns or Scripture Prayers. 2d, That may be recited as the common case of the church, yea, or as a narration of his case that wrote them, which is not spoken of his case that wrote them, which is not spoken as of ourselves. 3d, And if this satisfy not, such may choose at home Psalms suitable to them, and in the church be silent at the words which they dare not speak.

"Some are stumbled that David's Psalms have so little about the life to come, and speak with so great concernedness about prosperity and adversity here, and especially that he saith so much, through almost all the book, against his enemies, and the oppression and cruelties of wicked men, and his great danger of them, and sufferings by them, even cursing them and their posterity.

"Answer as to this: It must be

sidered, first, that it is most certain that not only David, but the Jews generally, except the Sadducees, believed the immortality of the soul, and the rewards and punishments of the other life: and many passages in the Psalms prove it. And so do the histories of Enoch and Elias, and Saul's seeking to dead Samuel, and the raising of divers dead men, &c."

"And though Christ teach us to love our enemies, and bless them that curse us, and pray for them that hate and persecute us; yet he forbids us not to desire deliverance from them, nor to hate their diabolical lying, malignity, and cruelty, and enmity to the Gospel, and to obedience to God. It is a great duty to note the universal war in all lands and ages between the serpent's and the woman's seed, and to know that *brutishness* first, and *Cainism* and *diabolism* next, are the serpent's progeny, as naturally prospering in corrupt and graceless man, as maggots in a dead carcase. And they that live in an age and land where these prevail, and are in power, will have a sensible commentary on David's Psalms: and in prisons, and in wars and fields of blood, many have confessed that now they understood the Psalms of David, which they never soundly understood before.

"Lastly, though David say not so much of the *life to come* as we could wish, he saith very much of the *way to it*, and the necessary *means*. He knew that *heaven* is ready for us, if *we* be but ready for it. And all that must be done for it by us is in this short and hasty life; and as a traveller doth not all the way talk and think so much of his journey's end as of all passages in his way, and yet doth all this *for the end*; so a good Christian that layeth out his care and labour in obeying God's word, and avoiding sin, and doing all the good he can in the world, and this in faith and hope of heavenly felicity, doth better than he that neglecteth present means on pretence of only contemplating the end."

"I have added, the apocryphal hymns, 1st, for their excellency and usefulness; 2d, to confute them that think that no forms of worship but those found in Scripture may be used or imposed; 3d, to confute the casuists that tell the world that we are all against such Liturgick forms."

"Those that published the old Church Psalms added many useful hymns that are still printed with the Psalms in metre. And doubtless Paul meaneth not only David's Psalms, when he bids men *sing with grace in their hearts* Psalms and hymns and spiritual songs. Yea, it is past doubt that hymns more suitable to Gospel times *may* and *ought to be* now used. And if *used*, they must be *premeditated*. How else shall congregations sing them? And if *premeditated*, they must be *some way imposed*. How else shall the congregations all join in the same? I plead not for *imposing by cruel penalties*, nor laying the church's love and communion on a tune or metre. There are three sorts of imposing such Liturgick forms of Psalms, praise, or prayer. 1. One is, when the pastor is left free to his own discretion; but yet his words of prayer or praise are a *form* to the congregation, which he imposeth on them by the authority of his office, obliging them to concur. For if every one speak there his own words, it will be liker a bedlam than a church. 2. A second way of imposing is when the united churches of a nation, for edification and amiableness of concord, agree all in one translation, version, metre, or form of words. Which is useful, first, when heresies are abroad to keep them out of public worship; and, secondly, that people may know beforehand what the worship of the church is in which they are to join, and may not say, We know not what worship we will offer to God, till the

minister have spoken, and the words be past, and so there may be as many sorts of worship as there are speakers; and thirdly, fore-knowledge may make amiable concord easy to them. And no doubt such an agreement of the churches is good and amiable.—3. And the third way of imposing is by the laws of Christian magistrates. And who can say that they may not command that amiable concord which the churches might of themselves agree in, should the magistrates leave them to their choice? I do not say that rulers should hang, burn, or ruin all persons that by weakness are against a commanded version, metre, or tune, or form. But good Christians should abhor all such vain scruples, and self-conceits, and affected singularity and disobedience as are against the real concord of the church."

10. It remains only that we say a few words upon the *music* of Psalmody.

The music which was sanctioned at the Reformation was, agreeably to the usage of former ages, of a grave and solemn description: and the antiphonal or alternate manner of chaunting, used in the Christian church so early as the first century, and evidently derived from the service of the ancient Jewish people, was also continued. There are complaints, however, from very early times, of the introduction of a more theatrical and less intelligible style: and Mr. Gray, from whom we borrow these remarks, is of opinion that the objections made by the clergy of the lower house in the province of Canterbury, declaring, in a protest to the king, that "synging and saying of mass, matins, or even song, is but rorying, howling, whistleyng, mummying, conjurying, and jogelying; and the playing at the organys a foolish vanitie," were, so far as respects the *kind* of musick, not without foundation. Such was the preference shewn by the Puritans to merely plain and vocal music, that in 1562, when it was proposed in convocation "that the Psalms may be sung distinctly by the whole congregation; and that all curious singing and playing of the organs may be laid aside;" there was an actual majority of eight against the organs: but the proxies turned the scale.*

The tunes adopted in metrical Psalmody ought doubtless to be of a grave and solemn character, and such that, while easily learnt, they may afford also a general interest to the people. It is of the first importance that every thing of a ballad-like nature should be totally rejected. Mr. Kennedy, who has dedicated his first section entirely to the music of Psalmody, tells us that the music in vogue during the struggles and growth of Calvinism was in the opposite extreme. "The use of instruments was wholly interdicted: and their Psalmody, confined to unisonous and syllabic tunes, is represented to have been of the most unmeaning and cheerless character, without harmony, without variety of accent or rhythm, and wanting most of the constituent parts of mere melody." Mr. Basil Woodd has the following practical observations on this subject.

"The perfection of Church Psalmody consists in the union of the whole congregation in this important part of worship; and in order thereto, the Psalmody should be plain and simple; the tunes should be harmonious, but not complex: partial repetitions, various notes to express single words, and fugues, are generally unintelligible to the bulk of congregations.

"The old church melodies supply the finest standard and examples of congregational music. Such compositions as the 100th Psalm, the 84th and others, are best adapted for public worship. While they exhibit a dignity and melody, which the most eminent masters of music have acknowledged, they possess also a perspicuity and simplicity

* Gray.

which render them attainable by the humble worshipper, and a pathos, solemnity, and sublimity, which cannot but interest in congregational worship.

"Light, airy, theatrical tunes are totally unsuitable to the dignity and simplicity of a Christian church. Different subjects of Psalmody may require more pathetic, more solemn, or more animated strains of music, but levity is always to be avoided. Interchanges of loud and soft music, the *forte* and the *piano*, have a fine effect, relieve the ear, and give emphasis to the expression; and it would greatly heighten the effect, if the voices of the men-singers, which are necessary to swell the chorus, were moderated, or were wholly silent, in the softer, or *piano* strains, in which the voices of the women and children should alone be distinctly heard.

"Another great injury to Church Psalmody frequently arises from the charity children: the evil is almost every where complained of. They are too apt to sing at the utmost stretch of their voices, the effect of which is to excite general disgust: whereas, if they were instructed to moderate their voices, their joining in this service would be affecting, delightful, and edifying. The effect of a little attention to this important point is practically audible in the children of the National School, St. Mary-le-bone, London.

"Occasionally practising Psalmody in the week-day, or half an hour before the beginning of service, attended by the minister or some judicious superintendant, might greatly contribute to the improvement of this important part of worship, and, by the Divine blessing, render it more interesting and edifying to the congregation at large."—Woodd's Preface, pp. 10—12.

We shall conclude these remarks with one or two brief extracts from Mr. Kennedy; whose publication—although in some points we differ from him—is, like that of Mr. Gray, both amusing and instructive.

"There are those who seem to think, provided as many as possible unite in the singing, it matters little of what nature it is, or how it is performed. This, however, is an erroneous notion. Individuals may be allowed to please and possibly to edify themselves, by singing in their own way in their own houses. But singing in public worship is designed to promote public or general ends. It is designed to give worship in the house of God an attractive charm, which is not attainable in private, and to produce, by the union of musical voices, such an increase of pious feeling and social sympathy, as cannot be produced without it. Where, therefore, that which is called music at church, tends rather to counteract than to promote these ends, and disgusts many who are present by loud and doleful dissonance, the public praises of God had better be spoken than so attempted to be sung.

"The tunes of Psalmody should, of course, vary with the subjects of it: yet we may assert, that a part of its general tendency should uniformly be, to soften the obdurate, and refine the barbarous. This is one of the effects commonly ascribed to the concord of *sweet* sounds; and that the music which is heard in our churches on every returning Sabbath, should *contribute* to produce it, is a matter of obvious importance to the best interests of the community: while, in a religious view, it is unquestionable, that whatever civilizes men as social beings, prepares them for holy impressions, and is most likely to improve them as Christian worshippers.

"Of good parochial music, well performed, the practical recommendations are these. It will best enforce instructive words, and make delight the vehicle of improvement. It will excite in those who hear it, a desire to join in it; yet it will be accompanied by a respectful impression, which will prevent them from so joining in it, as to spoil its effect. This effect will extend, in a greater or lesser degree, to persons of every description. It will extend to those who for a time continue silent, as well as to those who sing. It may produce 'melody in the heart' where there is none in the voice; and thus good Psalmody may be justly thought a very useful part of social worship, particularly if we consider that it is commonly employed in praise and thanksgiving, acts of piety, which, more than any other, call for fellowship and admit of unanimity, and the former of which is said to be

'The jarring world's agreeing sacrifice.'

"Such concord, in a public exercise of devotion, has a tendency to produce similar concord in the relations of social life; and this is one most forcible and distinguishing argument in favour of congregational singing, especially where it is brought to such perfection, that the voices of a whole assembly are 'all united in the expression of one feeling,' and all who are present 'perceive, not only that they are doing the same thing in the same place, but doing it with one accord*.'"—Kennedy on Psalmody, pp. 22, 23.

Mr. Kennedy closes the section with the suggestion of a plan for the improvement of Parochial Psalmody, by means of a society to be formed for this object. How far his plan might conduce to the proposed end we are unable to decide: the subject, however, is confessedly important, and deserves more attention than it has hitherto received.

The Duties of Church-wardens explained and enforced. A Charge delivered to the Clergy and Church-wardens of the Archdeaconry of Colchester, in the Diocese of London, in the Year 1821. By the Rev. J. JEFFERSON, A.M. and F.S.A. late Archdeacon of London. 1822.

If there be one circumstance more clear than another in our modern ecclesiastical history, it is, that, from whatever causes, a considerable relaxation of the ancient strictness has been suffered to be introduced. Restraints which used to be conscientiously submitted to by our forefathers are now thrown aside as irksome: those whose province it is to impose them shrink from their obligation; and some of the best and most wholesome offices of the Established Church are imperceptibly falling into desuetude. Theoretically its discipline continues as exact as ever: the provisions made for the maintenance of good order are the same as in former ages, but practically there is a great deficiency: and from whatever source it arises, whether from a widely spreading community, or from a disinclination to the duty itself, it is still much to be lamented. One cause, however, of these defects is an ignorance of the obligations imposed on those by whom they are occasioned. This is at least the most favourable manner of explaining the circumstance; but still it must continue a subject of regret that the offices to which we allude are so habitually undertaken with an unconsciousness of the momentous duties attached to them, and quitted at the expiration of the appointed period, usually with not one of their spiritual, and with only their necessary secular, obligations at all fulfilled. The circumstance is the more surprising because to some of these duties the parties are accustomed to pledge themselves by the solemnity of an oath; and although very probably this may, at the moment of initiation, awaken in the breast of an upright man some anxiety to acquit himself of his undertaking with fidelity, yet the inquiries occasioned by this anxiety appear seldom to go beyond the temporal part of the subject, leaving the higher and more important branch of it unexamined.

These remarks are intended peculiarly to apply to the duties of those ecclesiatical officers termed Church-wardens; duties which are but imperfectly understood, but rarely explained, and still more rarely fulfilled. On these accounts, we were pleased at the announcement of the pamphlet before us,—a Charge delivered by the late Archdeacon Jefferson to the Church-wardens in his jurisdiction. The Archdeacon opens his Charge by some observations on that spirit of innovation which, not

* See an Answer to Gilbert Wakefield on Public Worship, by Mrs. Barbauld. See also vol. ii. p. 182. of the Classical Tour, by Eustace, who speaks of the members of *Catholic* congregations throughout Germany and the Austrian dominions, as 'all joining in chorus with a zeal and ardour truly edifying.'"

confining its attacks to civil government, has extended its influence to ecclesiastical establishments, and sought to endanger the permanence and safety of our own. Such a spirit as this is apt to regard all privilege as usurpation, and all power as misrule. The circumstances which occasioned these remarks probably induced the author to notice a distinction which it appears equally desirable to us to preserve, but which we think requires to be drawn with a very nice and careful hand. We allude to a spirit of conciliation, and one of compromise; the former may promote order and union, the latter tends to disunite and confuse. To concede privilege, is often to invite encroachment: its effect is often to acknowledge weakness, or to produce it; and we apprehend that the subject under consideration furnishes an illustration of these statements.

In tracing the history of these ecclesiastical functionaries, the author remarks:

"The appointment of lay officers in the Christian church is of very ancient usage; so that the very antiquity of the institution may seem to give a veneration to it, even were it less intimately connected with the promotion of morals, and with the sacred rites and services of our holy religion, for the better administration of which, and for the maintenance of decency and order in their performance, it was originally intended.

"In earlier times, the bishops, at their stated synods or visitations, were accustomed to cite from every parish some given number of the most discreet and respectable inhabitants, to report on the state of religion and manners in their respective parishes, and to present such offenders as might be amenable to the canon or ecclesiastical law; that by censures and penance they might themselves be reclaimed, and that others, admonished by their convictions, might be protected from that baneful infection which vice uncontrolled, an irreverence for religious institutions unregarded, or a profane impeachment of Christian doctrine and faith unrestrained, cannot fail to diffuse through the different ranks of society. The men so cited were denominated Synodsmen, and, by corruption, Sidesmen, and sometimes Questmen, from their duty of inquiring, as a kind of special jurors, into such offences as were cognizable by the ecclesiastical court, and of making presentments, or, agreeably to the civil law, a return of true bills, accordingly. While this practice continued, the office of Church-warden, as the title implies, was confined to a due repair of the church, to the preservation of the church and church-yard from profane abuses, and to the providing, as well as to the custody and care of, such articles as were required for a reverent celebration of the ordinances and rites of religion—and to whatever could promote a greater decency and solemnity in all the acts of public devotion and worship. In process of time, however, and under a laxity of discipline which preceded the Reformation, the citation of synodsmen was discontinued, and their duties transferred to the church-wardens by *a special canon*; from which time the offices became consolidated, and have so remained to the present day." pp. 7, 8.

There must be, we think, some little inaccuracy in this account: at least we recollect no special canon transferring the duties of the sidesmen to the church-wardens. In the last collection of the canons in the time of king James, A. D. 1603, the 119th and others speak of questmen and sidesmen as before, with a particular reference to the duties we have been adverting to: and although, in the few canons made in the convocation in the reign of king Charles, A. D. 1640, the mention made of these officers, is in the words, "Church-wardens and *other sworn men*," (which may by implication identify the offices, though to us they seem rather to recognize a distinctness of persons qualified for them,) yet there is no special canon whatever that we can find uniting them, and transfering the duties of both to one, unless it be one in the year 1571, where this duty is enjoined more particularly on them, but church-wardens had presented many years before this.

We also think the reverend author

has in some degree, by the history of the offices just quoted, obscured the original functions of the church-warden. It would appear from his statement, that they were at first confined exclusively to secular duties, and were appointed to the remaining and more important part of their trust, only on the abolition of the synodmen or sidesmen. The statement of Godolphin, in his Repertorium,—a statement on which the learned Dr. Prideaux has relied in his valuable little work on this subject,—places the matter in a different light*. In larger parishes, he says, sidesmen are only such as are annually chosen and added to the church-wardens, to be their *assistants in that part of their office* which obliges them to inspect the manners of the parishioners, and to present what they shall find presentable among them at the next visitation. And these are they who in the canon law are called *testes synodales*, because their business was to attend diocesan synods, as now they do at visitations, and to observe and present whatever they found amiss in their respective districts. These diocesan synods were kept up in the diocese of Norwich, till the Rebellion; and all the clergy of the diocese constantly met at them every year,—the clergy of Suffolk at Ipswich, and those of Norfolk at Norwich. In the time of bishop Reynolds, however, they were discontinued. It appears then that the duty of presenting had long formed a part of the church-warden's duty; a circumstance which we deem it of importance to bear in mind. Our author's observations on the discharge of this duty, we shall consider afterwards.

The remarks of Archdeacon Jefferson, respecting the joint election of these officers by the minister and the parish, are correct; for although the common right, unless there be the intervention of a custom to the contrary, vests this election solely in the parishioners, on the ground of church-wardens being a lay corporation, and entrusted with the goods and money belonging to the parish; yet the canon law (Can. 89.) speaks a different language, and ordains a joint election by the minister and the parish; or, if they cannot concur, it appoints that the right shall be exercised by both in the appointment of one by each.

"This," says our author, "is a good custom, and as the parishioners cannot, so neither ought they to wish to disturb it; for where there is an inter-community of interests in the duties of the office, it appears reasonable that there should be an equally divided right in the appointment; and the right of the minister in this case being a right of usage, and not admitted in common law, it is highly incumbent upon the clergy neither to suffer it to be impaired by intermission, nor lost by negligence."

On that part of the church-warden's oath which relates to "the due and faithful execution of his office," in his care of the church, its fabrick and appendages, the place of burial, and the orderly performance of all ecclesiastical services, our author's remarks are strong and interesting; and we recommend the admonitions in the Charge to the consideration of all "Lay-ecclesiastics," not of Colchester only, but throughout the kingdom. The Archdeacon has pointed out various instances of indecorum which no well-disposed mind can notice without regret. Among others he mentions the broken fences and mutilated monuments of the repositories of the dead, occasioned by the unseemly practice of pasturing cattle in church-yards; and he recommends a compensation to be given to the incumbent from the parish, in lieu of this privilege. We wish that in noticing the proprieties to be desired in the ornaments of the church, the author had adverted to the obnoxious practice of suspending the colours of volunteer corps in our sacred edifices. We are at a loss

* See Godolphin's Rep. 4to. p. 163, and Prideaux's Directions, p. 115.

to ascertain on what principle the custom can be justified. They are not suspended as trophies; still less, we should imagine, can they be intended as decorations: the church-warden, therefore, should not allow the practice. The house of God, the temple of the Prince of Peace, should be preserved, as far as possible, from all secular associations, and most of all so from those which recal ideas of war and human glory.

On the Archdeacon's observations respecting the mode of assessing the parochial rates, we must make one remark, as a mistake may possibly arise, and occasion a difficulty which a little previous caution would prevent. The repairs, for which rates are assessed upon the parishioners, should not be made *before* the rates are collected, but the repairs and assessment should be co-temporaneous with each other. We do not say that in no case would the church-warden be justified in first incurring the expense, and afterwards demanding the reimbursement; but as a difference is known to exist in the doctrines maintained in the spiritual and temporal courts *in* relation to this matter, it is better to make the rate coeval with the repairs, not to reimburse the church-warden, lest the account might be regarded in the light of a private debt.

In advancing to the duty of *presenting*, as forming part of the church-wardens' obligation, the reverend author, while he admits the difficulty attending its fulfilment, strenuously urges the duty of so doing, on account of their oath, which pledges them to its performance. It is true the sentiments and usages of the times are changed. It is true, that obstacles of a formidable nature stand in the way; *but the oath remains*—remains unaltered, unmodified. We do not say we do not regret this; for it is a subject of deep regret to us, as it must be to every considerate mind. We regret it, because he who acquits himself of his obligation, as a conscientious man, will involve himself in perplexities of no trivial kind; we regret it, because he who does not incurs the guilt—we can call it by no softer name—of perjury; and we regret it, because this oath is too often an effectual bar to the discharge of this important office, by such men as, from their characters and principles, are the most likely to be of service to their neighbours. We heartily wish that those who possess the power to effect some modification in so obnoxious a feature in our ecclesiastical discipline, would avail themselves of that power, and would not allow, we do not say a blind attachment to old forms, for that we are sure they disclaim, but a wholesome dread of innovation, to prevent their exchanging a requirement, the compliance with which, in such a way as a religious man would interpret this duty, is, by the great increase of population, and other altered circumstances of the age, rendered impracticable for one of a less arduous and doubtful character. We say doubtful, because, after all, we consider not only the growth of neighbourhoods to be a serious impediment to the discharge of this duty, but that the very fulfilment of it might not in modern times be attended with all the benefit which formerly accompanied it. The censures of the church are now become almost obsolete; presentable offences are far more multiplied, and far less gravely regarded, than in former times; the very proceeding upon presentments would be now considered an innovation, and it might be prejudical, in the present spirit of the times, to attempt to revive it. Our author remarks as follows on this subject:

"In times when the hierarchy was in its strength and vigour, when the constitution of the church was unenfeebled by the empiricism of theorists in ecclesiastical polity, while the canon law was less restrained by the jealousies

of the civil, before the spiritual courts were paralized by the prohibitions of the temporal, the procedure by presentment was easy, simple, and unperplexed: and it may fairly be presumed that the censures and penalties which ensued on proof and conviction, were far from being inefficacious in checking those scandals against religion, and those offences against morals, which fell more immediately under the jurisdiction of our courts. It is certain, however, that blasphemies and crimes of this description were then more seriously considered, more unfreqnently committed, more sedulously concealed from the public eye, less flippantly spoken of in common conversation, and less lightly esteemed in common opinion. It is true the canon law continues in this respect in its former force; but having been rarely resorted to for nearly the last century, it may be said to be becoming obsolete. But while the oath continues in its present form, the church-warden cannot otherwise be discharged from it than by 'presenting such persons and things as according to his skill and knowledge are presentable.' He will so far have done his duty and discharged his conscience; and it will remain with the Ordinary, whether bishop, archdeacon, chancellor, or commissary, to require or dispense with, at his discretion, the institution of such further proceedings as the case and age may justify, and the law has definitively pointed out." pp. 13, 14.

This last remark leads the Archdeacon to comment on the inequality which exists in the scale of punishments awarded to violations of the laws of the state and those of the church, or secular offences and spiritual crimes.

"It is perhaps a singular anomaly in our civil code, that, while for the protection of the person and the security of the property of the subject, it has been considered as inflicting a punishment more than commensurate to the offence, some of the grossest crimes of the Christian institute, crimes more deeply affecting the happiness of the individual, more injurious to the well-being of the community, remain unnoticed and disregarded in the criminal jurisprudence of the country *. This is the more unaccountable, because the punishment should in all cases correspond to the degree of guilt; and guilt, in the consideration of the law, is to be measured by the injury done to public or private rights and immunities." p. 15.

It is on this account, we doubt not, that our author has offered a suggestion, in which we cannot but agree with him, both because we think that the ends for which presentments are to be made, will, by its adoption, be much more certainly obtained, and because the unpleasant difficulties which might otherwise attach to the presenter will be thereby avoided. The suggestion is, that in every case in which the law has given an election, —that is, in which both the civil and the canon law have provided a punishment for an offence, — church-wardens would do well to prefer an application to the civil magistrate, rather than to the ecclesiastical judge. This is noticed in p. 18, and repeated in p. 45. We could have wished somewhat more of detail in this part of the address; but there is sufficient to trace the author's meaning. There are cases where not only the church has pronounced her censures, but the statutes have imposed their fines. In these cases the latter are to be preferred. But the generality of cases which have excited animadversion, and call for the correction of the canon law, are untouched by the civil. These then are proper subjects for presentment; for, as our author remarks,

"The church-warden is to the ecclesiastical law, what the peace-officer is

* This last remark is strongly exemplified in the St. David's Prize Essay for 1821, recently published, on the subject of adultery and divorce, by Mr. Tebbs, of Doctors' Commons. The nature of the work does not allow of quotation in our pages; but the reader who wishes for information may refer to Mr. Tebbs's elaborate Dissertation, pp. 239—242, for some remarks on the defective state of our criminal laws with respect to the punishment of a crime most deeply offensive in the eyes of God and man.

containing 2078 scholars, of whom 888 are adults; besides these, 6 masters, on the circulatory system, inspect and controul 10 schools each; forming a total of 107 schools under the protection of the Society.

Sunday-schools have been established in the neighbourhood of each station where a fixed master is placed, to be under his care, and to be superintended by his daily scholars: by this means it is expected that between 60 and 100 new schools may be formed in the course of the ensuing year, with the small addition of 2l. 12s. annual charge for each.

Schools are about to be formed in some of the jails; a large proportion of their inmates being acquainted with the Irish language only.

In the distribution of the Scriptures, the Society is assisted by the British and Foreign Bible Society: 1000 copies of the Irish Testament received from that Society have been divided into ten parts each; by which means 10,000 portions of the Scriptures are put into circulation. An important addition is making to the stock of Irish books, by the publication of the Scriptures in the Irish character, under the care of Mr. Thaddeus Connellan: the books of Genesis and Exodus have appeared.

PROGRESS OF THE COLONY OF SIERRA LEONE.

We copy from a cotemporary publication the following extracts from the Sierra Leone Gazette, as illustrative of the civil and religious progress of the colony.

Sir Charles MacCarthy, the governor, arrived at Freetown, on his return from his visit home, on the 28th of November, and resumed without delay his active attention to the colony, in all its departments. On the Monday after his arrival, he rode to the Negro Towns of Kissey and Wellington; and, on Tuesday, to those of Gloucester, Regent, Bathurst, Leopold, and Charlotte. On these visits many gentlemen of the colony accompanied the Governor, who was every where received with the warmest affection. Of his reception at Gloucester and at Regent's Town, the following account is given in the Colonial Gazette:—

"As the Governor approached Gloucester, the inhabitants, with their Rector, the Rev. H. During, at their head, greeted his Excellency on entering the town. As he advanced, he was met by the most affectionate cheers of welcome, and in a moment was surrounded by hundreds, eagerly striving to shake the hand of their common father and benefactor. The worthy Rector afterwards collected his flock in the church, where they all joined in the national anthem of 'God save the king' in a manner truly affecting to every one present.

"Sir Charles and the party next moved on towards Regent's Town. On his Excellency's crossing the large stone-bridge adjoining the town, he was met by a band of young school-girls, modestly and neatly attired, and decorated with flowers: the eldest girl supported a banner on which was exhibited,

"'Fear God—Honour the king.' 1 Peter, ii. 17.

"'Obey them that have the rule over you.' Heb. xiii. 17.

"'God save the king.' 1 Sam. x. 24.

"His Excellency remained among his affectionate Negroes for a considerable time, when their excellent Rector and Superintendant, the Rev. W. Johnson, led them in a body to the church, where they joined in hymns of thanksgiving to the Almighty.

"The version of the national anthem of 'God save the king,' used on these occasions, is a solemn offering of thanksgiving."

Sir Charles MacCarthy afterwards inspected the various establishments in the peninsula: the following is an account of his reception at Waterloo.

"As the path lay through a thick wood, the party had to grope their way in the dark: indeed, so impenetrable was the barrier against light, that they could not distinguish one another, much less observe a small pocket compass with which one of the gentlemen was furnished. Led on by a Negro child six years old, the party moved forward through woods and wilds; and, what was worse, through mangrove swamps, which, occasionally taking them above the middle, made them think seriously of swimming, till about nine o'clock, when the noise of distant voices indicated their approach to Waterloo. A shout or two from the party soon set the inhabitants in motion; and in a few seconds, the village and its environs were entirely illuminated with torches. His Excellency was actually borne on the shoulders of the crowd, from the point where he was met, to the house of

the Rev. Mr. Wilhelm, the Rector of Waterloo. Firing, shouting, huzzaing, singing, and clapping their hands (their strongest demonstrations of joy), did not cease for many hours.

"What a scene for the philanthropist to contemplate! In the midst of woods, in which, scarcely more than two years ago, existed the dens of the leopard, are now to be found the peaceful habitations of man—where, instead of the growl of the tiger and the howl of the hyena, the ear is saluted by the hum of the busy cottage, and the solemn peal of the missionary bell, summoning to the praise of their omnipotent Creator whole flocks of beings, on whom the light of the Gospel has lately been shed; and who, from a conviction of the spiritual change which has been wrought within them, are to be heard rending the air with hallelujahs, and with acclamations of gratitude to those generous individuals by whose agency they have been thus fostered and taught."

A new charter of the colony was promulgated on the 28th of December. Under its operation, the different possessions of his majesty on the coast, from the twentieth north to the twentieth south latitude, are consolidated into one distinct government, under the governor and the council of Sierra Leone. The due administration of justice, throughout the whole, is provided for, and suitable courts are established. The official returns, published in the Sierra Leone Gazette, indicate growing prosperity in the commercial concerns of the colony. In the year 1821, thirty-two merchant vessels, of from 57 to 355 tons, had entered the port of Freetown. The invoice value of the imports in 1821, was 105,060l.; being an increase of 38,335l. on those of 1820. In the export trade twenty-six vessels are employed, containing 6805 tons. The Sierra Leone Gazette remarks:

"The success of the system pursued, for some years past, in the internal management of this colony, has done away with prejudices the most inveterate; and its benignant influence rapidly extends over the barbarous nations adjoining our possessions on the coast. Even the Mohammedan powers of Foulah and of Massina eagerly court our countenance and connexion: their traders and messengers experience, in this colony, a probity and good faith hitherto unknown to them in transactions with White men; nor does a single native return from hence into the interior, without being, in some measure, divested of his prejudices; or without having imbibed a feeling in favour of our manners and institutions. In consequence of this intercourse with the most distant tribes of the interior, a knowledge of this colony is acquired by them, which surprised our late travellers; the adventurous Dockard having heard, with astonishment, the name of MAC CARTHY pronounced with respect on the remote banks of the Niger.

"Our population gradually increases by the influx of natives from the neighbouring tribes; and, since the last census, the number of victims rescued by the squadron from slavery has been considerable. Savage and uncultivated as these new colonists are on their arrival, it appears surprising with what facility they acquire our language, and how soon they abandon their native customs."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

SPAIN.—The king closed the session of the Cortes in person, on Sunday the 30th of June. The speech, whatever might be the feelings of the speaker, was couched in highly constitutional language; and, among other topics, expressed great confidence that tranquillity would be soon restored in the disturbed districts. The tumultuous proceedings which his majesty witnessed during his procession to and from the hall, and on his return to his palace, were no very favourable comment on this part of the speech. On the following day, strong symptoms of dissatisfaction appeared in the barrack quarters of the royal guards; and on the 2d of June four battalions broke out into open mutiny against the constitutional government, in consequence, among other causes, of the

preference given to the national militia, and the understood intention of disbanding the royal guard. For several days the capital remained in a state of tumult and consternation; till the royal guards, having made an attempt to possess themselves of it by force, met with a vigorous and unexpected resistance, and were at length overpowered by the constitutional troops, and forced to give up their positions. Many were killed, and numbers have been made prisoners. The permanent deputation of the Cortes, alarmed by the menacing appearances which took place, had convoked a special junta on the occasion; and it is stated that it urged the king to disarm his guards; but that he refused to do so, alleging that they were faithful to the public interest, and deserved not the accusation of being mutinous. The open violence, however, to which they had recourse almost immediately afterwards, has left no doubt remaining as to the hostile purposes which they entertained in respect to the new order of things. The defeat of their plans, and the consequent dissolution of their body, has of course left the king in the power of the Constitutionalists, who appear to have hitherto used their power with great moderation. The ministry are said to have resigned their situations, to which no other persons had yet been appointed.

TURKEY.—The late massacre at Constantinople of eighty or ninety Christians, (we use lord Londonderry's statement,) ten or twelve of whom were Greek merchants, who were put to death in cold blood, under the pretext of their being hostages for the loyalty of the islanders of Scio, while it has awakened new sympathies in favour of the Greeks, has confirmed more than ever the indignation of Europe against the Turks, and made every humane mind increasingly desirous to witness a curtailment of their power of doing mischief. The impression which had widely gone abroad that these unhappy sufferers were under the guarantee of British protection, appears from the statements of lord Liverpool and lord Londonderry, in parliament, to have originated in misinformation. The British ambassador had spontaneously employed his humane representations in their favour; but had no power, and had given no pledge, to secure them from massacre. Lord Londonderry, with a diplomatic courtesy, which the Porte but ill deserves, has denominated the occurrence "a calamity:" but we agree with lord Liverpool that it was "a flagitious act;" and we may add, that it was one among several of those late acts of the Ottoman government which, if they do not warrant the armed interference of the other powers of Europe, at least demand their prompt and energetic remonstrances, with a view, if possible, to secure the civilized world from the shock of such atrocities. The Turkish government appears to have availed itself of the first moment of relief from the terrors of a Muscovite invasion, to commence, with its characteristic ferocity, the work of murder and revenge. If Russia, as is alleged, has given up the Greek cause, she probably has done so, for a time, in deference to the wishes of the allied powers, waiting for some favourable conjuncture to come forward with more certainty of success, and with less risk of collision with those who are jealous of her interference, than might at present be the case. But, whatever may be the conduct of other powers, we should have been glad had our own neutrality exhibited a less rigid aspect in the eyes of the unhappy Greeks, who must be deeply stung with the apparently unfeeling neglect of the Christian governments of Europe. It is clear that there are, in the present case, circumstances which those governments would consider as justifying their interference in the internal affairs of other states. The conduct of the allied powers towards Naples is a proof of this. In the spirit of this precedent, they would surely be entitled to interfere for the protection of the people against the oppressions of their government, no less than for the protection of the government against the encroachments of the people. And having interfered for the latter purpose in the case of Naples, it would manifest an excess of fastidiousness to pretend that it would be unjust to restrain the Turkish government from trampling under foot the dearest rights of its subjects, and setting at nought every law, divine and human, for the gratification of its vindictive and relentless fury.—No news of any importance have arrived during the month, respecting the naval or military operations of the contending parties. The Schah of Persia is said to be pressing on with a formidable army towards the Turkish frontier in Asia.

DOMESTIC.

The pressure of distress in the afflicted districts of Ireland, though much alleviated by spontaneous benevolence and parliamentary grants, still continues very heavy, and is likely to remain so, at least till after the potatoe harvest. The harrowing details of poverty and famine have been so widely circulated, and have called forth such extensive sympathy, that it would be unnecessary for us to dwell upon particulars; especially as, in consequence of the king's letter, the cause has been very widely advocated from our pulpits, and from house to house, throughout the kingdom. Parliament has thought an Insurrection Act necessary for the peace of the disturbed districts of Ireland; and we fear the circumstances of the case render some such provision expedient; but we have again to lament, that no comprehensive measures of a prospective kind seem yet to have been matured, with a view to the permanent tranquillity, and for the moral and social improvement, of Ireland. The friends of that country ought not, however, to be discouraged from doing what may be actually in their power, be it little or much, for her welfare, because they may not be able at once to accomplish larger plans for the promotion of her civil, commercial, and ecclesiastical interests. But as every single step in this course, however inadequate to the full measure of her wants, is worth securing, we trust that they will be content to think and legislate for her, even if it be by small instalments, and not to reject or to defer any measure of allowed benefit, though it may fall far short of the exigency, under the plea that the whole system should at once be brought under investigation.

The chancellor of the exchequer has detailed his plan of finance for the year; but the intricacy of the accounts renders it difficult to convey to our readers a clear idea of their general results. We are glad to learn that measures are under consideration for simplifying the public accounts, and also for revising the cumbrous and unprofitable system of the sinking fund as now administered, with a view to some more rational and intelligible plan of proceeding. The chancellor of the exchequer appears to calculate on a surplus revenue of more than five millions for next year, and of nearly six millions for the year ending January 1824; at least of ten millions for the two years. Mr. Ricardo, however, maintains that there is not at present an efficient sinking fund of more than about one million and a half. The chancellor's total estimate of expenditure for the year is 51,192,000*l.*, and of income (including a loan of 7,500,000*l.* from the sinking fund), 54,253,000*l.* The greater part of the chancellor of the exchequer's resolutions were agreed to without a division: but on the lottery clause the house divided; 74 for, and 34 against it. Mr. Vansittart's only argument in its favour was, that he wished those gentlemen who opposed it would point out some other method of raising 200,000*l.* as little oppressive or liable to excite discontent. We can scarcely believe that so wise and estimable a man was serious in the use of such an argument, which would apply just as well to the licensing of gambling houses, and even of brothels, as practised in some nations. When relieving the country, as was done lately, from two millions of taxes, it might, we conceive, have been practicable to have suppressed this fruitful source of vice and misery.

The Marriage Act Amendment Bill has been returned from the Lords to the Commons, with various alterations, which have been adopted. We have already promised to give an abstract of its provisions. Our clerical readers ought to procure the Act itself.

Mr. Wilberforce, on the 27th June, moved an Address to his majesty relative to the Slave Trade, which was unanimously agreed to. We have not forgotten our pledge to bring the whole subject, in no long time, before our readers; but we must shortly dismiss it for the present. The chief points of animadversion, by the speakers on the occasion, were the obstinacy of Portugal, the inhumanity and bad faith of the French government, and the unhappy jealousy which has hitherto prevented the United States of America from conceding a qualified right of mutual search. We earnestly recommend the consideration of this last topic to our American readers, who, we have the satisfaction to know, are very numerous throughout the Union. We are convinced that if they will make themselves masters of the question, they will come to the conclusion with us, that Great Britain, a country so notoriously jealous of her maritime privileges, can have no motive in urging this measure on the United States, but such as ought to

raise her far above unfriendly suspicion (even if there were room for it, which there is not), on the part of a nation who have rendered themselves dear to the friends of humanity and religion throughout the world, by their zealous efforts in this common cause, and by stamping with its befitting name of PIRACY what the tardier measures of the old world have only yet branded with the ordinary designation of municipal crime.

The following is the Address voted by the House.

"Resolved, *nemine contradicente*, That an humble address be presented to his majesty, to represent to his majesty that the deep interest which this house has so long taken, and still continues to take, in the Abolition of the Slave Trade, has led us to peruse with no little solicitude the papers relative to that subject, which by his majesty's commands were lately laid before us; nor could we forbear indulging a hope that his majesty's renewed representations and remonstrances would have at length produced the desired effect of causing the various governments by whose subjects the slave trade was still carried on, seriously to consider the numerous and powerful obligations under which they lay, to co-operate with his majesty, heartily and efficiently, in order to put an end for ever to this enormous evil:

"But that we have learned with grief and shame, that with very few exceptions, every hope of this nature has been altogether frustrated, and that we are still compelled to witness the strange and humiliating spectacle of practices which are acknowledged to be made up of wickedness and cruelty by the very governments whose subjects are nevertheless carrying them on upon a great and continually increasing scale:

"That we observe, however, with satisfaction, that the powerful reasoning and continued expostulations of his majesty's government, enforced by the strong and persevering remonstrances of his majesty's ambassador at the court of the Netherlands, have at length produced an admission of the just construction of the treaty with that power:

"That we are glad to see that some of the abuses have been corrected which had prevailed in the conduct of the courts of mixed jurisdiction at Sierra Leone; but that experience has proved the necessity of altering that provision, which renders it necessary for the slaves to have been actually on ship board to justify the condemnation of the vessel, and of allowing due weight to be given to that decisive proof of the object of the voyage, which is afforded by the peculiar mode of fitting and equipping slave-vessels:

"That it is some alleviation of the pain produced by the almost uniform tenour of these distressing accounts, to learn that the Cortes of Spain have subjected all who should be found concerned in slave-trading to a severe punishment; and that with this evidence of a just estimate of the guilt of the crime, we cannot but hope that they will not rest satisfied with a legal prohibition, but that they will provide the requisite means for carrying their law into execution:

"That we find with concern that the vessels of Portugal, so far from gradually retiring from the trade, have been carrying it on with increased activity, more especially on that very part of the coast which is to the north of the Line, in direct violation of the treaty by which she had stipulated to confine her trade to the south of it: That we cannot but cherish the hope that the new Government of Portugal will manifest a warmer zeal for enforcing a treaty which every law, divine or human, binds her to observe:

"That we have observed with no little pleasure the zeal for the Abolition of the Slave Trade that has been manifested by the commanders of the ships of war of the United States of America, employed on the coast of Africa, and the disposition they have shewn to co-operate with the officers of his majesty's navy for their common object; but that we are concerned to have perceived in the American Government no disposition to give up the objections it formerly urged against the establishment of a mutual right of examining each other's ships on the coast of Africa:—That we had hoped that the powerful arguments used by a Committee of the House of Representatives in favour of this arrangement would have their just weight; more especially that which points out the difference, or rather contrariety, between this conventional and qualified system and the right of searching neutral vessels, without any previous treaty, as claimed and practised in war. Above all, that the consideration so strongly enforced, that it is only by the establishment of some such system that the trade can ever be effectually abolished, would have induced the American Government to consent to it, when the object in question involves the rights and hap-

piness of so large a portion of our fellow-creatures:

"That with the deepest concern we find, as in the last year, vessels under the French flag trading for slaves along the whole extent of the coast of Africa: at home and abroad, proposals are circulated for slave-trading voyages, inviting the smallest capitals, and tempting adventurers by the hopes of enormous profits:—That the few ships of war of that country stationed in Africa offer no material obstruction to the trade; nor do the governors of her colonies appear to be more active; and all this while the French government reprobates the traffic in the strongest terms, and declares, that it is using its utmost efforts for the prevention of so great an evil:—That it is deeply to be regretted that a government which has been generally regarded as eminent for its efficiency, should here alone find its efforts so entirely paralysed:—That, meanwhile, we can only continue to lament that a great and gallant nation, eminently favoured by Providence with natural advantages, and among the very foremost in all the distinctions and enjoyments of civilized life, should thus, on its restoration to the blessings of peace, and to the government of its legitimate sovereign, appear, in fact, to be the chief agent in blasting the opening prospects of civilization, which even Africa had begun to present, and in prolonging the misery and barbarism of that vast continent:

"That, on the whole, we conjure his majesty to renew his remonstrances, and to render it manifest that his interference has not been a matter of form, but of serious and urgent *duty*:—That this country will at least have the satisfaction of knowing that we have been active and unwearied in making reparation to Africa for the wrongs with which we ourselves were so long chargeable, and we cannot doubt that we shall ultimately be able to congratulate his majesty on the success of his endeavours, and on his having had a principal share in wiping away the foulest blot on the character of Christendom."

ECCLESIASTICAL PREFERMENTS.

Lord John George De-la-Poer Beresford, Archbishop of Dublin, to be Archbishop of Armagh and Primate of all Ireland.

Rev. Dr. Magee, Bishop of Raphoe, to be Archbishop of Dublin.

Very Rev. Archdeacon Bissett, to be Bishop of Raphoe.

Rev. R. Lawrence, D. C. L. Regius Professor of Hebrew at Oxford, to be Archbishop of Cashel.

Rev. A. Nicol, M. A. of Balliol College, to be Canon of Christ Church, and Professor of Hebrew in the University of Oxford.

Rev. G. Gaskin, D. D. to a Prebend in Ely Cathedral.

Rev. S. Briscall, St. Mary, South Kelsey, with St. Nicholas, South Kelsey, annexed, RR. co. Lincoln.

Rev. C. Campbell, Beechamwell R. with the R. of Shingham annexed, also Weasenham All Saint's V. and Weasenham St. Peter's V. Norfolk.

Rev. T. Chevallier, Lecturer of Great St. Andrew's, Oxford.

Rev. J. Hall, Great Bedwin V. Bucks.

Rev. J. M. Colson, jun. Peatling R. Leicestershire.

Rev. Richard Corfield, Upton Parva R. Salop.

Rev. Mr. Crossman, elected Incumbent of Christ's Church, in the Forest of Dean.

Rev. W. H. Deane, Hintlesham R. Suffolk.

Rev. J. N. France, Stayley-bridge Perpetual Incumbency, Lancashire.

Rev. G. R. Gleig, Ivy Church R. Kent.

Rev. G. Dixwell Grimes, Emildon V. Northumberland.

Rev. G. Heming, Thundersley R. Essex.

Rev. H. Lowther, Bolton R. Cumberland.

Rev. T. Silver, D. C. L. Great Staughton V. Hunts.

Rev. W. S. Whitelock, Gedney V. Lincolnshire.

Rev. T. Hale, Domestic Chaplain to the Marquis of Salisbury.

Rev. R. B. Paul, to be Domestic Chaplain to the Earl of Falmouth.

ANSWERS TO CORRESPONDENTS.

OXONIÆ COMMENSALIS; F. A. S.; T. B.; D. R. N.; E. M.; ANNA; SCRUTATOR; MEDIATOR; B. X.; B. R.; and PATRUUS; are under consideration.

"*A Young Man*" will find the late Mr. Scott's Commentary, especially the "Practical Observations," well adapted to his purpose.

ERRATUM.

P. 441, col. 1, line 1, in some copies, for sidered, *read* considered.

THE

CHRISTIAN OBSERVER.

No. 248.] *AUGUST*, 1822. [No. 8. Vol. XXII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

PRESBYTER'S APPEAL TO HIS BRETHREN THE CLERGY, ON SOME OF THE PREVAILING INIQUITIES OF THE TIMES, WITH SUGGESTIONS FOR THEIR SUPPRESSION.

(*Continued from p.* 402.)

I MUST next allude to PUBLIC LOTTERIES, as productive of vast mischief, and rendering us, in their measure, obnoxious as a nation to the displeasure of God. The lottery appears to me an evil of the first magnitude. It avails itself for the most part of the ignorance and the covetousness of its dupes. Few of those who purchase tickets or shares are aware how large a proportion of the sum subscribed goes to Government; and fewer, of the artful expedients resorted to by the contractors and schemers to indemnify themselves for their enormous expenses, and to secure a rich surplus. In this species of gambling, the gambler plays at most unequal chances. A prudent man therefore, even uninfluenced by religious principles, would not buy lottery tickets, since the chances are so much against him that in the end he *must* lose. Now is it right thus to take advantage of the ignorance of our fellow-creatures? Is Government justified in permitting the contractor and his agents to hold out a tempting lure to the public, whose ignorance of the plan prevents their perceiving that the magnitude of the gain is unequal to the risks encountered in attempting to obtain it? And yet the pecuniary loss sustained by the public is amongst the least of the evils of the lottery; which, as before remarked, avails itself of some of the worst principles of human nature. It fosters the desire to be rich without labour, and without giving an equivalent; and, in addition to covetousness, idleness also, and selfishness, and ambition, are encouraged by its instrumentality. If a blank be drawn, the issue is disappointment and discontent: if a prize, especially one of considerable amount, the result is most probably still worse; and it is well if it do not involve the destruction of the gambler's happiness and usefulness in this world, and his eternal welfare in the next. The Divine blessing may be confidently looked for, under one form or another, by every man who industriously follows his lawful vocation in the fear of God; but by resorting to unwarranted expedients for getting rich, we tempt Providence, and may expect, even should we attain our object, that our apparent success will be frowned upon by the Almighty, and prove a curse instead of a blessing. "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. vi. 9, 10.)

There are few vices which carry with them such immediate wretchedness as gambling. It deeply excites the passions: if it did not, it would be uninteresting: and what are the passions it excites? Some of the

most tormenting in the human heart,—pride, anger, envy, and covetousness. How great the evil, then, of a national gaming-table, or gambling-house! And in what other light can we look upon our lotteries? So sensible is the legislature of the evil tendency of gambling, that laws have been framed and penalties enacted for its suppression, so far as the state of society will admit; and yet, with strange inconsistency, the legislature opens lotteries for the whole nation: nay, the public are suffered to be systematically drawn into it by a thousand artifices; and even where a previous passion for gambling scarcely existed, or at least lay dormant, such a disposition is engendered, or is aroused and cherished, by every possible stimulant. Hand-bills with conspicuous letters and figures, and every typographical art of allurement, meet the eye in every street and alley, specifying the time of drawing, and the enormous prizes to be drawn. Trifling articles of purchase, down to an ounce of tea, or pennyworth of tobacco, are wrapped up in a lottery paper: and the public prints weekly, and daily, and monthly circulate the precious intelligence; and, lest the frequency of the appearance of such articles of information should fail to obtain regard, invention is put to the rack to invest them in new forms to arrest the vagrant attention. And all this has the sanction of a Christian legislature and government! Should this conclusion be deemed unfair or uncharitable, I would ask, why then do they not prevent the evil? Why have they declined even to restrict the advertising of lottery tickets to the fair Gazette statement; as if conscious that the system could not be kept up but by the arts of misrepresentation and deceit?

Surely no arguments of expediency can justify such a procedure; and it behoves the clergy respectfully, yet decidedly and boldly, to reprobate the whole system. The just expenses of government ought to be provided for by taxation. To what extent imposts should be carried, or how far increased economy in the public expenditure may be practicable, are questions beside the business, and far beyond the ability of the writer of these pages to estimate. But that it is bad policy in a state to replenish its coffers by the sale of indulgences to the bad passions of human nature, there requires but little penetration to perceive: and there needs no over-refinement in religion to lament and deprecate the adoption of such expedients.

But all the blame of the lottery is not to be thrown upon the legislature and government. Much is to be laid to the account of the nation at large. The revenue which government derives from the lottery, arises from a voluntary tax: none need pay towards it. Now, persons who are accustomed to gamble in the lottery, would doubtless be disappointed if this means of speculation were withdrawn: the various agents also concerned in the traffic would be displeased at the suppression of this source of their gain: and many of the public themselves would murmur at the exchange of this voluntary tax, for some compulsory one of a more legitimate nature, but not less productive. It is incumbent, then, on the clergy to exert their efforts to generate a better feeling with regard to this matter in the nation at large: and thus, whilst they protest against the establishment of lotteries, to give Government such support as may obviate the pecuniary inconvenience of their abolition; though, after all, that inconvenience would be scarcely perceptible, as the gains of the lottery form but a trifling item in the finances of the nation, and certainly bear no proportion to the injurious consequences arising from the system.

I might enumerate other evil practices, which partake more or

less of a national, and in some instances legal, character; but I forbear to intrude further. Comparatively, much may be said in our favour as a people, as contrasted with some other nations; but as long as, in addition to individual sins, practices such as we have been lamenting, are countenanced by men esteemed respectable, and sanctioned by the very legislature of the country; as long as vice in various forms continues to sap the foundation of our national morality, treasuring up the Divine anger against us as a people, and involving the souls of individuals in eternal perdition; shall the watchmen of Israel sleep at their posts? Shall they be uninterested spectators of the storm which is perhaps gathering around us? Shall they continue "dumb dogs that cannot bark?" Rather should they not "cry aloud, and spare not?" Should they not "lift up their voice as a trumpet, and tell the people of their sins?" Should they not protest against the abominations of the land? and, "weeping between the porch and the altar," deprecate the Divine vengeance? Surely their feelings of common benevolence; their patriotism; their gratitude to the state which protects and supports them; consistency with their ordination vows; concern for the spiritual welfare of their people; the honour of their God; and the love of their Saviour, should all concur in exciting the clergy to withstand these national iniquities.

Now, there are various means by which such evils might, I conceive, be hopefully opposed by the clergy. Some of these I proceed to suggest.

1. And, *first*, I would mention *their private influence*.—Nor is this of small amount. Urgent as have been the endeavours of evil-minded men to bring them into disrepute, the clergy of this country still stand high in the public opinion; and it would be a wide miscalculation to estimate at a small amount the sum of the influence of about sixteen thousand men, who, even one of their own order needs not hesitate to assert, are, as a body, esteemed for their learning, respected for their morals, and venerated for their piety; and who both move amongst, and in a measure themselves belong to, almost all gradations of civil life. To this also is to be added the consideration, that they are supported by the nation for the very purpose of promoting the interests of morality and religion. This is acknowledged to be their express duty and business; and hence a licence is given them, by the general consent of mankind, as well as by the word of God, to speak on these subjects with great authority and boldness; and in so doing they have a faithful co-operator in the bosom of each individual whom they address, the voice of conscience silently, but powerfully, seconding the warning and expostulations of the man of God. Above all, in the faithful and zealous discharge of their high office, they may derive encouragement and confidence from the many promises which the word of God contains, of the Divine blessing upon their exertions.

The influence, then, of the clergy, in a moral and religious point of view, is very considerable; and the satisfaction which men of the world seem to derive, when they would set their consciences at rest in some doubtful matter, or respecting some object which they are unwilling to give up, in pleading the example and sanction of a clergyman or a clergyman's family, may serve to intimate not only how cautious the clergy should be in their own conduct, and the regulation of their household, but also how important it is for them to protest everywhere against whatever is evil, and how forcibly their faithful remonstrances would operate as a restraint upon the public mind. If every clergyman would use his utmost endeavours to promote, by the blessing

of God, amongst his parishioners, and his own circle of friends and connexions, a right sense of the prevailing iniquities of the times, who can calculate the amount of good that might be effected? The leaven doubtless would silently, but powerfully work, and who shall limit the extent of its operation?

2. I would next mention *prayer*, as a powerful means of checking the evils which have been mentioned.—Prayer for their country is indeed so obviously the duty of the priesthood, that it would seem almost needless to insist upon it, were it not that persons are too prone to be remiss in its performance, even while they acknowledge that from it great and valuable benefits are to be expected. If the prayer of "one righteous man availeth much:" if the uplifted hands of Moses, in the instance before alluded to, ensured strength, and courage, and victory to Israel; whilst his cessation from prayer restored to Amalek the superiority over his fainting countrymen: if at the earnest prayer of Elias, "a man subject to like passions" with ourselves, it rained not on the earth by the space of three years and six months, but, when he prayed the heavens again gave rain, and the earth brought forth her fruit; what might not be expected from the united fervent prayers of a devout national clergy? Abundant are the passages of Scripture enjoining upon us to pray for our king, our rulers, and our country: and urgent is the necessity and great is the encouragement so to do. If iniquity "cometh in like a flood," let us by prayer engage "the Spirit of the Lord to lift up a standard against it." Let us secure the aid of Him before whom "satan as lightning fell from heaven." Is not the whole order of providence under the control of the Almighty? Cannot He who "stilleth the raging of the sea," still also "the tumult of the people?" Is it not His prerogative to change men's hearts? and cannot his power check and suppress the iniquities which have been lamented? Does he not expressly require us to call upon him to do these things? and does he not promise to hear and to answer us when we do so? Let us then apply more frequently and fervently in supplication to that gracious and Almighty Being, who is ever "more ready to hear than we are to pray," and is willing to "give more than we either desire or deserve." Did we but duly appreciate the privilege of access to God by prayer, how great would be our ardour to avail ourselves of it to the utmost; how anxious should we be to "pray without ceasing;" "always to pray, and not to faint."

3. The PRESS is a mighty engine of evil or of good; and who should be better skilled to direct its powerful machinery than the clergy? The present is a reading age: books are purchased with avidity, especially such as bear a reference to the passing events of the day. We have somewhat recently seen with what zeal, and, unhappily to a considerable extent, with what success the enemies of our holy faith have availed themselves of the press for the dissemination of infidel principles. We may indeed contemplate with some measure of satisfaction the counter zeal of Christians of various classes in resorting to similar means for repelling the poison, and promoting the best interests of their fellow-creatures; but whilst the agents of satan continue active, the servants of God must not relax in their vigilance in withstanding their endeavours.

By means of the press, a clergyman may visit in his study those who will not resort to his instructions at church; and, even when incapacitated for active exertions, may virtually preach and extend his other benevolent labours (if he be duly qualified for the employment) far beyond the limits of his own parish. Besides, the "litera scripta manet;" whilst preaching is, in too many instances, but the

" vox et præterea nihil." The good or evil men do in their lives, by means of the press, " lives after them;" and though the consideration of the potency of this instrument of public benefit or injury may operate on the zeal of some individuals, desirous of doing good, imprudently to run to the press, with the best intentions indeed, but with slender and insufficient qualifications, this result ought not to check the exertions of those who have been endued with talents to wield its energies advantageously. In the majority of cases, however, the clergy may best employ this instrument, not so much by writing for the press themselves, as by circulating the labours of others; and, happily for the present generation, never was there so great an abundance of cheap and useful reading calculated for all classes and conditions of mankind.

Those who duly attribute to the providence of God the regulation of the whole course of human events, will perhaps be inclined to think the Almighty has, as it were, in a peculiar manner claimed to himself the use of printing, by causing the discovery of that invaluable art to be made at the very period when the state of religion especially required such a means of spreading information. How comparatively contracted must have been the success attendant on the labours of Luther and the early reformers, if their means of communicating knowledge had been confined to the instruments of conveying knowledge till about that period in use! But the artillery of the press shook the proud fabric of the Romish Babylon to its very foundations. Let, then, the pious, the learned, and the eloquent, bear in mind how powerful a weapon is put into their hands: let them consecrate it to the service of their God: and let them not suffer either indolence, false modesty, or any other insufficient motive, to prevent their using it vigorously.

Pious and able writers are undoubtedly doing much good by their endeavours to correct and elevate the public feeling with respect to some of the points which have been mentioned. A beneficial effect must follow the exposure, for instance, of the false policy as well as the immoralities attendant on the present system of our public-houses, and our lotteries; our Sunday newspapers, Sunday travelling, and similar evils. Were the public feeling on these subjects, by the blessing of God, elevated to the scriptural standard, the voice of the Nation would be generally raised against them; and legislative enactments would not be very long delayed, to suppress, or at least to restrain, them. And, improbable as such an extensive change of the public sentiment may at present seem, it is yet beyond our power to estimate to what extent an object so desirable might be attained by a combination of the pious and benevolent exertions of the clergy and other persons duly qualified to avail themselves of the instrumentality of the press.

(*To be concluded.*)

FAMILY SERMONS.—No. CLXIV.

Job xiv. 1.—*Man, that is born of a woman, is of few days, and full of trouble.*

I SHALL not attempt either to prove or to illustrate this affecting declaration; for mortality and sorrow are stamped in such plain characters on every thing within us and around us, that every heart must instantly feel, and every understanding instantly acknowledge, its truth. But I would turn the solemn fact to practical account; I would urge the consideration of it as a most important duty. The contemplation is fraught with instruction; it was intended to impress upon our minds, not a vain and useless regret or desponding melancholy, but lessons of heavenly wisdom, which, if rightly learned, will lead to the

happiest results both in this life and that which is to come. May He who, amidst all the changes of this mortal world, is still the same "yesterday, to-day, and for ever," open our hearts to the important consideration in the text, that so we may eventually experience joy amidst sorrow, certainty amidst change, spiritual consolations amidst worldly disappointments, and, by the grace of God in Christ Jesus our Lord, be at length permitted to exchange the fugitive vanities of time for the unfading splendours of eternity.

There are two lessons which we ought especially to learn from every contemplation of the brevity and sorrow of human life. The first is, to maintain a spirit of Christian moderation as respects earthly objects, whether pleasing or painful; the second, to prepare diligently for a future state of eternal duration and enjoyment.

I. And, *first*, the consideration in the text should lead us to maintain a spirit of Christian moderation as respects all earthly objects, whether pleasing or painful.—St. Paul affectingly urges this duty. "Brethren," says he, "the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away." The present scene is not the home of the Christian: he is to live here only as an inhabitant of a better country; his affections are to be set upon things above, and not upon things on the earth. His moderation is to be known to all men; for the Lord is at hand.

But it is necessary to explain the nature and measure of this Christian moderation somewhat more particularly.

We are not, then, to suppose that the consideration of the short and sorrowful term of human life was intended to render us wholly indifferent to every thing that respects our temporal condition. There was a sect of heathen philosophers, so called, who affected this unnatural apathy; but the Gospel does not require it, nor is man capable of it. There is a sensible difference between a life of comparative comfort, and one of extreme affliction; between the enjoyment of peace, security, friendship, and liberty, with a competent measure of the ordinary blessings of Providence, and pain, bereavement, slavery, destitution, and the hardships of bitter poverty. Nor does our heavenly Father, who knoweth whereof we are made, who remembereth that we are but dust, require from us a life of gloomy austerities and bodily mortifications, or that we should take pleasure in pain or misery for their own sakes, or any further than as they may be permitted for wise and gracious purposes, and as his own paternal inflictions for the profit of our souls.

Much less, again, is the moderation which the Gospel enjoins intended to render us indifferent to any of the *duties* of our present state of existence. It would be a grievous error to suppose that the deadness to the world which is required of us as Christians, is to disqualify us for taking an interest in any thing which may promote the temporal or eternal welfare of our fellow-creatures, especially our immediate relations, friends, and connexions, or those with whom we are called to have intercourse in society. As parents or children, brothers or sisters, masters or servants, in our worldly calling, and as members of public society, it becomes us to devote a large portion of our time and thoughts and efforts to active exertion; not to cherish a misanthropical or indolent spirit, but to be diligent in business, while we are fervent in spirit serving the Lord.

The moderation, then, which the

remembrance of the frailty of the tie by which we are bound to earthly objects should teach us, is that salutary degree of self-denial and indifference which is necessary to prevent the things of time becoming a snare to us in our preparation for eternity. Worldly objects, whether pleasing or painful, are accompanied by many temptations. Prosperity and adversity, abundance and want, with all the affairs and changes of human life, present obstacles in our religious progress, which can only be overcome by living in the world as not of the world; watching over our appetites and passions, our hopes and fears, our pains and pleasures, lest they should become inlets to evil, to the ruin of our immortal souls. If the right eye offend, it must be plucked out; if the right hand offend, it must be cut off: God alone must reign supreme in our affections; his will must be our rule; his displeasure our greatest fear; his approbation our highest reward.

The subject may be illustrated by a reference to the particulars enumerated by St. Paul in the passage already quoted. Thus: "let them that have wives, be as though they had none;" the spirit of which we may apply to all our friendships, relationships, and connexions in life: we are to be grateful to God for our social blessings; we are not to root out natural affection, or to be indifferent to the welfare of those whom it is our Christian duty to regard and benefit: but we are ever to bear in mind that the tenure of life is uncertain; that this world is not our rest; and that in all our friendships we are to endeavour above all things to promote those spiritual and eternal interests which will last when the few days of this sorrowful life are for ever ended. So again, "they that weep should be as though they wept not;" they should not grieve as men without hope: for as their days are few, their afflictions are proportionably short-lived; a brighter scene is rapidly approaching, where there shall be neither sorrow, nor sighing, nor pain; and, to every true believer, the present light affliction, which is but for a moment, "worketh out a far more exceeding and eternal weight of glory." Again: "They that rejoice should be as though they rejoiced not;" for life, at best, is "full of trouble:" we may, with contentment and moderation, lawfully enjoy the blessings which our heavenly Father pours into our cup, while we possess them; and it is our duty as well as our privilege to do so; but we should stand prepared for those reverses which, in his infinite wisdom and mercy, he may see fit to inflict, and that when we least expect any such painful dispensation: we should not take too much complacency in any earthly good; we should beware that it do not draw us aside from God, or impede us in our course for heaven. So, also, "they that buy should be as though they possessed not;" for all temporal acquisitions may speedily make to themselves wings and fly away, as an eagle towards heaven; and even should they be continued to us, they may prove a snare to our souls. We should therefore enjoy them as though we possessed them not; viewing ourselves but as stewards, and endeavouring, with regard to our worldly substance, be it little or much, to use it to the glory of God, with moderation, and under the direction of Christian principles of duty. In short, as the Apostle adds, we should in all things "use this world as not abusing it;" remembering always how speedily we may, and must, be summoned to the bar of God, to give an account of the deeds done in the body, and to be judged for the use we have made of all our talents, opportunities, and acquisitions.

II. We are thus led to the *second* consideration from the text; namely, that, having ever before us the sorrowfulness and brevity of the present life, we should prepare

diligently for a future state of eternal duration and enjoyment. This is a lesson frequently taught us in Scripture. We are instructed so to number our days, that we may apply our hearts unto wisdom. We are reminded, that "it is high time to awake out of sleep;" for "the night is far spent, and the day is at hand." We are exhorted diligently to work out our salvation with fear and trembling; remembering the counsel of Solomon, "Whatsoever thy hand findeth to do,"—and what have we to do so important as that for which we were expressly sent into the world?—"do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

If the doctrine of the text were reversed; if the life of man were uniformly joyful and immeasurably long; if the sinner could protract this short span of existence at his pleasure, and say to his soul, "Eat, drink, and be merry," without a possibility of disappointment; yea, if we could be certain that our day of probation will be lengthened out even for a few years; that the heart will not in the mean time become finally impenitent, or the Holy Spirit be quenched and desert us; then possibly the man who is thoughtless of his salvation might have some colour of hope. He might then say, with somewhat more shadow of reasonableness than at present, "I will put off my repentance till the time of sickness, or leisure, or old age;" though even then such conduct would be dreadfully presumptuous and absurd. But now, when he knows not what a single day may bring forth; when his thread of life may be snapped asunder in a moment; and when all the earthly vanities, for which he sacrifices his immortal hopes, may be taken away even before life itself fails; how extreme, how inexcusable, the folly of delaying the great object of human existence—the preparation for eternity! Now only is the appointed time; now only is the day of salvation. If, under a false security respecting the continuance of life, we are neglecting to turn to God; to cast ourselves as penitent sinners upon the mercies and atonement of a crucified Saviour; and to live to the praise and glory of Him whose we are, and whom we are bound in duty to serve with all our heart, and mind, and soul, and strength; what will be our excuse should we be summoned, as we may be, in the midst of our indifference, to appear before our Omniscient Judge? Can we hope that the vain pleas with which we so often endeavour to quiet our own consciences, will be accepted at the tribunal of the Searcher of all hearts? Shall we dare to urge before our Creator, that we were desirous of enjoying the pleasures of sin for a season; of following our own ways and devices, however contrary to the will of God, so long as health and opportunity should last; and that we purposed at the close of life, when the eternal world was just opening upon us, to apply for that mercy which we had rejected so long, and under such aggravating circumstances of folly and ingratitude? Blessed indeed be the mercy of God, that, if there be any one who has thus obstinately held out against his convictions, but is at length convinced of his guilt, and is desirous of returning to the bosom of his Heavenly Father, it is not yet too late to amend his ways and obtain forgiveness—for the Saviour will not cast out, even at the eleventh hour, any that humbly come to him;—but no one, who puts off his repentance, has any warrant to hope that such will be his lot; for the fearful probability is, that, instead of becoming at length more sensible of his unhappy condition, he will be rapidly hardened by the deceitfulness of sin; his conscience will be seared; his long-stifled convictions will wear away, or prove to be only a vain remorse, not ending in true

repentance and conversion of heart; till at length, being often reproved, and hardening his neck, he will suddenly perish, and that without remedy.

Surely, then, the consideration of the magnitude of our eternal interests, and the shortness and uncertainty of the time of our earthly trial, should make us often and seriously inquire, "How am I living? To what am I trusting? Whither am I hastening? And am I prepared for that never-ending state which lies before me?" And the practical conclusion from these inquiries should be, to delay no longer complying with that sacred admonition, "Seek the Lord while he may be found; call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and return unto the Lord," depending upon his gracious assurance that "he will have mercy upon him;" "and to our God, for he will abundantly pardon" him.

One circumstance which often renders men insensible to their best interests is, that they behold the wicked in prosperity; they "think them happy that deal very treacherously." No visible infliction of Divine vengeance takes place; all is gay and prosperous; their sun shines, the air is calm around them, and their vessel appears to ride prosperously over the waves of life, as if proceeding safely to its destination. But contemplate the melancholy reverse. That giddy bark will not ride in safety long; the waves shall arise, the heavens shall be blackened, and an impending storm shall shatter it to pieces. "I was envious," said the Psalmist Asaph, "at the foolish, when I saw the prosperity of the wicked. They have no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Behold, they prosper in the world; they increase in riches." This scene raised the envy of Asaph. "Verily," said he, "I have cleansed my heart in vain, and washed my hands in innocency. Then I thought to understand this, but it was too hard for me." And how did he at length obtain an answer to his difficulties? He remembered that the time of the sinner's triumph is short. "I went," says he, "into the sanctuary of God: then understood I their end; how thou, O Lord, dost set them in slippery places; thou castest them into destruction: they are brought into desolation as in a moment; they are utterly consumed with terrors. As a dream when one awaketh; so, O Lord, when thou awakest, thou shall despise their image." David felt the same difficulty, and obtained the same answer to his doubts. "Fret not thyself," said he, "because of evil doers, neither be thou envious against the workers of iniquity: for they shall soon be cut down like the grass, and wither as the green herb. I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and, lo, he was not; yea I sought him, but he could not be found." Man that is born of a woman, is of few days; and when these days are ended, awful beyond expression is our condition, if we have made this world our only portion, and have neglected the momentous concerns of a never-ending life! Time is rapidly passing away. How many a fresh addition is daily made to the inhabitants of the tomb! how many, who but as yesterday were hoping, or fearing, or contriving, or weeping, or rejoicing, like ourselves, are now laid cold and silent in the grave, till the morning of the resurrection! "Is there not an appointed time to man upon earth; are not his days like the days of an hireling?" Life in a few years will appear but as a dream; oh! that when we awake from it, it may be to everlasting joy and happiness! But to that end we must improve our few short hours; we must love,

serve, and obey God; we must repose, as guilty and helpless sinners, by faith in the atonement of our Redeemer; we must live a life of devotion, holiness, and diligence in every good word and work. And if wishing and endeavouring so to do, and trusting to the gracious assistance of God's Holy Spirit to enable us so to do, we yet feel, as we shall, our own weakness and insufficiency, we may turn even the affecting declaration of the text to the purpose of consolation and encouragement, remembering that our days are few, that our trial will speedily be ended, and that we shall soon enter into the joy of our Lord, where we shall be for ever secure beyond the possibility of change or affliction.

For the Christian Observer.

ON THE CAUSES OF WANT OF SUCCESS IN THE MINISTRY.

(*Continued from p.* 333.)

THE remarks in my former paper related to those causes of want of success in the ministry which are referable (alluding to the parable of the Sower) to the nature of the seed and the soil, and to a failure in imploring those genial influences from above, that "dew of God's blessing," which are necessary for the success of the spiritual husbandry, and which must be diligently sought for by prayer, and in the use of every appointed means of grace, by all who desire a genuine and abundant harvest. There is, however, to drop the metaphor, another large class of impediments to pastoral usefulness, arising from the frailties and failures of ministers themselves; who, being men of like passions with others, need constantly to pray and study and labour, that the beneficial effects of their office be not impeded by their own errors or misconduct. It may be useful to the clerical reader to specify a few of these causes of failure, not for any invidious purpose, but with a view to induce each member of the sacred profession diligently to examine his own heart and conduct, in order that no unnecessary obstacle may be thrown in the way of his ministerial usefulness. Nor will the subject be unprofitable to the lay reader also, if it excite him to take heed how he hears; which is quite as much his duty, as it is the duty of the ministers of Christ to take heed how they preach; and also if it lead him to detach the imperfections of ministers from the sacred truths which it is their office to propound, so as not to suffer any unworthiness in the messengers of the Gospel to make him neglect what is essential in their message to his own eternal interests.

Without attempting any regular classification, a few particulars will be cursorily suggested, which may be expanded and applied at the discretion of each individual to whose case they may be suitable.

1. And, *first*, one large class of failures in the usefulness of ministers who are really pious themselves, and interested in the duties of their vocation, may be traced to *defects of the understanding, as distinguished from those of the heart.*—Every good man is not in all respects a wise man; and the want of wisdom will operate injuriously throughout every part of a minister's character and conduct. In his sermons especially, the absence of a sound judgment will be particularly baneful: for it requires much wisdom "rightly to divide the word of truth;" to exhibit the doctrines and precepts of revelation in their due proportion; to embrace them in all their amplitude; to illustrate and enforce them by suitable arguments and appeals; to discriminate and classify characters; to adapt the exhortations of the pulpit to the various cases of a miscellaneous congregation; to trace the human heart in its multiplex windings; to unweave the numerous sophistries of the careless,

the hardened, the profligate, the self-righteous, the deluded, the antinomian, and the evangelical hypocrite—in short, to act worthy of an ambassador for Christ, a steward of the mysteries of God, from the first exhibition of the credentials of Revelation before the sceptic and avowed infidel, to the highest points connected with the edification of the most advanced believer. It is to be feared, that, among some otherwise conscientious men, there is often exhibited a very inadequate compliance with that apostolic injunction, "Give thyself to study;" and the evil consequences are felt in all their ministrations. A religious instructor should be a wise man and "a full man:" he should be deeply acquainted with the word of God, as the foundation of all his other acquisitions; and on this he should build as much varied intelligence, connected with the character and actions of mankind, and particularly the peculiar habits and necessities of his own flock, as an incessant course of diligence and observation can amass. Little can be hoped for from the exertions of a clergyman, however devotional his own spirit, if his parishioners have ground to think him weak, or wayward, or fanciful, or eccentric, or in any respect deficient in sound wisdom and useful knowledge.

2. Another cause of ministerial failure, is the *want of greater spiritual-mindedness in the clergy.*—To those who are wholly thoughtless respecting their own salvation and that of their hearers, these remarks are not intended to apply, for such cases are beyond our present consideration; but even among ministers of real piety, there is often a deficiency in those devout spiritual attainments which add lustre to the Christian and pastoral character. The flame burns indeed, but it does not burn brightly, and it consequently affords but little light to the surrounding world. This failure arises from the infirmity of our fallen humanity; from the infection of nature, which remains even in them that are regenerated; the flesh striving against the spirit, and the spirit against the flesh. But it is a defect of a most dangerous and insidious character, and against which every Christian, and, if duty admitted of degrees, still *more* every Christian minister, is bound to watch and pray. It is not enough merely that a servant of Christ is on the right, and not on the wrong side of the line which separates the children of darkness from the children of the light and of the day; he must be diligently advancing in devout affections; he must be striving to acquire a more refined taste for spiritual objects, a greater delight in prayer and holy meditation; he must walk more closely with his God, and be more decidedly a man o fanother world: for unless he is thus advancing, he is going back, and may finally be among "them that go back to perdition." "Let the word of Christ," said the Apostle, "dwell in you richly:" now, for want of this "rich in-dwelling," a clergyman, even though in the main sincere, soon relaxes into a frigid, perfunctory, official spirit. He is not habitually in a frame for his sacred duties. He finds, if summoned unexpectedly to any spiritual office, that a secret preparation of mind, which he would be almost ashamed to confess, is necessary before he can take a due interest in the employment. He cannot bring into the sick man's chamber, or to the abode of a spiritually-minded Christian, the train of feelings which far too habitually colours his thoughts, and occupies his hours. His sermons, however excellent in other respects, are deficient in that almost undefinable charm, which carries the hearer at once, and without effort, to holy and celestial contemplations: they are not the compositions of a man who, so to speak, lives in heaven, and has no employment so dear to him upon earth, as

descanting on the delights, and we might almost say conversing in the language, of that blissful world; endeavouring by every means to allure thither his perishing fellow-creatures. But an habitual spiritual-mindedness in a minister, casts a holy radiance around his path: it diffuses, as it were, an atmosphere of piety in his family and his parish; it spontaneously gives birth to the "thoughts that breathe and words that burn" in his sermons and conversations; it not only teaches men that they ought to be Christians, but it shews them practically what it is to become such; it kindles their hearts by contact; it persuades almost before it convinces; and leaves on the minds of those who witness its simple and unostentatious coruscations, an effect somewhat similar to that felt by the disciples in the journey to Emmaus: "Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures?" For want of this devout ardour of soul, many sincere and pious men are very languid pastors; and the defect is the more to be dreaded in the present day, because the widely prevalent, and, to a certain extent, just, terror of fanaticism, is too apt to furnish an excuse for this coldness and secularity of spirit; as if there were any thing in the highest elevations of an habitual spiritual-mindedness contrary to truth and sobriety; any thing enthusiastic in a life of the most intense devotion, or in the hallowed communion of the soul with its Creator, Redeemer, and Sanctifier.

3. Another frequent cause of ministerial failure, even among good men, is the absence of *an affectionate and tender spirit.*—A clergyman, however wise or pious, if he is deficient in the kindly sympathies of the heart, must be content to forego a large measure of usefulness, especially among the poor, the young, and the afflicted. Even though there should be no assignable error of doctrine, or inconsistency of conduct, a coldness of heart, or even of manner, in a minister, will usually prevent his gaining access to the affections of his people. Tenderness was the predicted and the fulfilled character of Him who is the great exemplar to his church in Christian and ministerial attainments. He did not break the bruised reed or quench the smoking flax; his whole life was a career of mercy, benevolence, and disinterested affection. How deeply his immediate disciples drank of his spirit, may be seen, not only in the Epistles of his beloved Apostle St. John, whose memory is proverbially characterised by tenderness and sympathy, but even in those of a perhaps naturally less gentle spirit,—St. Peter; yea, of him who was once a "persecutor, and injurious," who "breathed out threatenings and slaughter," but whose altered character is evinced throughout his writings, and no where more so than in his Epistle to Philemon on behalf of his fugitive but penitent slave. It will instantly be felt, in perusing this affecting Epistle, or indeed almost any page of the New Testament, how efficaciously an affectionate spirit in the ministers of Christ finds its way to the human heart; and how very different would have been the effect, if, instead of such a spirit, had been exhibited the mere coldness of scholastic admonition, or the imperiousness of official dignity. Against nothing should a minister, who values his pastoral usefulness, more strenuously guard, than against unkind or objurgatory habits of address, either in the pulpit or in his private intercourse with his flock. Yet this is not enough: his *heart* must be imbued with amiable affections; he should feel a prompt and unsolicited expansion of soul towards his fellow-creatures; he should love them as Christ loved him, and bear with them as his heavenly Father has borne with

him. It is impossible to calculate the ill effects arising from a hard, unfeeling discharge of clerical duties; or from austere or morose habits in the more retired walks of pastoral intercourse. Unhappily, the largest heart is not always accompanied with suavity and kindness of deportment; yet, without these, a minister, however justly respected, cannot hope to be the friend and adviser of his people; except so far, indeed, as the weight of his character, and a consciousness of his real excellence, may be a counterpoise for his external defect—for if the defect be a defect of heart, nothing can atone for it. The urbanity of the most accomplished courtier would be an utterly unworthy and inefficacious substitute for that Christian affection which urges a pious minister to "spend and be spent" for his people.

It would be tedious to enter into particulars on this inexhaustible subject; but it may not be inapposite to remark, that a clergyman of piety, if he would be generally useful in his parish, should especially beware of indulging a harsh spirit towards those who slight or oppose his efforts for their welfare; and also towards religious persons who do not quite accord with his own views of Christian doctrine. He must not be a man of party-spirit: his parish is his family, and it is his duty to be zealous for the benefit of all its members. He will, indeed, like the Royal Psalmist, make his delight with "the excellent of the earth;" but this just preference will be far from leading him to display an acrimonious, or censorious, or supercilious spirit towards others. If he could fully imitate his Saviour, no degree of vice, no species of provocation, would be able to overcome his gentleness and patience.

The importance of this tender and affectionate spirit is the greater, because "man is born to trouble," and the majority of those scenes, in which the presence of the ministers of Christ is most welcome, are those of pain, and want, and suffering, and dejection. A minister, therefore, must "weep with them that weep;" his sweetest melodies must be attuned to a somewhat plaintive key. For *his* sake, his Redeemer became "a man of sorrows;" and though, for that very reason, his followers are privileged to rejoice, yet their joy is allied to a tenderness of spirit which is not very remote from sorrow; or which, at least, even in its most elevated moments, is not unapt for the tenderest sympathies of our nature. Habitual cheerfulness is the frame of mind which a minister will desire to cherish; but, at the same time, it must be a cheerfulness so chastised, and so growing out of devout affections, as readily to blend with the solemnities of religion, and the most afflicting scenes of human misery. His whole conduct should seem to say, The world is full of vice, and pain, and depression; but religion suggests an all-powerful remedy. His flock should ever feel that he is the bearer of this remedy. Whether he visits the sick or the healthy, the destitute or the prosperous, the young or the old, his presence should be hailed as the harbinger of good. His very remonstrances and reproofs should be more in affection and sorrow than in anger. The most erring of his flock should feel that he loves their souls, and seeks their happiness; and, however much they may at first neglect or despise his message, such a line of conduct will in time usually melt the hardest heart, especially when those visitations of sickness, desertion, or bereavement arrive, which sooner or later fall to every person's lot: at which periods the presence of a devout and affectionate pastor will be often valued as the visit of a ministering angel, even by those who least courted his admonitions in their hour of prosperity.

(To be concluded.)

To the Editor of the Christian Observer.

IT must be peculiarly gratifying to every Christian mind to witness the great extension of a sincere and zealous piety among so many of the young men under instruction at our Universities; from whose future exertions incalculable blessings may be expected to the church and to the world. Those of them who are studying with a view to the sacred office, have, I doubt not, duly weighed the motives which have influenced their choice; and have reason to hope that they have not been actuated merely by a prospect of preferment, or worldly interest; but that the benefit of immortal souls, which cannot be unconnected with the glory of God, has been their primary inducement to turning their thoughts to the sacred ministry.

It is not, however, sufficient that the motive be correct; the end is still to be attained; and unceasing diligence and watchfulness are required for persevering in the path marked out for the candidates for this important office. In particular, very close attention to various preparatory studies is requisite. Without habitual vigilance, much valuable time may be frittered away at college; and if, through neglect or indolence, the opportunities of improvement afforded during the period of academical education be lost, the evil can never be wholly repaired. In this, as in all other departments of human life, the parable of the Talents affords great encouragement to the diligent, and a solemn warning to the slothful; "For unto every one that hath, shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath."

Religious students have many advantages over others. Besides those habits of diligence, sobriety, and temperance, and that repose of mind, which a religious course of life is calculated to inspire, the Christian student enjoys the advantage of being actuated by a strong sense of duty, and of living in a spirit of prayer: for he who prays most diligently, will study to the greatest advantage, because he will enjoy the blessing of God on his exertions; and I need not remark, that prayer, and a diligent use of the means for attaining knowledge, are both necessary, and should ever be united.

But, even to the most pious and conscientious student, a college life presents many snares. Circumstances will frequently occur to unsettle his mind, and to withdraw him from his pursuits. Decision of character is therefore indispensable. The hours of study should never be suffered to be intruded upon; even intercourse with friends should be restricted; worldly associates especially should be avoided; and a constant guard should be kept, to repel whatever has a tendency to distract the thoughts. Common gratitude, as well as a sense of duty, should prompt to this necessary self-denial; for nothing surely can be more distressing to the friends of a youth, who may perhaps have made many painful sacrifices to promote his wishes with regard to his future designation, than to find that his improvement has not kept pace with his advantages.

This decision of character is also necessary with regard to the interests of the soul; for scholastic studies tend powerfully to deaden devotional feeling; so that, without great watchfulness and circumspection, the heart may almost insensibly become cold to the most affecting and important subjects, while the thoughts are engrossed by others of a merely secular character. Many a warm-hearted religious youth, in his eagerness to excel in literary attainments, it is to be feared has lost sight of the principles which influenced his conduct at first setting out on his acade-

mical career. It is lamentable that the means which are necessary to be used, in order to the ultimate attainment of a laudable object, should thus, by the weakness or corruption of our nature, be perverted to the purposes of evil. Piety and learning, like prayer and diligence, should go hand in hand; the one reflects lustre on the other: though, to the student who forgets the end in the means, it may be necessary to add, that the one so far outshines the other, that the Apostle Paul was content to forego all the advantages which he had attained at the feet of Gamaliel, and to count all things as loss, for the excellency of the knowledge of Christ Jesus his Lord.

Not only in proportion as the Christian student withdraws from the influence of the world, and lives near to God in private, will his *own* soul prosper or decline; and his future usefulness, to a considerable extent, take its measure from the right or wrong use he makes of his academical advantages literary and spiritual; but his conduct is important also to those around him: for the eyes of his companions and contemporaries are upon him, and he is responsible for his example, not only as far as regards himself, but as respects them also. When a student for the sacred ministry reflects upon his future designation as a servant of the Most High, to whom will be committed the care of immortal souls, how incumbent is it upon him to ask himself; "Am I walking consistently with my sacred profession, as a Christian man, a Christian student, and an intended candidate for the Christian ministry? Am I humble, gentle, and forgiving? Am I diligent and studious? Am I pure and temperate in my habits; devotional in my spirit; and in all things endeavouring to adorn the doctrine of God my Saviour?"

I have suggested these few cursory hints, for those whom they may concern to improve upon at their leisure. There is one part of the subject in particular, which I could wish to see treated more at length by some person equal to the discussion; I mean, the duty of religious students conscientiously devoting their minds to the peculiar studies of their college and university. Those who are much acquainted with either of our universities, and especially Cambridge, will feel the great importance of this topic;—a topic well worthy the pens of those whose piety, talents, and experience on the subject, entitle them to guide the minds of the religious part of the public, and especially of the rising race of academical students. Should any person, thus qualified, see fit to take up this suggestion, he would confer a favour on many of your readers, and promote the cause of sound learning and religion.

E. M.

MISCELLANEOUS.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(*Continued from p.* 418.)

Philadelphia, Oct. 1819.

As I am now resting a little after my wanderings, I am anxious to take the earliest opportunity of complying with your wishes, and of giving you the impressions I have received of the American character in the course of my route. I might indeed have done this at an earlier period, but it would have been with less satisfaction to myself,

Indeed, I have occasionally been led to doubt whether I have viewed the subject with impartiality, either while receiving the kind attentions which I have so generally met with, or when exposed to the inconveniencies incident to travelling in the unsettled parts of the country. I have sometimes been ashamed to find how much my opinions were influenced for the moment by humour or circumstances, and how necessary it was to guard against forming ideas of a particular town from the reception which I might happen to meet with, or the circle into which I might accidentally fall. I shall in future have little confidence in any general conclusions respecting a country, founded on the experience of a single traveller; since, however candid may be his representations, they must necessarily be drawn from a range of observation comparatively limited; and be tinctured, at least in some degree, with his own mental peculiarities.

Having thus prepared you to receive my statements with caution, I will give you my impressions without reserve.—If, in opposition to their republican principles, we divide the Americans into classes, the first class will comprehend what are termed the Revolutionary Heroes, who hold a sort of patent of nobility, undisputed by the bitterest enemies to aristocracy. Their numbers, indeed, are few, but they have too many peculiar features to be embraced in the description of any other class of their countrymen. Many of them were educated in England; and even those who never travelled had generally the advantage of the best English society, either colonial or military. They were formed in the English school; were embued with English associations; and, however active they were in resisting the encroachments of the mother country, they are, many of them at least, delighted to trace their descent to English families of rank, and to boast of the pure English blood which flows in their veins. In the families of these patricians, in which I have spent many agreeable hours, I met with nothing to remind me that I was not in the society of that class of our well educated country [illegible]tlemen, who occasionally visi[illegible]ssin[illegible] metropolis, and mingle in f[illegible]nd I [illegible]ble or political life. The[illegible]er, ar[illegible]entlemen of this class are [illegible]s for at[illegible]*entlemen* of the old schoo[illegible]th nec[illegible] the young ladies are pa[illegible] united. [illegible] agreeable, refined, accom[illegible] the mo[illegible] intelligent, and well-bred. [illegible]nden

The second class may include the leading political characters of the present day, the more eminent lawyers, the well-educated merchants and agriculturists, and the most respectable of the *novi homines* of every profession. It will thus comprise the mass of the *good* society of America; the first class, which comprehends the *best*, being very limited, *sui generis*, and about to expire with the present generation. The manners of this second class are less polished than those of the corresponding class in England, and their education is neither so regular nor so classical; but their intellects are as actively exercised, and their information at least as general, although less scientific and profound. The young ladies of this class are lively, modest, and unreserved; easy in their manners, and rather gay and social in their dispositions: at the same time, they are very observant of the rules of female propriety; and if they ever displease, it is rather from indifference than from either bashfulness or effrontery. Their appearance is generally genteel and agreeable; their figures are almost universally good; and they dress remarkably well—in this city, indeed, more to my taste than in almost any place I recollect: for which they are indebted partly to the short passages from Europe, which waft across the Atlantic the latest fashions from London and Paris; partly to their accomme-

dating tariff, which places within their reach the beautiful Canton crapes, and all the most elegant materials for dress which American enterprize can collect in the four quarters of the globe; and partly to the simplicity of the Quaker costume, which has had a happy and sensible influence on the taste and habits of the community at large. The [illegible] of voice, which is generally shrill, and their mode of [illegible] a few particular words [illegible] the peculiarities of [illegible] which I think would be most remarked upon in the best society in England. Generally speaking, also, the style of female education in America is less favourable to solid acquirements than with us. The young ladies here go earlier into society than in England, and enter sooner into married life: they have not, therefore, the same opportunities for maturing their taste, expanding their intellect, and acquiring a rich store of well-arranged and digested knowledge, as those have who devote to improvement the longer interval which climate or custom has with us interposed between the nursery and the drawing-room. In the highest class, especially in Carolina, there are many exceptions to this general remark; and among the young ladies of Boston there appeared to me to be, if less refinement than in the Carolinians, yet a very agreeable union of domestic habits and literary taste, and great kindness and simplicity of manners.

The third class may comprehend all below the second; for, in a country where some would perhaps resent even the idea of a second class, this division is sufficiently minute. This class then will include the largest proportion of the American population; and it is distinguished from the corresponding classes of my countrymen (the little farmers, innkeepers, shopkeepers, clerks, mechanics, servants, and labourers) by greater acuteness and intelligence, more regular habits of reading, a wider range of ideas, and a greater freedom from prejudices, provincialism, and vulgarity. It is distinguished, also, by greater *coldness of manner*; and this is the first of the charges against the nation generally, on which I shall remark.

As respects the highest classes, I think this charge is in a great measure unfounded; their reception of a stranger, at least, appearing to me as frank and as warm as in England. To that part of the population which I have included in the third class, the charge attaches with strict propriety, and in many cases their coldness amounts to the English "cut direct." At first it incommoded me excessively, especially in the women in the country, who shewed it the most; and I have sometimes been disposed to ride on, not in the best temper, when, arriving at an inn, after a long stage before breakfast, and asking very civilly "Can we have breakfast here?" I have received a shrill "I reckon so," from a cold female figure, that went on with its employments, without deigning to look at us, or to put any thing in motion to verify its reckoning. In due time, however, the bread was baked, the chicken killed, and both made their appearance, with their constant companions, even in the wildest part of America, ham, eggs, and coffee. The automaton then took its place; and if I had been an automaton also, the charm would have remained unbroken; but I do not remember an instance in which the figure did not converse with good humour before I rose. Very often, however, our reception was warm and friendly; and the wife or daughter who poured out my coffee was frank, well-bred, obliging, and conversible. The coldness of the men, also, I soon found to be confined principally to their manner, and to indicate no indisposition to be sociable and accommodating. On the contrary, in a route of more than 7000 miles, of which I travelled nearly 2000 on

horseback, and the rest in steamboats and stages, I have found the various classes as accommodating and obliging as in England; sometimes, I confess, I have thought more so. Some parts of Georgia and the Carolinas might suggest a slight qualification of this remark; while East Tennessee, and the valley of the Shenandoah, might almost claim a warmer eulogium. In the course of my route, I have met with only one instance of personal rudeness, and that too slight to be mentioned, except for the sake of *literal* accuracy. My servant's impressions correspond with mine. On questioning him, at the termination of our route, he said he thought "the Americans quite as ready to serve us and one another as the English;" and that they were continually expressing their surprise to find Englishmen so civil. Now our civility was nothing more than would naturally be suggested by a recollection of the institutions of the country through which we were travelling, and a general desire to be pleased with friendly intentions however manifested. The coldness of manner of the Americans, however, is a great defect, and must prejudice travellers till they understand it a little.

With regard to the *vanity* which is charged upon them: this foible is admitted by all their sensible men, who are disgusted with the extravagant pretensions maintained in inflated language in their public prints. I have heard some of them jocosely say, that they expect their countrymen will soon begin to assert that they are not only the most powerful and the most learned, but the oldest nation in the world.

In good society, however, I have seldom witnessed this vanity in any remarkable degree, and I really think I have seen more of it in the Americans I have met with in England, than in the whole range of my observation since I landed in this country. When I have made the concessions to which I thought the Americans fairly entitled, I have not often observed a disposition to push their claims too far, but, on the contrary, a readiness to suggest some point of comparison in which Great Britain has obviously the advantage. And, without attempting to defend an acknowledged defect in their character, I must confess the Americans have some excuse for their vanity. Descended (which of us will dispute it?) from *most illustrious ancestors*, possessing a territory perhaps unequalled in extent and value, victorious in the infancy of their history in a struggle for their independence, and rising with unprecedented rapidity in the scale of nations, they must be more than mortal if they were not elated with their condition; and if sometimes they may appear to draw too heavily on the future, and to regard America rather as what she is to be, than what she is, I must own that I never yet met with an American who carried his views of her future greatness so far as I should be disposed to do if she were my country, and if I could be satisfied of the predominating influence of *religious principle* in her public councils.

As for the *inquisitiveness* of the Americans, I do not think it has been at all exaggerated. They certainly are, as they profess to be, a very inquiring people; and if we may sometimes be disposed to dispute the claims of their *love of knowing* to the character of a *liberal curiosity*, we must at least admit that they make a most liberal use of every means in their power to gratify it. I have seldom, however, had any difficulty in repressing their home questions, if I wished it, and without offending them; but I more frequently amused myself by putting them on the rack; civilly, and apparently unconsciously, eluding their inquiries for a time, and then awakening their gratitude by such a discovery of myself as I might choose to make. Sometimes a man

would place himself at my side in the wilderness, and ride for a mile or two without the smallest communication between us, except a slight nod of the head. He would then, perhaps, make some grave remark on the weather; and if I assented in a monosyllable, he would stick to my side for another mile or two, when he would commence his attack. "I reckon, stranger, you do not belong to these parts." "No, sir, I am not a native of Alabama." "I guess you are from the north." "No, sir, I am not from the north." "I guess you found the roads mighty muddy, and the creeks swimming. You are come a long way, I guess." "No, not so very far; we have travelled a few hundred miles since we turned our faces westward." "I guess you have seen Mr. ——, or General ——" (mentioning the names of some well-known individuals in the middle and southern states, who were to serve as guide-posts to detect our route); but, "I have not the pleasure of knowing any of them;" or, "I have the pleasure of knowing all," equally defeated his purpose, but not his hopes. "I reckon, stranger, you have had a good crop of cotton this year." "I am told, sir, the crops have been unusually abundant in Carolina and Georgia." "You grow tobacco, then, I guess," (to track me to Virginia:) "No, I do not grow tobacco." Here a modest inquirer would give up in despair, and trust to the chapter of accidents to develop my name and history; but I generally rewarded his modesty, and excited his gratitude, by telling him I would torment him no longer.

The courage of a thorough-bred Yankee* would rise with his difficulties; and, after a decent interval, he would resume: "I hope no offence, sir; but you know we Yankees lose nothing for want of asking. I guess, stranger, you are from the old country." "Well, my friend, you have guessed right at last, and I am sure you deserve something for your perseverance; and, now, I suppose it will save us both trouble if I proceed to the second part of the story, and tell you where I am going. I am going to New Orleans."—This is really no exaggerated picture: dialogues, not indeed in these very words, but *to this effect*, occurred continually, and some of them more minute and extended than I can venture upon in a letter. I ought, however, to say, that many questions lose much of their familiarity when travelling in the wilderness. "Where are you from?" and "whither are you bound?" do not appear impertinent interrogations at sea; and often in the western wilds I found myself making inquiries which I should have thought very free and easy at home. And, indeed, why should that be deemed a breach of good manners in *North* America, which in South America is required by the rules of common politeness? "The Abipones of Paraguay," says Dobrizhoffer, "would think it quite contrary to the laws of good breeding were they to meet any one and not to ask him where he was going; so that the word miekauè? or miekauchitè? 'where are you going?' resounds in the streets."

The next American habit on which I will remark, which always offended me extremely, is the almost universal one of *spitting*, without regard to time, place, or circumstances. You must excuse my alluding to such a topic; but I could not in candour omit it, since it is the most offensive peculiarity in American manners. Many, who are really gentlemen in other respects, offend in this; and I regretted to observe the practice even in the diplomatic parties at Washington. Indeed, in the Capitol itself, the dignity of the senate

* In America, the term Yankee is applied to the natives of New England only, and is generally used with an air of pleasantry.

is let down by this vile habit. I was there the first session after it was rebuilt; and as the magnificent and beautiful halls had been provided with splendid carpets, some of the senators appeared at first a little *daunted;* but, after looking about in distress, and disposing of their diluted tobacco at first with timidity and by stealth, they gathered by degrees the courage common to corporate bodies, and before I left Washington had relieved themselves pretty well from the dazzling brightness of the brilliant colours under their feet. It was mortifying to me to observe all this in an assembly whose proceedings are conducted with so much order and propriety, and in chambers so truly beautiful as the Senate and House of Representatives—the latter the *most* beautiful hall I ever saw.

Another thing which has displeased me, is *the profusion and waste usually exhibited at meals.* Except in the very best society, the plate is often loaded with a variety of viands, which are dismissed half-eaten. An Englishman is shocked at the liberal portions allotted to the young ladies, till he finds they afford no measure of the appetites of those to whom they are sent, who appear to be as abstemious as his own fair countrywomen. Still this exhibition of waste is always displeasing; and when viewed in connexion with the sufferings of so many of the population of our country, is also distressing. But the necessaries of life are here produced in abundance, and, with very few exceptions, are within the reach of every one. I only recollect seeing three beggars since I landed.

After touching on these points, I do not feel willing to conclude my letter without reminding you of the kindness and hospitality, the good sense and intelligence, which I have every where met with; and of that frequent exhibition of philanthropic and religious feeling which has given a peculiar interest to many of the scenes through which I have passed. The American character, to be estimated correctly, must be regarded as a whole; and as a whole it has been calumniated to a degree derogatory both to the intelligence and the generosity of my country. The Americans have been exasperated into unfriendly feelings by our real jealousy and apparent contempt; and their very sensibility to our good opinion, which they cannot conceal, has rendered the misrepresentations of our travellers and journalists the more irritating. Americans have often asked me if we do not in England consider them a horde of savages; and when the question has been proposed to me by a fair lady, in a handsome drawing-room furnished with every article of luxury which money could procure in London or Paris, I found no difficulty in acquiescing in the conclusion which she seemed to draw from a hasty glance around her, that such an idea would not be *quite* just. On such occasions I have often thought how many of my candid and liberal female friends would blush, if they could be introduced for the evening, to find how erroneous were their previous ideas of trans-Atlantic society. But it is when joining in religious worship with exemplary and eminent Christians, or witnessing the extent and variety of their benevolent efforts, that I most keenly feel the apathy with which in England we are accustomed to regard our American brethren. I really am not without hopes, that it may yet become the fashion for ladies of the two countries to reciprocate visits across the Atlantic. Then, and perhaps not till then, will my countrywomen learn to do justice to their Western sisters; and leaving it to us, their knights-errant, to maintain their own superiority, as in duty bound, will begin to think it *possible* at least that intelligence, refinement, and piety

may combine, even on this side of the Atlantic, to form characters justly entitled to esteem and affection. The supercilious disdain with which, in many circles, the very idea of polished society in America is rejected, would be suppressed by a more correct estimate of American manners; and prejudice would be succeeded by candour and liberality. Christian sympathy also would be awakened towards those unknown distant friends, who, sprung from the same stock, and speaking the same language, profess also the same religion; and who, strangers and pilgrims on the earth, like their European brethren and sisters, are travelling a thorny road to that better country where all true Christians will be for ever united in one common family.

My very sensibility to the unrivalled excellencies of my fair countrywomen makes me additionally solicitous that *they*, at least, should be exempt from those unchristian prejudices, which some of my countrymen appear to regard as proofs of patriotism. The pleasure and exultation with which I have just been listening, in a large party, to warm eulogiums on Mrs. Hannah More and Mrs. Fry, and some other of our illustrious females, have rendered me at this moment peculiarly susceptible on this point; and you must excuse me if I write with corresponding earnestness.—The conversation afterwards turned on the signs of the times in both countries; and on our rambles in Canada, where many of the party had spent the summer. It was very pleasant to compare our adventures and impressions. Montreal and Quebec are so much like old European towns, and differ so widely from the airy, expansive cities of the United States, that an American feels as far from home on his first arrival in a Canadian city, as I did in the forests on the Mississippi. As he looks round him, he feels more and more in a foreign land; and the foreign language and gentle manners of the native Canadians confirm the impression. The pomp of monarchy, even when dimly seen in the regalia of a viceroy; the aristocratical distinctions apparent even in a colony; the vestiges of the feudal system to be traced in the surrounding seignories; the nunneries, and the Catholic churches, with their vesper and matin bells; the Catholic clergy walking in the streets; and the boards of plenary indulgence suspended from the walls, are all calculated to recal impressions connected rather with the old world, than with the newly discovered continent, where man still shares his divided empire with the beasts of the forest. Here no grey tower meets the eye, to call back the imagination to scenes and incidents of elder times; no monastic edifices, to revive the memory of ancient superstitions; no regalia, transmitted through a line of kings; no feudal magnificence; no baronial splendour; no sacred depositories of the ashes of generations who have slept with their fathers during a thousand years: all is new, fresh, and prospective; and if the mind *will* take a retrospective glance, it is but to expatiate in the regions of fancy, or to lose itself in the clouds which rest on the early history of the aborigines.—But I shall have tired you.

(*To be continued.*)

To the Editor of the Christian Observer.

I FREQUENTLY hear both clergymen and students for holy orders mention that it is the intention of their parents or friends, instead of investing their property in the funds or elsewhere, to purchase for them an advowson, or presentation to a benefice. On expressing my surprise, and stating the direct illegality of being privy to such a proceeding, in the face too of a solemn oath, I am told in reply, that it is but the breach of a sta-

tute, the observance and operation of which custom has set aside (witness the constant advertisements both of buyers and sellers in the public prints); and that, so long as the party to be benefited is not directly seen in the negociation, no offence is committed for which he needs fear being called to account. It is perhaps added, that where the motive is not the pursuit of gain, but the honest desire to obtain an enlarged sphere of permanent usefulness, the transaction is rather worthy of praise than of blame.

But, apart from its being *legally* wrong, I wish to inquire, whether such a transaction is not also *morally* wrong. However slight, or merely verbal, a connection, simony may have with the crime of Simon Magus, is not the practice in question evil in itself, and part of an essentially bad and corrupt system? If an individual, with means corresponding to his benevolence, has, perhaps ages ago, built and endowed a church, in consequence of which the right of presentation has been vested in his family, in order that pious, active, and exemplary ministers may from time to time be appointed; do not the family, by selling the presentation, retake what was freely given, and given for the express object of perpetuating the blessing of a faithful Christian ministry by men of piety and learning, whom it was intended to encourage, but who, unless possessed of private fortune, must now in most cases give way to mere capitalists, the best bidders for a benefice? Surely a *sacrilege*, of far more mischievous a description than stealing the church-plate, is committed, when the church is deprived of the ministrations of meritorious men, and left to the care of those who claim their tithe as a mere matter of personal and purchased right, rather than as a free-will offering at the altar at which they serve—an offering which involves a corresponding obligation on the part of the receiver, to be instant, *in season* and out of season, for the spiritual benefit of those who thus supply his temporal necessities. The greater sin in such cases may indeed be charged on the patron; but, as an honest man would not encourage thieves by buying stolen goods, so neither, I think, ought a conscientious Christian and churchman to countenance a system begun and concluded by perjury and dishonesty, and which leads to many evil consequences in its operation on religion and the spiritual interests of the people. The subject is certainly one of great moment; and I am anxious that the insertion of this paper should elicit the sentiments of some, who, from their experience, are capable of viewing the question in a just and comprehensive manner.

OXONIÆ COMMENSALIS.

To the Editor of the Christian Observer.

HAVING lately become a member of the "Society of Arts, Manufactures, and Commerce,"—a society the very title of which renders any comment on its utility superfluous—I was much distressed at observing in their lecture-room, among the works of that celebrated British artist, Barry, a picture which exhibits a principle of a most latitudinarian and exceptionable nature. The motto affixed to this painting is, "Elysium, or the final State of Retribution." The motley groups of characters collected together consist of kings, statesmen, philosophers, literati, poets, painters, and architects: amongst whom I recognised heathens and unbelievers, whose infidelity, however, does not, it seems, preclude them from a blissful mansion in the world of "final retribution." Here may Pascal and Descartes, like men of congenial spirit, as well as intellect, enjoy sweet communion together. Here may the Mantuan bard quaff a cup of nectar with the Arch-

bishop of Cambray: indeed, the one is actually drawn leaning on the shoulder of the other. Here the author of Peregrine Pickle, with its accompanying novels, may enjoy the reflection of having been the instrument of diffusing much *happiness* to mankind. I was, however, disappointed at not being able to descry the faces of any of our celebrated Reformers (and surely in this Elysium there was much need of *reform*), or of any of our great divines, except Bishop Butler. The author of the "Night Thoughts" has indeed a place; but so have also the authors of a Tale of a Tub, and the Sentimental Journey. It is a pity that Luther could not have been here, to shake hands with Erasmus and Leo the Xth: they would have formed a noble triumvirate. In another corner of the canvas our eyes are attracted by an exhibition of Tartarus; the inhabitants of which, however, are more appropriate, being composed of the vices personified, though at first sight I imagined that this place of condemnation was set apart only for poor and ignorant persons.

The picture, I am aware, may be entitled to estimation as a work of art; and, in reply to my objection to it in a religious point of view, it may be urged that it is only an imaginary representation, not intended to exhibit a reality. I should certainly be disposed to put this interpretation on it myself, were it not for the seriousness of the inscription placed over it; and for the circumstance, that, in the catalogue of pictures circulated by the society, the false and mischievous principle which I am reprehending appears in print as well as on canvas, and is comprised in the following words, printed in larger letters than the rest of the page, as if with an intention of giving them greater publicity: "The attainment of man's true rank in the creation, and his present *and future* happiness, individual as well as public, depend on the cultivation and proper direction of the human faculties." Now, I would argue, that if this maxim, in its obvious meaning, be true, religion is false, and ought to be banished from the affairs of human life, as a useless and impertinent intruder. Could the apostles and martyrs have foreseen such an Elysium, they might have spared their blood; and a Greater than apostles and martyrs would never have come down from heaven, and have submitted to pain, and reproach, and an ignominious death, but would have left the human race to find their own way to life and immortality, each one according to his own fancy and inclination.

F. A. S.

For the Christian Observer.

ON THE LAWS AGAINST THE PROFANATION OF THE SABBATH.

In every Christian country, especially where the mild and salutary influence of the Gospel has been permitted actively to operate, the observation of the Sabbath-day has been justly deemed of the greatest importance. "The profanation of the Lord's-day," says Judge Blackstone, in his invaluable Commentaries (vol. iv. p. 63), "is an offence against God and religion, punished by the municipal law of England. For, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, if considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes, which would otherwise degenerate into a sordid ferocity and savage selfishness of

spirit; it enables the industrious workman to pursue his occupations in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens, but which would be worn out and defaced by an unremitted continuance of labour, without any stated times of recalling them to the worship of their Maker." The remarks of this celebrated man deserve regard, not merely from their intrinsic excellence, but from his known probity and wisdom.

Without entering into an historical view of the progress of Christianity in this country, and of the connexion between that progress and the enactment of laws for the regulation of this sacred day, I shall confine my remarks chiefly to those laws which are at present in operation, with a view to shew their inadequacy.

The laws of Athelstan (chap. 24) forbade all merchandizing on the Lord's-day, under very severe penalties. It appears that such restrictions were then peculiarly necessary, and they were eminently useful.

In the 27th year of the reign of Henry VI., an act was passed, declaring "that all fairs and markets upon feast-days or on Sundays (the four Sundays in harvest excepted) should clearly cease, on pain of forfeiture of the goods exposed to sale; and fairs holden theretofore on solemn festivals, should thereafter be holden three days before or three days after such festivals."

In the reign of Queen Elizabeth three statutes were passed, which are still unrepealed, but which are wholly incompatible with those principles of religious liberty, which, happily for this country, all parties unite to recognise, and under the benignant influence of which the cause of Christianity has rapidly advanced. I refer to the 1st of Eliz. c. 2; the 23d Eliz. c. 1, §. 5, 8, 11; and 29th Eliz. c. 6, §. 7. By the first of these acts, it is declared "That all persons, not having a reasonable excuse, shall resort to their parish church or chapel (or to some congregation of religious worship allowed by law), on every Sunday, on pain of punishment by the censures of the church, or of forfeiting one shilling to the poor for every such offence." By the other two it is declared, "That every person above sixteen years of age who shall not repair to some church, chapel, or usual place of common prayer, being convicted thereof before the judges of assize, or justices in sessions, shall forfeit twenty pounds a month;—one-third to the King; one-third to the maintenance of the poor of the parish, and the houses of correction, and of impotent and maimed soldiers, as the Lord Treasurer, Chancellor, and Chief Baron of the Exchequer, shall order; and one-third to him who shall sue in any court of record." And the last of these statutes further declares, "That if the penalty be not paid in three months after judgment, he shall be imprisoned till he pay, or conform himself to go to church." The penalty imposed by these latter acts, it was also determined, did not dispense with the forfeiture of one shilling; and the shilling was declared to be immediately forfeited for absence on each particular day.

By the 29th Eliz. and 3d James, c. 4, §. 8, 9, the method of levying the payment of the penalties is specified; and the latter statute also declares, "That every person who shall retain in his service, or shall relieve, keep, or harbour in his house, any servant, sojourner, or stranger, who shall not repair to church, but shall forbear for a month together, not having reasonable excuse, shall forfeit ten pounds for every month he shall continue in his house such person so forbearing."—To these statutes reference is now seldom made. It is rightly admitted, that attendance on

a place of religious worship is solely a religious duty; and that, on the one hand, no service can be acceptable to God which is rendered only to avoid the penalties inflicted by human laws; and, on the other hand, that no human tribunal has any right to interfere between God and man, and to legislate on matters which are above and beyond all such legislation. The repeal of these statutes would therefore be important, if bigotry and intolerance were likely to venture to enforce them; but the genius of the age renders the repeal no further essential, than that all laws which are useless or improper should be forthwith rescinded.

These, however, appear to be the only statutes which are unnecessary or unwise. With regard to the remainder, however inefficient some of them may be in operation, all are correct in *principle*, though the penalty may be too trivial for the offence, or the mode of recovery may be dilatory and vexatious.

As a contrast to the statutes just referred to, King James I. disgraced himself and his country by his "Book of Sports," in which he declared to his subjects, "That dancing, archery, leaping, vaulting, May-games, Whitsun-ales, and Morris-dancers were lawful;" and commanded "that no such honest mirth or recreation should be forbidden to his subjects on Sunday, after the evening service."

In the first year, however, of the reign of Charles I. chap. 1, such improper and indecent conduct was prohibited, and it was declared that every person indulging in any games should, for every offence, either forfeit the sum of three shillings and fourpence, or be set publicly in the stocks for three hours. But the inadequacy of this penalty, and the negligence of the police, are at present so lamentable, that in many places, both in London and throughout the country, games of the most improper character are indulged in with impunity. To this fact especial attention should be paid.

In the third year of the reign of the same monarch a beneficial statute was passed, declaring, "that no carrier with any horse or horses, nor waggonmen with any waggon or waggons, nor carmen with any cart or carts, nor wainmen with any wain or wains, nor drovers with any cattle, shall, by themselves or any other, travel on the Lord's-day, on pain of twenty shillings; or if any butcher, by himself, or any other for him, with his privity and consent, shall kill or sell any victual on the Lord's-day, he shall forfeit six shillings and eightpence." But, notwithstanding this statute, and another on the same subject, no offences are more frequently committed than those just specified. Throughout the country, cattle are permitted to be driven; and in large towns, and especially in the metropolis, butchers now very generally open their shops on Sunday morning, and frequently during Divine service, to pursue their callings, and openly to violate the laws of God and their country.

These penalties were, however, limited to but a few descriptions of persons, till, by the 29th Charles II. c. 7, it was enacted, that "no drover, horsecourser, waggoner, butcher, higgler, or any of their servants, shall travel, or come into his inn or lodging, on the Lord's-day, or any part thereof, on pain of twenty shillings;" and in general, that "no tradesman, artificer, workman, labourer, or other person, shall do or exercise any worldly labour, business, or work of their ordinary callings, on the Lord's-day (except works of necessity and charity; and except dressing of meat in families, or dressing or selling of meat at inns, cook-shops, or victualling-houses, for such as cannot otherwise be provided:" and by the 9th Anne, c. 23, §. 20, except licensed hackney coachmen and chairmen within the bills of mortality), "on pain of every

offender above fourteen years of age forfeiting five shillings: and also, that no person shall publicly cry, shew forth, or expose to sale, any wares, merchandizes, fruit, herbs, goods or chattels whatsoever, on the Lord's-day (except crying and selling of milk before nine in the morning, and after four in the afternoon; and except mackarel, which may be sold on Sundays before or after Divine service, by the 10th and 11th William, c. 24, §. 14), on pain of forfeiting the same: and also, that no person shall use, employ, or travel on the Lord's-day, with any boat, wherry, lighter, or barge (unless allowed by a justice of peace, &c. on extraordinary occasion; and except forty watermen, who may ply on the Thames on Sundays betwixt Vauxhall and Limehouse, by the 11th and 12th William, c. 21, §. 13), "on pain of five shillings: and if any person offending in any of the premises shall thereof be convicted, in ten days after the offence, before one justice, on view, or confession, or oath of one witness, the justice shall give warrant to the constables or churchwardens to seize the goods tried, shewed forth, or put to sale, and to sell the same, and to levy the other forfeitures by distress, to the use of the poor, except that the justice may, out of the same, reward the informer with any sum not exceeding one third part; and for want of distress, the offender shall be set publicly in the stocks for two hours."

The penalties thus inflicted are very trivial, and are also difficult to be recovered. The Christian and surnames of the offending parties must be ascertained; the person who actually buys must be specified; *the money must be seen to pass;* and various other formalities must be attended to, before five shillings can be recovered from a man whose profits on a Sunday morning are frequently perhaps five pounds, or even a larger sum.

In one parish in London, the churchwardens, with laudable assiduity, repeated their exertions to recover the penalty in spite of all the difficulties which presented themselves, until at length, subdued by their energy and perseverance, the butchers requested that the beadle might attend on them every Monday morning for five shillings, which should be regularly paid, in order to save themselves the trouble of attending at a police office.

Another example of similarly flagrant conduct is also worthy of attention. In the parish of Covent Garden is held a market, and the fruiterers and green-grocers inhabiting it are pertinacious in their violation of the Sabbath. The churchwardens interfered; they experienced much trouble, and were put to considerable expense, before they could succeed against the legal objections made to the various forms of warrant, conviction, and distress. At length, when finally defeated, the offenders, like those just mentioned, directed that the beadle should call on them every Monday for the penalty of five shillings. The only possible method of preventing so shameful a breach of this wholesome statute, is by considerably increasing the penalty, and facilitating its recovery.

It remains for me to specify the Acts which have been passed explanatory of the last-mentioned statute.

By the 9th Anne, c. 23, §. 20, as has been already stated, licensed hackney coachmen and chairmen, within the bills of mortality, are allowed to ply.

By the 10th and 11th William, c. 24, §. 14, as has also been stated, crying and selling milk, before nine in the morning and after four in the afternoon, are permitted; and mackarel likewise may be sold before or after Divine service.

By the 34th Geo. III. c. 61, it was declared, that "no baker in the city of London, or within twelve miles thereof, should, on any pre-

tence whatever, make, bake, or expose to sale, any bread or rolls; or bake any meat, puddings, pies, or tarts, or in any other manner exercise the trade of a baker, on the Lord's-day, on pain of forfeiting ten shillings, &c." In this act was however inserted a salutary proviso, that meat, puddings, or pies, might be baked between nine in the morning and one in the afternoon, *so as the person requiring the baking thereof* carry or send the same to and from the place where baked.

By 50th Geo. III. c. 73, further regulations as to the trade of a baker were imposed; but the penalties are, as usual, too small, and too difficult to be recovered. That act declares, that "no person exercising or employed in the trade of a baker beyond the city of London or the liberties thereof, or beyond the said ten miles of the Royal Exchange, shall, on the Lord's-day, or any part thereof, make or bake any bread or cake of any sort or kind; or shall, on any part of the said day, except between the hours of *ten in the forenoon and half past one in the afternoon*, on any pretence whatever, sell, or expose to sale, or suffer to be exposed to sale, any bread or cake of any sort or kind; or bake or deliver, or suffer to be baked or delivered, any meat, pudding, pie, or victuals, at any time after *half past one* in the afternoon of that day; or in any other manner exercise the trade of a baker, save and except so far as may be necessary in setting and superintending the sponge, to prepare the dough for the following day's baking; and that no meat, pudding, pie, &c., shall be brought to, or taken from, any bakehouse during Divine service in the church of the parish or place where the same is situate, nor within a quarter of an hour of the commencement thereof." Conviction to be before one justice, on view, or oath of one witness, or on confession: penalty, for first offence, five shillings; for a second offence, not exceeding ten shillings; and for every subsequent one, not exceeding fifteen shillings; with the costs and expenses of prosecution, to be assessed by the justice, &c.

By the 55th Geo. III. c. 99, it it is further provided, that no bakers within the bills of mortality, or ten miles of the Royal Exchange, shall bake bread or rolls on Sundays, nor sell bread nor bake meat, &c., except from nine till two, under the penalty of ten shillings for the first offence; twenty shillings for the second; and forty shillings for the third and every subsequent offence. This statute extends the time of delivering bakings till half past two o'clock; but, unfortunately, in London the time is often extended till five.

Notwithstanding the various statutes which have been thus recapitulated; and notwithstanding the 21st Geo. III. c. 49, which declares that no house, room, or other place, shall, on the Lord's day, be open for public entertainment, or for any debating societies; and notwithstanding the 13th Geo. III. c. 80, sec. 4, which prohibits killing game on that day, it is universally admitted, and by the wise and good it is deeply deplored, that the Lord's day is extensively and openly profaned. And what is the cause? It is very clear, that the true reason is a want of religious principle; and such a defect is only to be remedied by the preaching of the Gospel, the diffusion of knowledge, the circulation of the Scriptures, by Sunday-schools, and by the dispersion of religious tracts: all which means must receive the blessing of God before they can be rendered useful. But is it not in the mean time the duty of the religious public to endeavour to obtain the enactment of a law; not by which persons shall be compelled to assume the appearance of devotion, or to attend against their *consciences*, or even without their *inclination*, on Divine worship; but by which the tradesman, the artificer, the

shopkeeper, the stage-coach proprietor, and other public offenders, shall be prevented from setting the laws of their country at defiance, and from trading on a day which the dictates of humanity, the usage of ages, and the commands of God, require to be observed as a season of abstinence from secular business, and of attention to those higher duties which, besides their spiritual and eternal importance, best fit men for encountering the fatigues and supporting the cares of this mortal life?

J. W.

REVIEW OF NEW PUBLICATIONS.

The Evidence and Authority of Divine Revelation: being a View of the Testimony of the Law and the Prophets to the Messiah; with the Subsequent Testimonies. By ROBERT HALDANE. 2 vols. Edinburgh: Waugh and Innes. Price 12s.

THERE is scarcely any more formidable undertaking, of a literary kind, than that in which Mr. Haldane engaged when he entered on the work before us. Subjects connected with the evidences of Christianity have been discussed so frequently, and with so much ability, that it required considerable courage to undertake, and considerable powers to execute, a work of this nature;—a work which, besides having to pass through the ordeal of that criticism which is common to productions of every kind, would have also to stand the test of a comparison with what have long been considered as master-pieces in this line of writing. It is not our design to institute a comparison between Mr. Haldane and his predecessors; but thus much we may confidently affirm, because we are fully borne out in the statement by the work before us, that, in a deep sense of the importance of the subject; in extensive acquaintance with the best authors, both ancient and modern, whose information and reasonings it was important to collect, or whose errors and heresies it might be useful to expose and refute; in powers of discriminating between genuine truth and its counterfeits, and of presenting his matter in a clear and convincing light;—in these qualifications for such an undertaking, (and unquestionably these are in the first class of qualifications,) Mr. Haldane has been surpassed by few of those who have gone before him.

It must indeed be acknowledged, that, after the labours of those commanding genuises who have directed their mighty powers to this subject, it would be idle to expect much of novelty, either in fact or argument or arrangement. Mr. Haldane lays claim to no merit of this kind. But his work possesses this excellence, that while it presents the various parts of the evidence of Christianity in such a light as to render the ultimate effect of it most impressive, it, at the same time, exhibits the most distinct view of the Gospel itself, as to its grand fundamental principles and doctrines. In this particular respect Mr. Haldane's work has a decided superiority over those of the most renowned of his predecessors. Of some of them it may be said, that it did not fall within their plan fully and distinctly to develop the genius and doctrines of Christianity; while others of them, from having themselves defective if not erroneous views of its nature as the Gospel of salvation, have obscured, rather than illustrated, those branches of the subject. Even Dr. Chalmers (whose competency to do them ample justice his other works have

so decidedly evinced) was turned aside from it by the plan he had laid down for himself,—that of applying the principles of the experimental philosophy exclusively to the external evidences of Christianity. Mr. Haldane, on the contrary, has so constructed his plan as to admit a full and clear exposition of Christianity itself; so that the reader has before him, at once, a convincing demonstration of its Divine origin, and a lucid statement of its nature and peculiar character. Thus, while he sees that it has the stamp of infallible truth, he perceives also that it furnishes the provision and remedy devised by a merciful God for the guilt and misery of a fallen world.

The Introduction presents some striking remarks on the little attention that is paid to the concerns of a future world. This, as our author shews, does not arise from indifference to futurity itself. On the contrary, we are all much alive to every thing which relates to the future scenes of this present world. But as to a state of existence beyond the grave, our notion of it is so general and undefined, as to be easily overborne by sceptical reasonings, by the business and pleasures of life, or by surrounding example. Thus many are brought to the conclusion that nothing certain can be known respecting it. They resolve, therefore, to make the most of the present life, and to take their chance of another along with many whose judgment and character they respect. To this they add some general maxims,—that they are not worse than others, perhaps in many things more correct; that God is merciful; and that he never could have formed creatures to be finally condemned and rendered miserable.

Such scepticism as this is lodged in the minds of numbers, and influences their practice in life, without their ever having expressed it to others in words, or perhaps even suspected it themselves. How fearful is this condition! *They*, no less than the avowed infidel, stake their all against the truth of Christianity. If the Bible be not a fiction, although they may gain the world, they will lose their souls.

The work contains, besides the Introduction and a Conclusion, nineteen chapters, of which the following are the subjects, in their proper order:—

"Necessity of a Divine Revelation; Persecuting Spirit of Pagans; Credibility of Miracles; Genuineness and Authenticity of the Holy Scriptures; Inspiration of the Scriptures; History of the Old Testament; Miracles of the Old Testament; Types of the Old Testament; Prophecies of the Old Testament; General Expectation of the Messiah; Appearance of the Messiah; Testimony of the Apostles to the Messiah; Testimony of the first Christians to the Messiah; that the Testimony of the Apostles and first Christians is not opposed by any contrary Testimony; Testimony to the Facts of the Gospel History, from the Admissions of those who professedly opposed or wrote against Christianity; Testimony to Facts recorded in the Gospel History, and to the Progress of the Gospel, by Jewish and Heathen Historians, and by the Public Edicts of the Roman Government; Testimony to the Messiah from the Success of the Gospel; that Facts recorded in the earlier Parts of the Scripture History cannot be disproved, and are corroborated by Tradition; Testimony to the Messiah from Prophecies that are at present fulfilling in the World; Conclusion—viz. Testimonies to the Messiah; Salvation of the Gospel; Persons who pervert, abuse, neglect, oppose, or receive the Gospel."

In treating of the Necessity of a Divine Revelation, Mr. Haldane goes on the principle that it is only from Revelation itself that the urgency of that necessity can be fully known. In this sentiment we entirely concur. It is true, indeed, that a few of the more deep-thinking and acute among the Heathen philosophers of antiquity expressed their conviction of the necessity of an instructor sent from the gods, to extricate them from the labyrinth of conjecture and uncertainty

in which they were sensible of being involved. But their desire of Divine illumination sprang rather from that insatiable curiosity which so strongly characterized them, than from any deep and settled conviction of its essential importance to the present happiness and future safety of man. They were sensible of their ignorance on some points on which knowledge was desirable, and of uncertainty on others; but they felt not, that, having by sin incurred God's wrath, nothing but a Divine communication could instruct them how to recover his favour. Mr. Haldane has set this subject in so clear a light, and his view of it is so striking and just, that we shall present it in his own words.

"As soon as man rebelled against God, that relation in which he formerly stood, when holy and obedient, was necessarily at an end. His dependence on his Creator, however, was not dissolved by sin. From that dependence it was impossible he could set himself free. God had declared to him, that punishment should be the consequence of transgression, and the condemnation threatened he had now incurred. If, then, through mercy, the sentence pronounced on him was to be suspended or mitigated, and punishment warded off, the situation in which man would in that case be placed, must be made known to him. On what ground this new state of things should be introduced, and on what footing the renewed intercourse with his Creator should afterwards be maintained, no created intelligence could discover. A Divine revelation was therefore absolutely necessary, and this revelation was graciously vouchsafed." Vol. I. p. 7.

Mr. Haldane then adverts to the first promise of a Saviour, given immediately after the Fall, and to the occurrences at the Deluge, and also to the calling of Abraham, and the promises given to him. But these rays of celestial light were soon extinguished, and idolatry, in various forms, prevailed over all the earth. Mr. Haldane traces its progress and general prevalence, and strikingly exhibits the genius and nature of what Mr. Gibbon, the historian, styles "the cheerful devotion" of the Pagans, and "the elegant mythology of the Greeks." It consisted, he says, of the vilest and most detestable rites. Human sacrifices were frequently offered on their altars. Many of their temples were places of avowed prostitution. Strabo relates, that the temple of Venus at Corinth was exceedingly rich, so as to have in property more than a thousand harlots, the slaves or ministers of the temple, donations made to the goddess by persons of both sexes. Hence, says he, the city was crowded, and became wealthy. Such a system as this, so far from giving any aid to virtue, had not the slightest connection with it: nay, it could not but greatly corrupt the manners of its votaries: accordingly, they were wholly dissolute. Mr. Haldane proceeds to give a melancholy, but faithful, detail of the practices which prevailed among the most polished of the Heathen nations; describing their unrestrained sensuality and debauchery, their cruelty to children and slaves, and especially as displayed in the shows of the gladiators, and the ferocity with which their wars were conducted.

In the remainder of the chapter our author shews that philosophy could do nothing to stem this torrent: on the contrary, that it was when philosophy was most cultivated, and had arrived at the highest point which it appears to have been capable of attaining, that these enormous evils prevailed most. The ignorance of philosophers themselves, on subjects connected with religion, its worship, its sanctions, the immortality of the soul, and a future state, incapacitated them for being instructors of mankind; while their no less erroneous notions respecting morals, disqualified them for discharging the office of reformers.—But the Heathen philosophers were destitute not only of the *power* to enlighten the people, but also of the *inclination*.

"They proceeded," as Mr. Haldane justly remarks, "on the systematic exclusion of the body of the people from all the means of moral and religious instruction. Instead of attempting to enlighten the multitude, all the influence which they derived from their knowledge was employed to rivet on their minds the authority of the most degrading superstitions. The vulgar and unlearned, they contended, had no right to truth. All of them, without distinction, held it as a fixed maxim, that no alteration was to be made either in the established faith or worship. This was the express doctrine of Pythagoras, Socrates, Plato, Cicero, Epictetus, Seneca, and all the other great names of antiquity. Philosophers, statesmen, magistrates, and every one remarkable, whether for office or station, worshipped the gods, in common with the people, according to the established mode.—Their want of integrity, and of any settled good principle, is strikingly manifest in this temporizing conduct. Convinced of the folly and falsehood of the vulgar superstitions, they not only conformed to them themselves, but taught their disciples to do the same. Thus they made hypocrisy and dissimulation, in so important a matter, an essential part of their instructions, confirmed them by their example, and perpetuated the most stupid idolatry, connected with the most abominable vices." Vol. I. pp. 30, 31.

In the conclusion of his remarks on this subject, Mr. Haldane reverts to the position with which he had commenced the chapter; namely, the ignorance which prevailed among philosophers, in common with all others, concerning the way of man's acceptance with God, now that sin has entered into the world. On what terms God, who cannot "look on iniquity," will hold intercourse with a fallen creature, who daily sins and comes short even of his own convictions of duty, none, neither philosophers nor others, could possibly discover. Nay, this was a subject which the philosophers never took into their consideration.

"Had then their lives," says Mr. Haldane, "been as pure as they were profligate, their moral system as complete as it was imperfect and erroneous, and their knowledge of a future state as clear as it was defective and perplexed, they would still have been blind guides, and totally unfit for the office of religious instructors." Vol. I. p. 32.

In the second chapter, entitled "The persecuting Spirit of Pagans," our author combats and disproves the statements of the two great champions of infidelity, Gibbon and Hume, on this subject. Mr. Gibbon descants on "the mild spirit of polytheism;" and Mr. Hume says, "So sociable is polytheism, that the utmost fierceness and aversion it meets with in an opposite religion is scarce able to disgust and keep it at a distance." Nay, he goes further, and, in the face of fact and history, and regardless alike, in his malignity against religion, of his own character and of truth, ventures to assert, that "the intolerance of almost all religions which have maintained the unity of God, is as remarkable as the contrary spirit of polytheists." Mr. Haldane demonstrates the falsehood of this statement as it respects Paganism, and its calumny as it respects Christianity.

It is notorious that the most ample provision was made for the exercise of intolerance both in Greece and Rome. By the laws of Athens, no strange god was admitted, or foreign worship allowed, until approved by the court of Areopagus. The Romans had a law to the same effect. Livy mentions it as an established principle of the early ages of the commonwealth, to guard against the introduction of foreign ceremonies of religion. He says, that the prohibiting all foreign religions, and the abolishing every mode of sacrifice that differed from the Roman mode, were a business frequently entrusted by their ancestors to the care of the proper magistrates; for nothing, he observes, could contribute so effectually to the ruin of religion, as sacrificing after a foreign rite, and not after the manner instituted by their fathers. At an early

period the ædiles were commanded to take care that no gods were worshipped except the Roman gods, and that they were worshipped after no manner but the established manner of the country. Mæcenas recommended Augustus to worship the gods himself according to the established form, and to *force* all others to do the same, and to *hate* and *punish* all those who should attempt to introduce foreign religions. It is true, indeed, that instances of persecution on account of religious opinions or practice, were rare among the Heathen. They did, however, occasionally take place, as is rendered indisputable by the treatment which Socrates experienced. That persecution was not more frequently inflicted, may be fairly accounted for by the absence, not of a persecuting spirit, but of opportunity and temptation to persecute. This seems to have been proved on the appearance of Christianity. The peaceable, harmless, submissive conduct of the first Christians, entitled them, even on the shewing of their adversaries, to the fullest toleration. But did they receive it from "the mild spirit of polytheism?" So far from it, a cruel persecution was immediately raised against them, first by the multitude, and subsequently by the Roman Government, which continued, with a few intermissions, for nearly three hundred years, and terminated only when Paganism lost its power.

Mr. Haldane sums up his remarks on the intolerance of Paganism with the following pertinent observations:—

"On the whole, the violent persecutions to which Christians were subjected, during the first three centuries, is a fact acknowledged even by those who most strenuously contend for Pagan toleration. The principles of all the other religions which the Heathen world embraced, were at bottom really one. All of them agreed to treat sin with lenity, and to allow one another's religion to be right on the whole. Even those philosophers among them who denied a Providence, or such as laughed at their religious rites, themselves conformed to them; and they had no system of their own to bring forward, which radically opposed the prevailing superstitions. Amidst such agreement, the absence of persecution does not deserve the name of toleration. Far less was it a proof of that mild spirit, which has been falsely ascribed to Paganism. As soon as Christianity appeared, the most virulent opposition was excited. It is always to be recollected, that this persecution was purely of a religious nature. There was nothing political in it, not even the pretence of any thing of this kind. The Christians under the Roman empire were the most peaceable citizens. Their submission to government, strictly enjoined on them by the Scriptures, formed a prominent part of their religion. Never were the principles of any set of men put to so severe a test. From their numbers, they at length possessed the means of opposition, had they chosen to exert them; but this they never attempted." Vol. I. p. 64.

Thus Mr. Hume's assertion concerning the *tolerance* of Paganism, is directly contrary to historical record and acknowledged fact. So, likewise, his representation concerning the *intolerance* of Christianity is calumnious and false. The charge of religious intolerance may, indeed, be fastened on many who have borne the Christian name, but it never can apply to Christianity itself. That Divine religion disowns the cruelties perpetrated in its name, and under pretence of zeal for its honour and advancement. Its merciful Author came not to destroy men's lives, but to save them. His language was, "My kingdom is not of this world:" "Put up again thy sword into its sheath, for all they that take the sword shall perish by the sword." And, accordingly, his Apostles went forth declaring "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong-holds." On this subject Mr. Haldane most justly remarks:

"Whoever knows and recollects,

that, Except a man be born again, he cannot see the kingdom of God; and that, No man can call Jesus Christ, Lord, but by the Holy Ghost, will not suppose that shedding a man's blood, or using violence of any kind, is the way to convert him, and make him obedient to God. There is no need of laboured essays on toleration to prove to the Christian, who studies the word of God, that he must not dare to use violence to promote the cause of the Gospel. Liberty of conscience to all men from each other, is there written as with a sunbeam; and whenever any real Christians, misled by the prejudices of the age in which they lived, or giving way to the depraved principles natural to the human heart, have resorted to carnal weapons to propagate their religion, they have always grievously erred from the faith, and have generally pierced themselves through with many sorrows." Vol. I. p. 63.

The third chapter, which treats of "The Credibility of Miracles," and the fourth, on "The Genuineness and Authority of the Holy Scriptures," we must pass over: but the following chapter, on "The Inspiration of the Scriptures," deserves very particular notice, both on account of the importance of the subject, and the able and judicious manner in which Mr. Haldane has discussed it. He introduces it by defining what is to be understood by the inspiration of the Scriptures, or in what sense and degree inspiration is to be attributed to them. He remarks;

"The Scriptures of the Old and New Testament are not only genuine and authentic, but also inspired writings. The claim of inspiration which they advance, is a claim of infallibility and perfection. It is also a claim of absolute authority, which demands unlimited submission. It is a claim which, if set up for any other book, may, with the utmost ease, be shewn to be unfounded. The inspiration of the Scriptures is attested both by the nature and value of their contents, and by the evidence of their truth. On these grounds they stand without a rival in the world, and challenge from every man the highest possible regard." Vol. I. p. 134.

The author explains and guards his meaning in a subsequent paragraph:

"Inspiration," he says, "belongs to the original writings. No one contends for any degree of inspiration to the transcribers in different ages. Accuracy in the copies they have made, is, under God, secured by the fidelity of the keepers of Scripture; by the opposition of parties watching each other, as of Jews and Christians, and of various sects; and by the great multiplication of copies and translations into different languages, which took place very early. The agreement among the ancient manuscripts, both of the Old and New Testament, has been ascertained, by the strictest examination, to be astonishingly exact." Vol. I. p. 136.

Mr. Haldane examines, and satisfactorily refutes, a notion entertained by the late Dr. Doddridge, and some other writers, that different degrees of inspiration are to be attributed to different parts of the word of God. To some places belongs, as these writers supposed, an inspiration of superintendance; to others, of elevation; and to the rest, of suggestion. This, as our author proceeds to shew, is a mere fanciful distinction, to which no support or countenance is given in Scripture itself, the only source of accurate knowledge on the subject. Indeed, the admission of any such idea as that of different kinds and degrees of inspiration, must be attended with consequences the most injurious. It must have the effect of unsettling the mind, and making us doubtful as to the degree of authority and importance to be attached to the different parts of the word of God. How wide a door for every species of abuse and error would thus be opened, cannot escape those who are sensible of the perverseness and deceitfulness of the human heart. The full inspiration of certain parts of Scripture has been denied, on the supposition that the Apostles themselves admit, in these parts, that they are not speaking by inspiration, or that their inspiration is not of the highest kind. Mr. Haldane

asserts that this objection proceeds on a mistaken view of the meaning of the passages in question; and he establishes the fact by an induction of the particular passages, and an examination of their real import. We shall offer no apology for extracting entire the paragraphs containing this examination.

"In the seventh chapter of the First Epistle to the Corinthians, the Apostle Paul is supposed in some places to disclaim inspiration, and, in one place, not to be certain whether he is inspired or not. At first sight this will appear to be evidently contrary to the uniform style of this Apostle's writings, and very improbable, when, as a commissioned and accredited ambassador of Jesus Christ, he is answering certain questions put to him by a Christian church, to whom he had just before asserted, in the most explicit manner, that he spoke not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; and that he was addressing them in the name of the Lord Jesus. Attention to this might have prevented the adoption of the unfounded and mistaken meaning which has been affixed to the passages referred to. If just, it would tend to unsettle the minds of Christians respecting the inspiration of the Scriptures, and to render it uncertain when the Apostles speak as inspired men, and when they deliver a doubtful opinion of their own. No such indecision, however, attaches to the passages in question. In answer to the question about marriage, Paul says, 'I speak this by permission, not of commandment.' Does this mean that the Spirit permitted him, but did not command him, to give the answer he had done? If the Spirit permitted this answer to be given, it must be according to the mind of the Spirit; for Paul could not be permitted to say what was contrary to it. But this would have been a very extraordinary and unusual way of communicating that mind, and is plainly what is here not intended. The obvious meaning is, that what the Apostle here said was in the way of permission, not of commandment. 'I speak this," says he, 'as a permission, not as a commandment.'—Again: at the tenth verse, 'Unto the married I command, yet not I, but the Lord.' This commandment had been delivered by the Lord Jesus himself. The Apostle, therefore, had no new commandment to deliver to them, or no commandment from himself, but one which the Lord had given. 'To the rest,' says he, 'speak I, not the Lord.' Here there was no former commandment given by the Lord to which he might refer them. On this point, therefore, he himself now delivers to them the will of God. Indeed, so far was this commandment from having been given before, that it was a repeal of an old one, by which, under the Jewish dispensation, the people were commanded to put away their wives, if unbelievers. Can it be supposed that the Apostle is speaking from himself, and not under the direction of the Holy Ghost, when he is declaring the abrogation of what had been once the law of God?

"'Now, concerning virgins, I have no commandment of the Lord; but I give my judgment, as one that hath obtained mercy of the Lord to be faithful.' Here, again, no former commandment had been given, to which he could refer them; but he gave his judgment, or 'sentence,' as one who was faithful to the charge committed to him.—'I think, also, that I have the Spirit of God.' In this, as in many other passages, the word translated 'I think,' does not mean doubting, but certainty*. If Paul meant it to be understood that he was not certain whether he was inspired or not, it would contradict all he has asserted on the subject of his inspiration. But, so far from this being the case, and in order the more deeply to impress their minds with the importance of what he had said, he concludes by assuring them that he was *certain* he wrote by the Spirit of God.

"The only other passage in which this Apostle is supposed to disclaim inspiration, occurs in 2 Cor. xi. 17: 'That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting.' In this passage Paul does not refer to the authority, but to the example of the Lord. 'I speak not according to the example or manner of the Lord, but after the manner of fools;' a manner which, as he tells them in the next chapter, they had compelled him to adopt." Vol. I. pp. 139—143.

In these criticisms our author is supported both by the analogy of Scripture and the original text, as

* See Macknight on the Epistles; and also Parkhurst.

well as by the concurrence of some of the ablest expositors. And thus it appears that the passages in question not only give no countenance to the opinion in support of which they have been often adduced, but, understood aright, tend to overturn it. Mr. Haldane sums up his reasonings and proofs on this subject in the following paragraph.

"On the whole, then, we see the nature of that inspiration by which the Prophets and Apostles wrote. The manner of communicating the revelations might differ, as we learn from the Book of Numbers, xii. 6—8, but their certainty and authority was the same: 'For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.' Neither was it the Apostles who spoke, but it was the Spirit of their Father who spake in or by them. It is not for men, therefore, to fritter away this truth, and to introduce distinctions in the inspiration of the servants of God, unheard of in his word, and therefore totally unwarranted and unauthorized. It is not for men to say, How can these things be? No man can tell how, by a simple volition, he can move a finger. And shall 'vain man, who would be wise, although man be born like the wild ass's colt,' stumble at the *mode* of the operation of the Spirit of God, either in the act of regeneration, and his effectual influence on the hearts of believers, or in that inspiration, by which he virtually makes known his pleasure? 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.' The Lord is able to communicate his will in what way he pleases, although we cannot trace the manner of his operation. In the word spoken by the ass of Balaam, we have an example of this communication, through an unconscious and involuntary instrument. In Balaam himself we have an example, through one who was conscious, but involuntary, in the declarations he made respecting Israel. In Caiaphas, through one who was voluntary in what he said, but unconscious of its import. And in the writings of the Scriptures we have an example of agents, both voluntary and conscious, but equally actuated by the Spirit of God. 'They spoke as they were moved by the Holy Ghost.'" Vol. I. pp. 168—170.

We have already mentioned, as one of the chief excellencies of Mr. Haldane's work, the circumstance of his having so constructed his plan as to admit full and clear statements of Christianity as the *Gospel of salvation*. Such statements are to be found in several places in his treatise; and they appear in it, not in the shape of digressions or episodes, but so interwoven into its texture as naturally to belong to the particular places in which they respectively stand. One of these statements, equally lucid and striking, occurs in the commencement of his chapter on "The History of the Old Testament."

"The place of man's habitation is represented to have been a garden, which he was enjoined to dress and to keep. For the support of his life, he was to eat freely of all that it produced, the fruit of one tree alone excepted. This was reserved as a test of his obedience, which, every way applicable to his circumstances, would make it manifest whether or not he possessed a spirit of obedience to the will of God. Tempted by one of a superior order of beings, who had previously rebelled against God, he transgressed the command, and fell from his state of innocence and happiness. In this situation, he stood exposed to the full rigour of the punishment which he had been informed was annexed to disobedience. But God in judgment remembered mercy; and, when all hope from every other quarter was cut off, interposed in his behalf, and provided a way of salvation. This salvation was to be in all respects worthy of its Author, and such as no other could either propose or effect. Salvation was to flow to the guilty through the medium of the woman, who was first in the transgression. In this salvation the demands of justice were not to be compromised. Sin was not to go unpunished, neither was disobedience to obtain reward. The abhorrence of God against the former, was to be expressed in a manner the most awful; while eternal life and happiness, beyond the reach of forfeiture, were to be awarded, in consequence of the most perfect obedience

to the law of God. But as, in no point of view, could the conditions of this covenant be fulfilled by man, who was already obnoxious to punishment, 'God laid help,' as the Scriptures express it, 'on one that was mighty.' In the fulness of time, he was to send forth his Son, 'made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of sons.' Thus God so loved the world that he was to give 'his only begotten Son, that whosoever should believe in him might not perish, but have eternal life.' He was to make him to be sin, who knew no sin, that they who should believe in his name might be made the righteousness of God in him; and by one offering, he was for ever to perfect them that are sanctified. Thus, 'as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.' The sentence, however, on account of disobedience, to the extent of temporal death, after a life of sorrow and trouble, was still to be carried into effect, even against those who should be heirs of the promised salvation. But although this would prove painful to flesh and blood, yet all ultimate evil arising from it was removed. The sorrows and troubles of life were to be overruled for good, to all who by faith looked to the promised Saviour; while the sting of death, which is sin, was, as to them, to be taken away, and the victory to be wrested from the grave. Death was to transmit the soul to heaven, and the grave at length to yield up the body; that all who believed might thenceforth, in soul and body, be for ever with the Lord. These great truths, confirmed by miracles, and couched under the veil of types and prophecies, were gradually developed more and more under the Old Testament dispensation, till life and immortality were clearly brought to light by the Gospel." Vol. I. pp. 175—177.

In the course of this chapter, in which our author in a most interesting manner sketches the history of the Old Testament, several very instructive remarks occur. The following is one, which it is always necessary to bear in recollection when we examine the records of the Divine word.

"The object of Scripture history is not to record those events which lead to temporal aggrandizement; these it but touches on occasionally, and only as they stand connected with the great and only end it has in view,—the coming of the Messiah, and the setting up of his kingdom." Vol. I. p. 179.

The erroneous view which has frequently been taken of the conduct and character of the Israelites, is well accounted for in the following paragraph.

"Of the character of the Israelites many form a more unfavourable opinion than is warranted by fact. 'Whatsoever doth make manifest is light;' and in the Scriptures, Divine truth shines forth in so conspicuous a manner, that every thing of a contrary nature is strikingly exposed. On this very account, the character of those whose histories are recorded in the Scriptures appears to be worse than that of other men. When we peruse the histories of the Greeks and Romans, we read very partial accounts. The great facts are indeed recorded. We have a detail of battles, and abundant proof that the earth was filled with violence; but all is glossed over and concealed under the guise of false principles, denominated virtues, while the secret motives of the actors in these scenes are unknown. In the Scriptures, on the contrary, nothing is disguised or kept back. As far as relates to the subject in hand, all is impartially narrated; and the whole being brought forward in continual connexion with the purity and excellency of the Divine character, the contrast is more apparent and striking. Not attending to these things, the men of the world are often shocked with the narratives which the Scriptures contain. The character of the people of Israel appears to them to be greatly worse than that of the grossest idolaters; and the accounts given in Scripture of men whose conduct on the whole stands approved by God, seems to sink below that standard of moral rectitude, to which they suppose they themselves, and many who make no pretensions to religion, have attained. Not being accustomed to try themselves by a perfect standard, but by one reduced on principle to their own 'imperfection,' as they term it, they are not aware of the real state of human nature, either in themselves or others; and so are

misled in these respects. Christians, who are all, in a degree, acquainted with the 'deceitfulness and desperate wickedness of the heart,' form a very different estimate of these faithful narrations in the word of God, which are to them an irrefragable testimony to its truth. Such narratives are not to be met with any where else, even in books whose principles are derived from the Scriptures. When we compare with them the biography even of the most enlightened Christians, the contrast is manifest and striking." Vol. I. pp. 197, 198.

The second volume of Mr. Haldane's work opens with a chapter on "The general Expectation of the Messiah." By means of the Old Testament Scriptures, an expectation was very generally excited that a great King would appear in Judea at the period which the prophecies foretold. Not only was the whole nation of Israel possessed with this idea, as distinctly appears from various parts of the New Testament, but it pervaded, more or less, the world at large. Nor is this at all surprising; for, as our author observes,

"By means of the Babylonish captivity, which lasted seventy years, and from which many of the Jews never returned, and in consequence of other changes which that people subsequently experienced, they became scattered all over the world. Wherever they went, they retained their religion, they carried the Scriptures with them, and read them publicly in their synagogues every Sabbath day. The prophecies being thus repeated among their Heathen neighbours, became familiar to them, and were received as if they had been predictions of their own oracles. By this means also, the ancient traditions from the first generations of men, from whence some glimmerings of light still remained, began to be revived. Poets and others, reminded of the golden age, and adopting the magnificent ideas of Jewish prophecy, foretold that it would be again restored to the world. It is not surprising that the early promises concerning the Messiah, and of the important change he was to produce in the world, should have been handed down among the nations, especially among the different descendants of Abraham throughout the East. Various accounts of them, more or less distinct, as of the original form of worship by sacrifice, which tended to perpetuate them, would be preserved." Vol. II. p. 3.

It is unquestionable that traces of these original predictions existed in the second Sybilline Books. The story of the Sybils themselves, and of the manner in which Tarquin became possessed of the first books, is probably fabulous. But however this may be, the second collection of Sybilline verses, made by order of the Roman senate, after the destruction of the first by a fire which broke out in the Capitol, unquestionably contained a prediction of the appearance of a great monarch. This prediction was produced and appealed to by one of the adherents of Julius Cæsar, at the time that remarkable person, not contented with the power, was ambitious of the title, of king.

Besides these predictions of the Sybilline verses, the contents of the Jewish Scriptures were also well known at Rome. A considerable number of Jews were resident in that city, who, in consequence of the various singularities connected with their origin, their existence as a distinct people, their ritual, worship, and customs, could not fail to attract attention. The natural consequence of this would be, an examination of their sacred books, for which the greatest facility had been afforded by the translation of them into a language universally understood.

These circumstances satisfactorily explain the cause of that general expectation, which existed at Rome, of the appearance of a great King, who should establish universal empire. This expectation had long prevailed in the East, and had its origin there, according to Tacitus, in the Jewish Scriptures. The use which was made of this expectation, by pretended prodigies, and in various other ways, and the different

applications of it, according to the interest or wishes of those who made them, Mr. Haldane has exhibited, by a copious induction of passages from the historians and poets of that age. He closes the chapter with the following paragraph.

"Thus the fact of the *general* expectation of the world, at the time of Christ's appearance, of the coming of a great King; that it was *uniform*, that it was *ancient*, that it was founded in what was believed to be the decree of Heaven, and contained in the sacerdotal writings; that he who should appear was to come out of Judea, and that he was to obtain the empire of the world, is established beyond all doubt. This is a point of much importance among the testimonies of the Messiah. It explains the cause of Herod's alarm when he sent and slew the children at Bethlehem, and shews the strong reason which incited him to that violent and atrocious deed. It also furnishes the reason of the Emperor Domitian's summoning before him the relations of Jesus Christ, as we shall afterwards see, to inquire if they laid claim to empire. And it proves invincibly, that the predictions which had been given concerning the Messiah were sufficiently clear and precise to attain the object that was designed by them; while it for ever confutes the opinion entertained by many, who, entirely unacquainted with the subject, and hearing, it may be, of some hasty and unfounded application of the prophecies, have rashly concluded that the predictions in the Scriptures are completely obscure and unintelligible."—Vol. II. p. 14.

We regret that our limits do not allow us to advert to the other chapters of this interesting volume. On the Conclusion, however, which occupies nearly a third of it, we must make a few remarks.

It commences with a recapitulation of the various testimonies to the Messiah, both before and after his appearance; in which our author briefly sketches the history of the Jewish nation; shewing, as he proceeds, how public and how striking were the various vicissitudes of that wonderful people, and marking, in the end, their connexion with the character and religion of Christ. In adverting to the rejection and death of Christ by the Jews, he remarks, "Thus every idea of collusion was cut off, which assuredly would have been pleaded had he been unanimously acknowledged by his own countrymen." This is a just and very important remark. In order to be sensible to its full force, let us suppose, that, instead of rejecting Jesus, the Jewish nation had acknowledged him as their Messiah, and used their influence to advance his pretensions among the other nations of the world. What reliance, in that case, could we place on any account of him coming from Jewish authority? Suspicion and doubt must have rested on his entire history: and the success and spread of a religion sanctioned and supported by a whole people, so far from being extraordinary, or furnishing any evidence of its Divine origin, would seem only the natural result of human influence and agency. Thus the charge of collusion might have been urged, and never could have been refuted: and thus that might have been ascribed to an arm of flesh, which, as the case now stands, we are able to hold forth as the achievement of the mighty power of God.

Our author, in a subsequent part of this chapter, follows up a very impressive statement concerning the Divine character, and the circumstances and salvation of mankind, by some very judicious remarks on the subject of faith.

"In this salvation," he says, "every thing being finished, man cannot, and is not required to add any thing to it. He therefore enters into the enjoyment of all its blessings by faith. 'Now faith is the substance (or confidence) of things hoped for, and the evidence (or conviction) of things not seen:' it is the conviction of the truth or reality of what is testified, and of what is hoped for; the testimony presenting an object of hope. When a truth testified to us

is believed, there are two distinct operations in the mind. The one is a perception or comprehension of the meaning of the declaration made: the other is a persuasion of its truth. A man, on whose veracity we depend, relates to us a fact. If we understand what he relates, we believe him in the complete sense. But if we rely on his veracity, yet misunderstand what he testifies, in one sense we believe him, in another we do not. In this way, many of those who saw the wonderful works of Jesus believed for a while that he was the Messiah; but they had formed an erroneous idea of the Messiah, and therefore, when afterwards they understood his doctrine, they forsook him, being convinced that he was not the Messiah. Thus the Jews believed that Moses was divinely inspired, and that the Old Testament Scriptures were the word of God. They therefore trusted in Moses, and they thought that in the Scriptures they had eternal life. But they mistook their contents, and what Moses taught; and therefore the Lord declares that they did not believe Moses, in whom they trusted. In the same manner King Agrippa believed the prophets; but in the full and proper sense he did not believe them. And thus Simon Magus and others believed. In the parable of the Sower, according to the usual manner of speaking, all the four descriptions of persons are represented as believing. But it was only the last description who, strictly speaking, believed: for, in the explanation of the parable, they only are represented as *understanding* the word. In like manner, many, who take the name of Christian, believe the Bible to be the book of God, and they believe something which they suppose to be its meaning; but they misunderstand its meaning, and they do *not believe it*. Without faith, it is impossible to please God. Faith forms the union, and is the medium of communication, with the unseen Saviour; and except through him there can be no fellowship between God and a sinner. 'I am the way, the truth, and the life; no man cometh to the Father but by me.' Before this union is formed, there is nothing good or acceptable in man in the sight of God." Vol. II. p. 301—303.

The connexion between faith and good works is distinctly marked and strongly insisted on by Mr. Haldane.

"Although justification be solely by faith, and till a man be justified he can do nothing acceptable to God; yet from that time good works, in other words, obedience to God, are absolutely necessary. On this the Scriptures insist in the most peremptory manner; and declare, not only that works will be appealed to at last as the proof of justification, but that they will also be taken as a measure of the reward to be adjudged. They shall be 'judged every man according to their works,' and 'every man shall receive his own reward, according to his own labour.' 'Without holiness, then, no man shall see the Lord.'" Vol. II. p. 310.

In the passage of which the above paragraph is the close, good works are set in a true light, and have their proper, scriptural place assigned to them. The proud pretensions of the deluded Pharisee are disallowed, and the worthlessness of his own fancied righteousness exposed. On the other hand, the true doctrine of the grace of God is exhibited, such as it really is, a doctrine "according to godliness." Such a mode of presenting Divine truth, was never perhaps more necessary than in the present day of abounding religious profession. It is not now, as it has been in some periods of our history, disreputable to take a lively interest in religion and its concerns. On the contrary, owing to the concurrence of various causes, to which it is not necessary here to advert, religion, of a particular kind, and to a certain degree, has received the stamp of fashion. But much of this religion, it is to be feared, will not bear to be brought to its only true test. Our Lord established the test of doctrine, as well as of character, where he said, "by their fruits ye shall know them." That doctrine is the opposite of Christianity which inculcates a reliance on good works for acceptance with God: but no less spurious is that which does not inculcate them as the necessary fruits of faith, and of that Holy Spirit which is imparted to the believer.

The account of Cornelius, with

which we are presented in the Acts of the Apostles, Mr. Haldane conceives has been entirely misunderstood by some who have given expositions of it. His view of the subject we shall submit to our readers, as at least well worthy of consideration.

"The case of Cornelius is sometimes adduced to prove that the prayers and alms of men not addressing God through the Gospel, come up for a memorial before him; and that persons, who are ignorant of the Gospel, may work righteousness which is accepted by him. But this proceeds from a mistaken view of the passage of Scripture where Cornelius is spoken of. From the first promise to Adam, the true worshippers of God approached him through the Gospel, which was first proclaimed to Adam: on every other ground they were rejected. 'By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.' The sacrifice of animals was a representation of the sacrifice of Christ; and the offering of them implied a confession of guilt, and a reliance on that substitution which God would provide. Whoever lost sight of this, was not a spiritual and acceptable worshipper. By the Mosaic dispensation, and by the spirit of prophecy given to Israel, an increase of light was vouchsafed. Many, through the means thus afforded, worshipped God in spirit and in truth before the coming of the Messiah; and whoever did so, was accepted by him. All others, except such as retained the knowledge of God through tradition, worshipped a god of their own imagination. We accordingly find that the Apostles addressed the Gentiles who were converted, as persons who had been formerly without God and without hope. If this be the fact, according to the uniform tenor of Scripture, and if no example to the contrary can be shewn, it remains for those who speak of Cornelius as ignorant of the promised salvation, to shew that he was so: and as the case of one in that situation being notwithstanding an acceptable worshipper, would be completely anomalous, it would require very clear proof. But there is not the shadow of proof of this, or any ground on which to ascertain that he did not worship the true God of Israel. Cornelius lived near to Jerusalem, and had, it appears, intercourse with the people of Israel. He was of good report among all the nation of the Jews; and it is repeatedly noted, that he fasted and prayed at the ninth hour, which was the hour of offering the evening sacrifice, and one of the stated hours of prayer. He thus looked towards God's holy temple: he worshipped God as Enoch, and Noah, and Abraham, and Simeon, and Anna, and all those who waited for the consolation of Israel. Besides, Cornelius, as we see from Acts x. 36, 'knew the word which God sent to Israel, preaching peace by Jesus Christ,' although it had not been hitherto addressed to the Gentiles. Till Peter went to him, Jesus had not been preached to *them* as the Messiah. Before this, it was only necessary for them to believe in the Messiah to come; but after he did come, and was proclaimed to Gentiles as well as to Jews, then it was indispensable that they should believe that Jesus was the Christ. Accordingly, Cornelius was informed by the angel, that the person he was directed to send for would 'tell him words whereby he and all his house should be saved.' This does not imply that he was not accepted before; but now, as God had vouchsafed *further light*, and given a further command, it was indispensably necessary that he should receive and obey it; just as it is necessary for any believer to obey the will of God, in any part which he had not known before, as soon as he understands it. Cornelius was a spiritual worshipper of God under the old dispensation; and, like the Ethiopian Eunuch, and many others, was waiting for the Messiah, who, when he should come, 'was to tell his people all things,' and who was 'set for the fall and rising again of many in Israel, that the thoughts of many hearts might be revealed.' All in Israel, and others besides, professed to be looking and waiting for the Messiah; but his appearance was to be the touchstone: it would shew 'who should abide the day of his coming, and who should stand when he appeared; for he should be like a refiner's fire.' The case of Cornelius, then, forms no exception to that universal truth, which the Scriptures declare, of the way in which man shall be just with God." Vol. II. pp. 303—307.

In confirmation of these remarks of Mr. Haldane, it might perhaps

be alleged, that it appears, from the Apostle Peter's address to Cornelius and his assembled friends, that his and their deficiency respected mainly the knowledge of the fact that Jesus of Nazareth was the promised Deliverer; for it is this which St. Peter seems to have set forth and pressed upon them. Cornelius, then, it may be argued, had been, previously to the vision vouchsafed to him, a believer in the promised Messiah; and through Him it was that his prayers and alms had gone up for a memorial before God.

Mr. Haldane closes his work with some statements, equally striking and just, concerning the various ways in which persons enjoying the light of the Gospel may reject the counsel of God against themselves. "By many who take the name of Christians," he says, "it is *perverted*, or *abused*, or *neglected*, or *opposed*;" and he proceeds to explain and illustrate what he comprehends under these several expressions.

He adverts, first, to a class of persons, who, while they imagine that they are Christians, *wrest* the religion of Christ to their own destruction. Their view of Christianity is, that, by means of the Saviour whom it presents, all men are brought into a salvable state; but that they are left to prepare themselves by repentance and reformation, and by this means render themselves in some measure *worthy* of Christ. Thus, on the ground of sincere, though imperfect, obedience, they make their peace with God: they do their part, in consequence of which God will do his. This very common and fatal error proceeds, he shews, on a radical mistake of these persons concerning their own character, and concerning the Divine character and law. They resemble the Israelites of old, over whose rejection of the Gospel St. Paul so feelingly lamented, while he bore them witness that they had a zeal of God, but not according to knowledge; "for they, being ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted themselves to the righteousness of God." The error of these persons concerning themselves is, their supposing that something good exists in their hearts, upon which the grace of God will work, when they shall have done their parts: and their error concerning the Divine character and law is, that they imagine God can, consistently with his perfections of holiness, justice, and truth, relax and lower the rule of obedience to their own imperfections. In consequence of these fundamental mistakes, they take a false view of justification. They suppose that they must qualify themselves for it, and obtain it by something which they are enabled to do. Thus, according to their view of the subject, they are justified partly in consequence of what they have done themselves, and partly on account of what Christ has done; his obedience making up the deficiency of theirs. This is, he shews, to reverse the whole order of the Gospel; while it is also opposed to the Apostle's unequivocal declaration, that "if it be by grace, then it is no more of works, otherwise grace is no more grace."

The class of persons who *abuse* the Gospel, he defines to be "those who profess to receive it, but do not walk according to it." They are described in Scripture as having a form of godliness, but denying the power of it; as professing to know God, but in works denying him; as hearers, but not doers of the word. "They sit before God," says the Prophet, "as his people do, and hear his words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness." Such persons probably labour under some radical mistake concerning Divine truth, although, in many cases, it may not be possible for others to discover where it lies:

for, in that truth, the connection between real faith and works is clear and indisputable; the Gospel brings forth fruit in *every* man, from the day in which he "knows the grace of God in truth." Their faith, therefore, is not real: in their hearts, which remain unchanged and unpurified, the love of the world, in one form or other, still reigns. However they may appear to be branches in the true Vine, their union with it is only apparent; they are not really grafted into it; and, therefore, receiving from it no sap or nourishment, they bring forth no fruit to perfection. Their situation is peculiarly awful. They may not be hypocrites, but are probably, in most cases, self-deceived. To these persons the address of Scripture is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light:" and to them are peculiarly applicable the awful denunciations of wrath against the workers of iniquity; against those who, while they say, "Lord, Lord," do not the things which he commands.

Mr. Haldane describes next those who *neglect* the Gospel, as "persons who swim with the tide of the present world; who, engrossed with the business or the pleasures of life, give themselves no concern about a future state." In a country where the Christian religion is professed, these persons take the name of Christians; and in a Pagan or Mohamedan country, they would, as a matter of course, and as conducive to their ease or interest, profess Mohamedanism or Paganism. He enumerates some of the awful warnings and expostulations addressed to such persons in Scripture; adverting particularly to Job xxi. 7, and the following verses, and to the Rich Man and Lazarus, in our Lord's parable; and he then exposes some of the false interpretations of Scripture, by means of which persons in this state are accustomed to vindicate and encourage themselves when reminded of their danger. On such, the important and impressive question proposed by St. Paul should be pressed, "How shall we escape if we neglect so great salvation?" The question of the Apostle shews that the negligent and careless should be warned by every consideration interesting and important to the human mind, to lay to heart the things which belong to their peace, before they be for ever hid from their eyes.

The other and last class to which our author adverts, comprises those who *oppose* the Gospel. "They are," he says, "generally such as are of a speculative turn of mind, and value themselves on being free from vulgar prejudices." He considers their opposition as proceeding not so much on the ground of want of evidence for the truth of Christianity, as on that of the difficulties with which it appears to them to be encumbered, and which, according to their views of God and of themselves, render it incredible and unworthy of regard. Of these he intimates, that, by the pride of reason, and through "opposition of science falsely so called," the god of *this* world has blinded their minds, lest the light of the glorious Gospel of Christ should shine *into* them. If such persons attended to the dictates of that reason of which they boast so much, they would learn, that, on the supposition of God's vouchsafing any revelation to man, it is beforehand rendered highly probable, by the whole analogy of nature, that it would contain many disclosures very different *from what* we should have expected, and some which we should be unable to explain or fathom. Let it be conceded that some things incomprehensible present themselves in the Christian system; what other subject is there which is not encumbered with a like difficulty? It is the same in all the productions and operations of nature. At every step we meet something calculated to abase our pride and self-sufficiency. It is the same in every branch of human science. Nay, it is the same also in what

respects the most common functions of our own bodies. Is it, then, consistent with our boasted reason to reject the Gospel system—a system which treats of the fall and redemption of man, of the glorious perfections and infinite nature of God—because there are in it heights to which our finite powers cannot climb, and depths which they are unable to fathom? "Let no man," says Mr. Haldane, "deceive himself. It is not on account of the difficulties attending it that he rejects the Gospel. If it were so, he could not surmount similar difficulties in other cases. It is owing to the evil heart of unbelief rising in rebellion against that awful, yet consistent, view of the Divine Majesty given in the Scriptures, which, if admitted, would lay him low in the dust before God, and compel him to cry out, 'God be merciful to me a sinner.'"

We must now close our remarks on these interesting volumes. Their chief excellence, in our judgment, is, as we have stated at the commencement of our review, that they exhibit the evidences of Christianity in connection with a just and impressive delineation of Christianity itself; so that the reader is enabled to see at once the *evidences* and the *nature* of Divine truth. It seems to have been our author's design to set forth the Gospel both as the TRUTH of God, and as the GRACE of God which bringeth salvation. In that design he has completely succeeded.

Since the appearance of Mr. Haldane's volumes, another work (in 12mo, price 3s. 6d.) has issued from the Edinburgh press, (printed for Waugh and Innes), entitled "Remarks on the internal Evidence for the Truth of Revealed Religion, by Thomas Erskine, Esq. Advocate;" some interesting extracts from which were inserted in our vol. for 1820, p. 720. We regret, however, that we have been prevented from bringing the work more distinctly under the notice of our readers; but the judgment of the public has anticipated ours, and done justice to the author; for his valuable little volume has already passed through five or six editions in this country. It has also been published at Paris, in French, with a preface of some length from the pen of the Duchess de Broglie, the daughter of the distinguished Madame de Staël, which is no less honourable to the superior talents and discernment of that lady, than to the pious solicitude she appears to feel for the spiritual and eternal interests of her countrymen and countrywomen. She certainly could not have made choice of a work better calculated to produce an impression in favour of the Gospel, on candid and reflecting minds. It establishes, by arguments and analogies of the most powerful and convincing kind, that, while the external and internal evidences of Christianity harmonize and are closely linked together, its truth might yet be satisfactorily demonstrated, independently of all external evidence of its Divine origin, by its coincidence with the moral constitution of the human mind; by its coincidence with the physical constitution of the human mind; and by its coincidence with the circumstances in which man is found in this world. The ground taken by Mr. Erskine is new, and perfectly distinct from that formerly occupied by Bishop Butler in his admirable work on the Analogy between Natural and Revealed Religion. We cannot, however, bestow a higher commendation on Mr. Erskine than to say, that the mantle of Butler appears to have fallen upon him. In one respect, indeed, he stands above that eminent writer: we mean, in the solid and affecting views which his little volume exhibits of the true nature and effects of the Gospel of Christ. We recommend it strongly, and without reserve, to our readers, not merely as an excellent antidote to

the poison of infidelity, but as calculated deeply to impress their hearts with the vital importance of Divine truth. We rejoice to learn that it is about to be translated also into the Italian and German languages, as well as into the French.

We take this opportunity of remarking, for the benefit of those who addict themselves to French literature, that not only the above work of Mr. Erskine's, but Mr. Wilberforce's work on Christianity, under the title of "Le Christianisme des Gens du Monde mis en Opposition avec le véritable Christianisme," may be obtained at the library of Messrs. Treuttel and Wurtz, No. 30, Soho square; where may also be had a translation of Mrs. More's "Cœlebs" into excellent French.

The Life of William Hey, Esq., F. R. S., Member of the Royal College of Surgeons in London, &c. &c. By JOHN PEARSON, Esq., F. R. S., F. L. S., M. R. I., Member of the Royal College of Surgeons in London, &c. &c. London: Hurst and Co. 1822. 8vo. pp. 570. 18s.

FEW charges, whether true or false, are more calculated to cause painful sensations in the mind, than that, so often urged, of religious scepticism, or actual infidelity, among the members of the medical profession. To associate, even in imagination, one of the noblest and most enlightened professions that ever graced or blessed mankind, with a system of belief or of no belief, which is the bane and disgrace of human nature, has ever seemed to us the highest violation of all the unities which delight the soul. That an accurate investigation of some of the most perfect works of the Almighty Creator should be accompanied with a denial of many of his most essential attributes, if not of his very existence; that persons sent forth, like angels of health, to alleviate the most distressing sufferings of humanity, and to sympathize with those whom they cannot heal, should be capable of stopping short at that point of benevolence which shuts out all consideration of spiritual health, and of immortal life beyond the grave; much more, that those who are daily conversant with the varied forms of sickness and death, by which the primæval curse is fully verified, and each man admonished of his own inevitable share in it, should be *therefore* the last to reflect on that state into which they see multitudes daily passing, and into which they must soon be gathered themselves; has always appeared to us a supposition so monstrous, and we would almost say incredible, that it is either a disgrace to the authors of so scandalous and heart-sickening a calumny, or a tenfold disgrace to any belonging to so distinguished a profession who may have given it the shadow of foundation.

How much more accordant with every right feeling is the delightful picture presented to us in the present volume! When we see the portrait of the distinguished Mr. Hey of Leeds—a man distinguished no less for his professional skill than for his religious attainments—drawn by a hand altogether worthy of the task, both from kindred talents similarly exercised with the highest reputation, and also from a congenial spirit of true and enlightened piety; we behold things just in their proper character; we see one celebrated operator described as bending in reverence before that superior Power, whose prerogative it is to say, "I kill, and I make alive; I wound, and I heal;" and we see another able fully to appreciate the talents of his friend, but rendering the highest homage to his piety and virtue, as to graces infinitely more valuable than his lofty professional deservings. This is as it should be: and if true philosophy, that which be-

gins with the First Great Cause of all, be the parent of every human excellence, we declare, without hesitation, the obligations of society at large to Mr. Pearson, for having placed one of the most useful and estimable of all human professions low before the throne of Him to whom it owes all its science and success; and for having taught us to regard a pure faith and a religious practice as congenial, and even subsidiary, to the utmost efforts of medical skill.

Our readers will, from these preliminary remarks, very clearly anticipate the judgment we are about to deliver on the valuable work before us, which we are most happy in finding an opportunity of introducing to their notice, and which, we doubt not, will long remain a monument to the talents and worth both of the biographer and of his subject, and a credit and a benefit to the whole profession to which their names are jointly, and with so much honour, attached.

Whilst, indeed, we hail the present work as a most important testimony to the pious excellence and sterling worth of two eminent chirurgical practitioners, we would repeat that we wish by no means to intimate our *own* suspicions with respect to the body at large, as if these individuals formed a singular as well as bright exception to the rest of its members. We trust the boast would not be vain, were we, with the ballad-king, to vaunt of "five hundred *good* as they;" and these more or less scattered through every age and nation of the world. We recollect the anatomist who was converted from atheism, in pursuing his profession, by the dissection of so apparently trifling a member as the human thumb. We know the heathen work of an Hippocrates, as well as the Christian zeal of his truly pious commentator Hecquet. We have read of the religious faith of a Boërhave, a Browne, a Haller; and have heard from living witnesses of the pious conduct and devotional regularity of not a few, whom we should feel delighted to name, if it were not that, by specifying some, we might appear invidiously to omit others. Mr. Pearson, in his Preface, has enumerated many of the past and of preceding ages. Of the late eminent Dr. Heberden, whom we mention for the sake of the following anecdote, and who was said to have saved a fortune, to have spent a fortune, and to have given away a fortune, it has been related, that, having reduced his *Sunday* visits into the narrowest possible compass, and made them almost invariably compatible with a double attendance at church, he set aside all the fees taken during the remainder of the day, and transmitted them on the Monday morning to the churchwardens of his parish, or to some charitable agent, for distribution to the poor and needy. Such an anecdote, if true, reflects an honour on human nature itself —or we should rather say, on that Divine grace which infused into a human, and therefore naturally selfish heart, such a mingled spirit of devotion and charity, and drew it forth into so excellent a product. We should wish to extract from the mention of the circumstance but one observation of our own, and that, we think, not an unprofitable one: it is this, that Dr. Heberden was evidently a frequenter of Divine worship; and if one reason pre-eminent above all others might be assigned for the Christian character thus manifested, arguing at once from experience and analogy, we might say, it was by the observation of Sabbath duties that this great physician was upheld in those eminent qualities of heart which distinguished him so highly among his professional competitors.

Of all the philosophers in the world, those who are conversant with the phenomena of the human frame will least object to an attention to superficial symptoms, and apparently trifling causes of the

deepest mischiefs. Now it is but using this liberty in another department to say, that we believe generally, that, of all prognostics of religious declension in the soul, none—except the neglect of the private duties of devotion, which God only and the individual can know—is so clearly decisive, as an habitual neglect of public worship: and, if we may be allowed for a moment to admit the possibility that medical science tends to religious scepticism, it will be found, we believe, to be one of the foremost and unquestionable causes of this phenomenon, that medical men, more than any other class, consider themselves exempt, through a kind of charitable necessity, from a punctual discharge of those duties. It is safe to assert the moral impossibility of maintaining any thing like a just religious sentiment on the mind where this omission is habitual and voluntary; and in all cases where it is habitual, we fear it *must* be more or less voluntary, for we very much doubt, in such cases, whether any earnest supplication will be offered for *His* aid, "with whom all things are possible," to countervail the injurious tendency of such a neglect. In truth, we consider, that, by a very simple process, through the unperceived medium of neglecting religious duties, not only the faith and the love of the Gospel, but the very thoughts of religious subjects, gradually vanish from the mind. Of course, other thoughts, feelings, and affections occupy by degrees the vacant space. Example and conversation aid the fatal progress of irreligion. Levity on the subject advances sooner or later upon the footsteps of indifference. And at this period, perhaps, some forward stripling, admitted into the company of those to whose lectures and to whose *dicta* he is taught to look up with respect, hears perchance, in the freedom of unrestrained discourse, the light and absurd remarks of unthinking greybeards respecting the solemnities of religion; and these instantly slide into his untutored mind as so many religio-philosophic apophthegms. He fancies himself mounted with a skip to the heights of universal knowledge; and, tricked out with a few additional and stale prettinesses *(furtivis coloribus)* from Buffon or Decat, not to mention some modern names in our own and other countries, he starts on a sudden into a profound theorist on the nature of man. The pupil becomes a dogmatist; and as he proceeds in his practice, exhibits at last to the world the attractive picture of a man sallying from the operating room to tell us, that we are quite mistaken in supposing that the poor suffering creature has any reasonable ground of hope or consolation before him, as respects a future state; that the animal has suffered diminution by the amputation which has taken place; but that it matters not, for soon his *whole* being will decay together, and fall into its original nothing; from which state it is the boast of his own operating skill to have for a short time respited the patient!

But we are being seduced, by one of Mr. Hume's sources of association, *dissimilitude*, from the immediate subject of the memoir before us, to which it is time we should return. This excellent piece of biography presents to us a character of the most opposite kind to that which we have been describing. With the many excellencies, indeed, of Mr. Hey, not a few of our readers have been long familiar—particularly such as remember him as the author of some unnamed, but not unknown, contributions of a most interesting description in the early volumes of our own work;—and who, during a long residence in the populous town of Leeds, was not more distinguished in it as a skilful chirurgical practitioner, than as a pious and faithful attendant on its religious services, and an eminent example of many first-rate qualities, alike in a civil

and intellectual, a moral and devotional point of view. Mr. Hey, both in what he did, and said, and wrote, left an ample monument to his own fame, and a rich store of materials to his biographer: and the present work makes us rejoice that such a store, with such a task, has fallen into the hands of his eminent pupil and friend, Mr. Pearson. We can only do justice to his interesting compilation, as well as to his intermixture of much useful original matter, by confining ourselves as much as possible to some extended extracts through the remainder of our article.

The work is introduced by a Preface of considerable length, to which is added a particular account of Mr. Hey's parentage. The work itself then follows. It is divided into two Parts; the first containing an account of Mr. Hey's professional life, and the second of his moral and social life; each followed by an Appendix. Before proceeding to our extracts, and that we may not have to interrupt them by any derogatory intrusions of criticism, we shall here remark, that in this division, and generally in the *getting up* of his work, Mr. Pearson has not been particularly happy. He speaks in his Preface of *three* Parts, of which the second is in fact a part of the Appendix to the First Part, as announced in the Contents; though, for an obvious reason, paged separately*. And, unfortunately, this is not the only difference to settle between the table of contents and the body of the work. But, assuring ourselves of the speedy demand for a second edition, in which these discrepancies will, we hope, be corrected, and the whole work be more clearly arranged, we shall not proceed further with our technical criticism, which would afford neither profit nor entertainment to our readers. The conflicting claims of the medical student, who wishes to retain the appendix to the professional part, and of the ordinary reader, who wishes to exscind it without disfiguring his volume, will be best consulted by pursuing the plan recommended in the note below. Had this appendix been even placed at the end of the volume, the objection we now feel would have been somewhat lessened. In this case the paging might be regularly continued. The present arrangement is convenient to no party.

We trust Mr. Pearson will not accuse us of too "rigorous and inquisitorial a perquisition after spots and blemishes too faintly coloured to shew themselves*," if we make one preliminary observation further of a detractive nature; which is, that we think the Preface decidedly too long for that effect which it is our ardent desire this excellent

* "Some persons," as Mr. Pearson himself justly distinguishes, "and especially females," will feel much obligation to him for having made this arrangement in the paging, which enables us, in fact, to exscind eighty-seven goodly and solid octavo pages from the work, with no other detriment to the volume, as far as the general reader is concerned, than what may arise to a surcharged dropsical patient on being relieved by tapping from an inconvenient abdominal fulness. The life of one professional man by another must naturally contain, and doubtless ought to contain, much allusion to professional subjects; and we certainly do not blame Mr. Pearson for writing this part of his friend's history, especially as, independently of its professional value or interest, it may allure medical readers to purchase and peruse the remainder; but we wish, that, in a work of popular reading and useful instruction, as must necessarily be the Memoirs of such a man as Mr. Hey, the author had consented to print the pages in question as a loose and detached pamphlet, which the medical practitioner, if he thought proper, would be at liberty to procure and bind up with his volume. At present, it is essential to remove them before the volume can be laid with *any* propriety on *any* table but a professional one; and even then, there are a few remarks in the body of the work not quite proper for family reading.

* Preface, p. xxi.

volume should produce. We mean to say nothing in the least degree disparaging to the very excellent and instructive matter which the Preface contains; but we have felt ourselves, and therefore we fear that others will feel, that seventy-one pages of preliminary observations, however weighty and diversified, can ill repay the longing suspense which detains us from the direct subject of the memoir. We need not instruct so well-read an author as Mr. Pearson in the intention of a preface; nor need we adduce examples, from the epic Homer down to the scarcely less epic Clarendon, of the true introductory style, whether to real or imaginary history. Without losing a sentence of his excellent matter, Mr. Pearson might, we conceive, have found ample room and verge enough for all, and more than all, in the various pauses and interludes of his work; interspersing it with his anecdotes in the midst, or quartering it at the end on his Appendices or Miscellanea. Much of the effect of moral disquisition depends upon its being rightly timed; and we are sure our readers will quite agree with us, that such remarks as the following should never be so placed as to be in danger of being passed over by the reader, like the moral disquisitions in a novel.

"The life and actions of a man in his public and professional character, as a monarch, a statesman, a great captain, a distinguished philosopher, and a learned divine, may be contemplated with advantage by those of equal rank and similar pursuits, and the public at large may derive gratification and instruction from such records. The capacity, the talents, the skill possessed by the individual, the ends he proposed, the means he employed, the mode in which he fulfilled the duties of his vocation, may be sufficiently conspicuous to justify admiration, or provoke censure; yet we may remain ignorant of the social and moral character of the person, and be as incapable of estimating his worth, as a subject of the Divine government, as a man connected by the several relations of civil society to his fellow-men, as if he were a stage player." Preface, pp. xiii. xiv.

Again:

"The friends of Mr. Hey conceived and hoped, that introducing into public view the life of a man in whom superior intelligence, considerable attainments, professional eminence, were combined with a consistent and uniform recognition of religious, moral, and social obligations, matured into habit, and operating with the force and constancy of a living principle, might be favourably received and contemplated with advantage. It is not presented as a model to be exactly copied; since One only of all that have been invested with human nature, could leave us an example, that we should tread in his steps. The records of our Saviour's life and conversation exhibit perfection neither impaired by frailty, nor obscured by infirmity; an elevated and refined humanity, incorporated with unsullied rectitude and spotless purity, the visible emanations of a holiness celestial and divine." Preface, p. xvii.

The observations which follow through many pages, on the different modes and practices of faith and of unbelief, with particular reference to the medical profession, are of a most admirable kind, and deserve the widest circulation and deepest consideration. But we are deterred, by a fear of the very fault charged on the author, from extracting them; and we rather hasten to introduce our immediate subject by the following medical anecdote.

"Men have sometimes attempted a display of liberality before computing their own strength and constancy. The following anecdote will illustrate this remark:—

"Many years ago, a professional man, who has been long dead, was called to attend a gentleman, whose talents and public character he professed to hold in great admiration. The fee was declined; the offer was regularly repeated, including the reward due to the former visits, but was always refused. When further attendance ceased to be necessary, and the professional man was about to take leave of his patient (he had paid eleven visits), eleven guineas were put into

his hand; the temptation surpassed his generous intentions, he carried away the golden prize, probably with a mixture of feelings not very enviable. When a man affects a contempt of the reasonable and customary rewards of his professional services, where forbearance is not conspicuously his duty; his motives will be liable to suspicion: besides, he who affects to undervalue his own just claims, will be soon convinced, that those who profit by him will be very apt to undervalue them likewise. If he has no higher foundation for this redundant disinterestedness, than humour, or caprice, the currying of favour, or acquiring the fame of liberality, he will be liable to break down and expose himself. Fair and proper occasions will be seldom wanting to a man, who is desirous of them, of exercising a kind and generous forbearance; and when liberality is regulated by wisdom and principle, it will select and discriminate, its charities will be dispensed without noise or ostentation, and the silent current of beneficence will hold on its course with an unbroken continuity." Preface, pp. lxv.—lxvii.

In the history of Mr. Hey's pious and "*honest**" parents, we see happily proved, that, though Christians are born not of blood, nor of the will of the flesh, nor of man, but of God, yet that piety by no means *necessarily* degenerates in a family†. We joyfully trace, in Mr. Pearson's pages, the faith which dwelt first in the aged parents, and in their more eminent son, the subject of this memoir, and in other members of the family, direct and collateral, of some of whom obituaries have appeared in our pages. At the early age of four years, Mr. Hey received an injury which augured ill for his future eminence as a surgeon.

"As he was cutting a piece of string, the edge of the penknife being directed upwards towards his face, on dividing the string, the point of the knife penetrated his right eye and totally destroyed its power of vision. His father was much affected by the simplicity of his reply to a question respecting the sight of the injured eye: 'He saw light,' he said, 'with one, and darkness with the other.' The left eye possessed the faculty of vision in great perfection, and he retained this power to a very late period of life; being able to read small print without the aid of glasses." Professional Life, p. 2.

At a very early period we are told, that

"He displayed a great love of learning and science, which increased with his years, and was conspicuous through every subsequent period of his life. The assiduous care of the parents of William Hey to form his moral character was eminently successful; he was never known to utter a falsehood, and such was his dutiful and affectionate regard to them, that his sister cannot recollect his having been ever accused of a single act of disobedience to his father or mother. But the instructions of these worthy persons did not terminate in teaching him a sacred regard to truth in his words, fidelity and uprightness in his conduct, and the duty of cheerful obedience to themselves; they inculcated, both by precept and example, the important obligations of religion, the fear of God, the importance and advantage of public worship and of private devotion; and so strongly was his mind impressed by their injunctions on the subject of this duty, that on no occasion would he tolerate the omission of it. Habits of piety, formed thus early, lost none of their beneficial influence with his advancing years: his adult age was distinguished by self-government, temperance, purity, and a conscientious regard to his several duties; and over his more mature and declining years,

* "His [father's] keen sense of dishonesty was perhaps, in his last years, approaching to the confines of misanthropy. But it was mingled with a most unaffected modesty and distrust of himself. Speaking once to a son, with pain, of the small number of men, in his village, who came up to his ideas of honesty, he added; 'I am not an honest man.' But where could he have found an honest mouth that would have confirmed this? 'Honest Mr. Hey was the name by which I have been accustomed to hear your father called.' This was said at Cambridge some years after his death, to one of his sons, by a native of Bradford." p. lxxix.

† See Mr. Hey's own remarks on this subject, p. 298.

the power of religion shed a bright and increasing influence, which actuated and adorned every subsequent period of his life, and conducted him through those various scenes of useful exertion, which procured for him a just veneration while living, and crowned his memory with honour." Professional Life, pp. 4—6.

Happy should we be, always to find the same early religious instruction preceding a *professional* career. We are led, unhappily, to think that the following circumstances, related by himself in after life, afford a more just view of the course too often taken in the dawn of many professional studies. He writes to his son John at Cambridge,

"'When I was a student, I always endeavoured to be at the head of my class. This diligence ensured me the regard of my teachers, and preserved me from many rude attacks from my equals. This I experienced very much when engaged in my medical studies at London, where I could not meet with one serious young man in my own profession. But, as I took such pains that my fellow-students were obliged to consult me in their difficulties, I preserved a considerable check upon their conduct. A serious young man who followed me, did not escape so well. *His fellow-students at St. George's Hospital tossed him in a blanket!*" Professional Life, p. 14.

The preceding pages give us a tolerably correct idea of the nature of that diligence of Mr. Hey's, which so entirely disarmed of malice and of blankets the enemies of his religion, by infusing into them affection for his person, respect for his talents, and a desire for his advice. Nor was his general discipline of mind less calculated to raise him to that height of philosophical science which he gradually attained.

"It was during the period of his studies in London, that Mr. Hey undertook the very difficult task of strictly governing his thoughts; and perhaps very few persons ever exercised such a perfect control over them, as he was enabled to do, from those early days of his youth, to the end of his life. He determined that he would meditate upon a given subject, while he was walking to a certain distance, and that *then* he would turn his attention to some other topic; and he was thus accustomed to pass through the streets of London investigating the various subjects to which his thoughts had been directed by the lectures, or other professional occupations. The effects of this habit remained with him through life; and he found it of admirable use, not only in preserving him from the intrusion of a swarm of impertinent ideas, but in enabling him to form a correct judgment on many points pertaining to Divine and human knowledge. The same kind of accuracy was observed in his conversation. He would often discuss a subject with a friend, as they rode in his carriage. In the midst of the conversation Mr. Hey would alight to see a patient; and although this circumstance occured frequently, he never failed to resume the discussion at the very sentence where it had been broken off, and would then continue an uninterrupted series of discourse to the end of the argument." Professional Life, pp. 19, 20.

The remarks which follow, from Mr. Pearson himself, on the general management of mixed conversation, are of a most judicious and valuable nature. We entirely agree in the propriety of the practice sanctioned in the following passage.

"Profane and impure discourse was peculiarly offensive to him; and on some occasions he thought it right to express more than a silent disapprobation of such violations of the Divine law, and outrages of the common rules of decency. When dining in public, if an obscene toast were proposed, he would immediately rise and quit the company, regardless of the vulgar eruptions of scorn and contumely which might be directed against him. Offences may arise in mixed society, through the surprise of sudden and unexpected temptation, over which good-nature and forbearance will, if possible, throw the mantle of charity; but for obscenity and profaneness, no apology can be admitted; for no explanation can justify, no candour can extenuate the coarse ribaldry and wanton effusions of

licentious and depraved mind." Professional Life, pp. 27, 28.

We believe, if such a practice were more general amongst religious persons, great good would ensue. The use of a profane or obscene expression, in a decent company, or on a grave professional occasion, may not be a reason for a Christian to absent himself on the mere *apprehension* of it: but he should unquestionably express a decided testimony against it when uttered. Let the grave and perhaps grey-headed president at such a table, who is not ashamed to sanction ribaldry, be shamed at least by the firmness of a modest guest daring to rise and quit the polluted board, and then we shall soon have the offence itself relegated to other companies, more expressly devoted to the service of the evil spirit. Let Christians, in short, *shew* themselves to be Christians, and then there will be no meetings to which their profession, or even their proper social feelings, might happen to invite them, at which it would be long unsafe for them to appear. Let *them*, at least, admit no compromise of principle in their intercourse with the world, and then, if the world *choose* their society, it will at least be benefited by their example.

On the 30th of July 1761, Mr. Hey, being then 25 years of age, married Miss Alice Banks, the second of four daughters of Mr. Robert Banks, a gentleman of Craven, in Yorkshire. He had before, on the advice of his judicious parent, wisely declined what is ordinarily called a "made-up match;" and Mr. Pearson suggests many benefits as likely to accrue if young persons in general would condescend to ask the advice, and listen to the suggestions, of their parents or judicious friends in concerns of this consequence. Their *want* of condescension, indeed, on this point, we must leave amongst the many inexplicable phenomena of nature; "nos magnâ cæcâque libidine ducti conjugium petimus." Much of originality appears in the style of address adopted by so young a man, if Mr. Hey ever was young, towards the accomplishment of his matrimonial plans.

"In the course of his visits, Mr. Hey deemed it his duty to represent to Miss Alice Banks, the obligations, the cares, the solicitudes, with which the married state is connected, that her mind might be duly prepared for the serious and important duties of domestic life, and not be hastily engaged in an undertaking, the nature of which she had not well considered. Whatever may be thought of this mode of addressing the object of his attachment, its integrity must be approved by all; nothing was more remote from his character and principles, than, by flattering pretensions, by partial and unreal representations, to allure the woman, who was to be his companion for life, to contract an irrevocable engagement under delusive impressions. The good sense of Miss Alice Banks enabled her to form a correct estimate of the character of her admirer; she was convinced that Mr. Hey was a man with whom she might safely entrust her person and her happiness, nor had she ever occasion to regret the confidence she reposed in him." Professional Life, pp. 32, 33.

We pass over, for want of space, the account of Mr. Hey's settlement at Leeds, and the very interesting details of his professional career; together with his share in the institution of a most valuable Infirmary in that populous town. Nor can we notice his *philosophical* acquaintance with the eminent Dr. Priestley—eminent indeed, if he had not exchanged his important discoveries in vapours and gases, for the theological researches of an overheated and sublimed imagination. Their friendly and religious intercourse is thus spoken of:

"The friendship long cherished by those two philosophic men will be thought highly creditable to the candour and liberality of their minds, when the circumstances under which it was contracted and nurtured are made known. Dr. Priestley was, at that period, a confirmed Dissenter, a Soci-

nian, and not friendly to the established government of this kingdom. 'Mr. Hey was steadily attached to the Church of England, by affection and principle; his religious tenets were strictly consonant with the Articles, Homilies, and Liturgy of the Established Church; and he was a warm and unvarying advocate for the constitution in church and state. Dr. Priestley, who was zealous in propagating his peculiar religious opinions, to effect his purpose more certainly and extensively, printed and distributed little tracts, without his name, on the most important doctrines of Christianity, written with a plainness and simplicity which were calculated to engage the attention of the middle and lower classes of the population. Mr. Hey was deeply impressed with a persuasion of the great importance of those doctrines to the eternal interests of mankind, which his friend was controverting and labouring to overthrow.' 'Being dissatisfied with the replies which were published, and having given much attention to the subjects in debate, he wrote a small tract, in 'Defence of the Divinity of Christ,' and a second, as a 'Short Defence of the Doctrine of the Atonement.'

"Dr. John Hey, Norrisian Professor of Divinity in the University of Cambridge, was accustomed to notice this tract 'on the Divinity of Christ,' in his public lectures on divinity. The following extracts from the printed lectures will exhibit the Professor's opinion of this production of his brother's pen. 'In proving the divinity of Christ, I will beg leave to make use of a small pamphlet, printed in 1772, at Leeds, which seems to me to give the arguments or proofs in a good form. The title is, 'A Short Defence of the Doctrine of the Divinity of Christ:'—the author's idea of the manner of proving any Being to be Divine, agrees in a good measure with that which I have already mentioned as my own. Several years after I first used it, I asked and received permission to mention his name.'" Professional Life, pp. 41, 42.

Mr. Pearson's observations on this intercourse between persons of different religious persuasions, are, like all others which proceed from him, the result of a strong and well-matured judgment, and worthy of the greatest attention. They are introduced in answer to the remark, that "How far this intimacy may be justified, and whether Mr. Hey, in the later periods of his life, would have formed it, is a question on which his friends may possibly differ."

"Whatever difference in opinion, on this subject," Mr. Pearson observes, "may have existed among the friends of Mr. Hey, or may still exist, a doubt may be suggested, whether it be a question on which it is, at this time, absolutely necessary to decide. When nothing is determined, explicitly, by laws Divine or human, the decision of the casuist may be an undertaking of great delicacy and difficulty. Where the reality of the fact asserted is sufficiently attested, it is necessary to be acquainted with the several circumstances connected with the dubious action, with the motives of the party concerned, and with the confirmed, habitual principles by which his general conduct in life is regulated. When these requisites have been duly adjusted, modesty and charity, twin virtues, may be admitted to a hearing, and they will probably suggest, that it is always wise and safe to suspend our judgment, where there is danger of concluding erroneously, and to leave doubtful cases to the sentence of that Omniscient Being, who may have reserved them for his own tribunal." Professional Life, p. 45.

As we cannot undertake to follow the course of the history in due order, this may be the place for offering a remark upon a statement of Dr. Priestley concerning his friend: "He was a *zealous Methodist*," says Dr. Priestley, "and wrote answers to some of my theological tracts:" whereas Mr. Pearson avers Mr. Hey's steady attachment to the Church of England, &c. particularly as manifested by an *overt act*, recorded in Part II. The fact is, (though perhaps Dr. Priestley might use the term Methodist only in its vague popular sense, for a man who paid great attention to the concerns of religion,) that Mr. Hey *was* once a Methodist, in close connexion with Mr. Wesley, though he was still by affection and principle attached to the Church. Religious persons had inducements in Mr.

Hey's early days for such a religious association as Mr. Wesley then proposed, which perhaps in our own days can scarcely be conceived. There was a deadness and formality at that time almost universally prevalent, both within and without the Established Church: and it was not to seduce people from its pale, but to make them lively and devout Christians within it, that was Mr. Wesley's first and purest object; an object in which Mr. Hey most cordially joined. But Mr. Hey's subsequent resolution and conduct proved how much either his own opinions or the principles of Mr. Wesley had changed; for, in the Second Part of the work, we find a very significant detail of his reasons for quitting the Methodist society, in which he had imbibed so many of his early principles, and enjoyed so many blessings in his more advanced life. We shall extract a passage, for the benefit as well as entertainment of our readers, from Part II. ch. ii, entitled "The general Spirit and Conduct of Mr. Hey, in his Domestic and Social Relations."

"About the year 1781," (that is, when about forty-five years of age,) "Mr. Hey, after a long and serious consideration, finally determined on the expediency of withdrawing himself from the Society of the Methodists. His firm attachment to the doctrines and discipline of the Church of England as they are exhibited in her Articles, Homilies, and Liturgy, were [was] the principal motives [motive] by which he was induced to dissolve his connexion with this body of Christians. He was the decided friend of episcopal government; he studied the subject with diligence and impartiality; and, after much careful and serious inquiry, he concluded that it was most agreeable to the records and examples contained in the New Testament. The doctrines of the Church of England were regarded by him as a form of sound words, consonant with the declarations of the Holy Scriptures; and he valued her Liturgy as a service admirably calculated to excite and maintain a devotional spirit in those who frequented the solemnities of her public worship. There was likewise a further, and weighty consideration which confirmed Mr. Hey in his adherence to the National Church.

"As all human institutions are, from the very imperfection and infirmity of our nature, liable to injury and decline, exposed to the operation of causes which impair or debase their original integrity, especially such as result from the ignorance, or error, of those who have the direction of them; Mr. Hey remarked this invaluable excellence to exist in our Establishment, that no occasional departure from sound principles in a few clerical individuals could be productive of a permanent deviation from orthodoxy in their congregations, while the Articles, Homilies, and Liturgy of the Church remained unaltered." Moral and Social Life, pp. 82, 83.

After a series of very important reasonings to the same general point, Mr. Pearson proceeds more particularly.

"When Mr. Hey first became a member of Mr. Wesley's Society, the Methodists, in general, were in union with the Established Church. Mr. John Wesley and Mr. Charles Wesley, his brother, to being at that time sincerely attached to the Church of England, they were desirous of retaining the members of their society in her communion. That their regard for the ecclesiastical establishment in this kingdom was unaffected and genuine, is abundantly evident from various passages which stand recorded in Mr. Wesley's journals, and in the minutes of the Conference. A disposition to separate and form an independent body, appeared, however, too soon among some of the preachers and members of their congregations on different occasions; but this spirit of disunion was controlled and suppressed by the personal influence of Mr. Wesley and his brother, during the early periods of Methodism. The propensity to a separation from the Church, although kept down and restrained, was not wholly extinguished within the last twenty years of Mr. Wesley's life; it grew bolder and more importunate; and as the infirmities of age increased upon him, his powers of resistance became more feeble, and he was gradually induced to engage in measures which severed those ties by which the members of his society were united to the Na-

tional Establishment, and though they never assumed the name, yet they were finally reduced to the state of Dissenters. Mr. Hey had long foreseen, that the measures which were successively adopted and introduced by the Methodists, would lead finally to a secession from the Church of England; but the several causes which contributed to accomplish the separation, operated in so gradual and imperceptible a manner, that a large proportion of the members of that body were not aware of their tendency; and had it been intimated to them, that they would open their chapels during the hours of public service in the church, administer the sacraments, bury the dead, and proceed even to ordain presbyters, and consecrate bishops, they would have repelled the prediction as a rash and improbable calumny. Subsequent events have fully justified that sagacity which conducted Mr. Hey to the determination of withdrawing from them; and since that period, the Methodist Society has sustained no inconsiderable loss of its members, both in England and Ireland, which have seceded upon principles nearly allied to those by which Mr. Hey was influenced.

"Mr. Wesley was endowed with the talents of a legislator in no common degree, and the executive power which he held, by an acknowledged right, was administered with judgment, vigour, and promptitude. His political sagacity in adapting means to their ends; his wise combination of inflexibility with condescension; his dexterity in managing a large mass of heterogeneous materials, so as to render every variety of capacity and attainment, every shade of temper and disposition, subservient to his great purposes, cannot be viewed without a mixture of surprise and admiration. When the ready submission which was generally yielded to his paternal authority by the various members of his societies in the several quarters of the world, is also contemplated, he may be pronounced to have been not less remarkable as a consummate statesman, than eminent as the founder of a new establishment of Christians. Mr. Hey knew well how to appreciate the great and useful qualities of this laborious and distinguished character; they were, likewise, united in the bonds of a long and tender friendship; but no considerations of a personal nature could induce Mr. Hey to concur in what he regarded as an unnecessary dereliction of first principles, involving in its consequences a rupture of those cords of union by which the Methodists were originally connected with the Established Church.

"The mode in which Mr. Hey conducted his separation from Mr. Wesley was frank, open, and candid, without any marked hostility, or breach of Christian charity. He intimated to Mr. Wesley his desire of addressing the Conference, and, offering some suggestions and advice to them, declaring, at the same time, that if they rejected his proposals, he could no longer remain a member of the Methodist Society. Mr. Wesley granted him permission to read his paper in full Conference; they listened with patient attention during the discussion of the first and second heads, which related, chiefly, to the importance of the Established Church, and the original principles of the Methodists; but when Mr. Hey was proceeding to shew how they had departed from those principles, some indications of uneasiness appeared among the preachers, and Mr. Wesley remarked, 'that as there was much other business before them, Brother Hey must defer reading the remainder of his paper to another opportunity;' this opportunity, however, never arrived; hence Mr. Hey was accustomed to say, that 'he did not leave the Methodists—they left him.'" Moral and Social Life, pp. 89—93.

The whole is followed by a document, purporting to be the Heads of a Discourse prepared for this solemn occasion. Of these, we must say, that, if their length had been the only objection to their delivery, the time and "other business" of the Conference must have been of a very pressing nature indeed. But perhaps some weightier objections arose to reading a paper which reminded them of a period when it was a principle of their own, that "to be the leader of a sect was to be deprecated as hell-fire." And, without quoting from this most admirable paper, we must be bold to say, that more wise, disinterested, and conclusive statements, than those which occur in this and the several reasonings before mentioned, are scarcely to

be found. They embrace some of the most important practical points at issue between the three several classes of Churchmen, Dissenters, and Methodists.

Finding ourselves now in Part II. of this interesting memoir, that part which details, as we have seen, the moral and social life of Mr. Hey, we cannot perhaps do better than pass back a few pages, to make our readers still more intimately acquainted with the character of Mr. Hey under circumstances not unknown to them; we mean, under affliction from repeated domestic losses. We think the following extracts, exhibiting Mr. Hey just after the loss of his eighth child, and on the morning of the funeral, will be read with deep interest, by every one who has a heart to feel and to respond to the purest and most sublime sentiments. If Christianity be such as it here appears, can we have a better illustration of the assertion, that "The Christian is the highest style of man?"

"These afflicting dispensations of the Divine Providence were sharp and severe exercises of the faith and patience of Mr. Hey. He experienced all that a parent could naturally feel under these successive disappointments of his hopes and expectations, on being thus bereaved of his children at the time when they were just entering upon the active duties of life, with the fair promise of becoming eminently useful in their stations, and adding to the comfort of all their connexions. But the mind of Mr. Hey did not sink into dejection under these mournful visitations. He endeavoured to improve the inroads which death made in his family, by contemplating more deeply the vanity of earthly things, the fugitive nature of all human enjoyments, and the narrow interval which separates time from eternity. Unlike those who are in haste to abandon the mortal remains of their relatives, he saw nothing frightful, or revolting, in the dead bodies of his children; he contemplated each of them, when placed in its coffin, as consigned to sleep peacefully till the morning of the resurrection, while his soul was cheered and refreshed by the persuasion, that to them might be applied those consoling words heard from heaven by the writer of the Apocalypse; 'Blessed are the dead that die in the Lord.'

"On the morning of the funeral he was accustomed to withdraw into the room where the corpse of his beloved child was placed; there, in holy acts of devotion he solemnly resigned to God the gift which had been recalled; and expressed unfeigned gratitude to his heavenly Father for the comfort he had so long enjoyed whilst exercising the trust reposed in him. Above all, he gave thanks that the child was delivered from the vanities and miseries of this evil world, and, through the mercy and grace of the Redeemer, was admitted to partake of the heavenly glory and blessedness. Mr. Hey was wont to say on the death of his children, 'that *his ultimate end respecting them was answered, inasmuch as he had trained them up to become inhabitants of that kingdom into which he trusted they had been mercifully received.*'

"On the grave-stone of John, are inscribed these words; 'O death! where is thy sting?' On that of Robert, 'O grave! where is thy victory?'

"The following Memorial, composed in the morning of the day on which the remains of his son, Robert Hey, were committed to the tomb, presents a striking and affecting view of the state of Mr. Hey's mind under that affliction, and is a fine exhibition of his character as a parent and a Christian.

"MEMORIAL.

"Leeds, Monday, May 17, 1802.

"O most holy and glorious Lord God, who hast declared thyself gracious and merciful, long-suffering, abundant in goodness and truth; permit thy guilty creature to approach thee, through the mediation of thy beloved Son, Jesus Christ.

"When I consider myself, I can draw near unto thee with no other language than that of the Publican, God, be merciful to me a sinner! and with no other plea, than that Jesus hath died for my sins, and is risen again for my justification.

"Yet thou hast graciously encouraged and commanded me to draw near to the throne of grace with humble boldness, that I may obtain mercy, and find grace to help in time of need. Thou hast permitted me to enter into covenant with thee by the endearing name of Father. I thank Thee, O Lord, for

thy rich grace; and bless thy name for thine unspeakable condescension. I desire to renew again my baptismal covenant with Thee, which I have so often renewed in private, and at the holy table. I humbly pray that Thou wouldest seal me for thine own, and give me to rejoice in the well-founded hope, that I am thy child, ransomed by the blood of my Redeemer, and renewed by the gracious influences of thy Holy Spirit.

"Suffer me not to deceive myself; but shew me if there be any allowed wickedness in me, and deliver me from the power of every evil.

"I look back with astonishment and gratitude at the abundant mercies which Thou hast shewn towards me. Thou didst call me in my youth to the knowledge of Thyself, and hast delivered me from numberless snares into which I might have fallen. Thou hast given me a help meet for me, and hast favoured me with a numerous offspring. Blessings, more than I can reckon up, have crowded upon me in quick succession. I desire to praise Thee for them all.

"But, at this time, I would offer my most hearty and solemn thanksgiving for the mercies shewn to my dear children. Four of them thou wast pleased to call out of this dangerous and sinful world during the state of infancy. I surrendered them unto thee in thy holy ordinance of baptism, and committed them to thy disposal. Thou didst remove them ere the pollutions of this world had led their corrupt hearts astray; and, I humbly hope, thou didst receive them to thy glory.

"Concerning other four whom Thou hast called hence in adult age, Thou hast graciously given me the most solid hopes. Though by nature children of wrath, even as others, Thou wast pleased to awaken them to a sense of the odious nature of sin, and to grant them true repentance. They were early taught by thy grace to flee for refuge to the Friend of sinners; and Thou didst prolong their lives till they had given clear proofs of a sound conversion. Though prepared, as I hoped, to glorify Thee on earth, thou didst dispense with their services, and didst remove them hence in the beginning of their usefulness. But thy grace was with them. In their sickness, and at the approach of death, they were enabled to rejoice in thy salvation. The last of them I am this day about to commit to the silent grave, but in sure and certain hope of a joyful resurrection to eternal life. What shall I render to Thee for all thy mercies! O that my future life might more abundantly shew forth thy praise!

"I commit those of my children who yet remain, to thy fatherly care. O Lord, watch over them, and preserve them from the evil that is in the world! Enable them to glorify Thee in the midst of a crooked and perverse generation. And whenever they shall be called hence, may they join their deceased brothers and sisters in the world of holiness and bliss, there to magnify the wonders of redeeming love for ever!

"O Lord, accept graciously the renewed offering of myself to Thee! Protect me in all the trials and temptations that are yet before me! Increase my love to Thee and all mankind. Quicken my zeal; and enable me to look forwards with holy and earnest expectation of that bliss which Thou hast prepared for thine elect! And, whenever I am called to pass through the valley of the shadow of death, look then with pity on thy languishing and dying child; support me with the consolations of thy Holy Spirit, and receive me to thine eternal glory, through the merit and mediation of Jesus Christ my Redeemer! *Amen.*

"WILLIAM HEY."

Moral and Social Life, pp. 45—51.

After the solemn impressions necessarily excited by the perusal of such sentiments, it would seem almost a profanation to return to the ordinary circle of this diurnal sphere, and to delineate this excellent man in the exercise of his secular functions. We must, however, just state, that his conduct in an office to which he had been called as early as 1786, when he was elected an alderman of the borough of Leeds, forms a very interesting chapter in his Moral and Social Life. In his conduct as a magistrate and a patriot, his motto, as in all things else, seems to have been, "Through evil report and good report." The cleansing of the Augean stables of an immense population, closely condensed in a large manufacturing borough, may be easily conceived

to have been an undertaking worthy of Mr. Hey, and demanding an Herculean strength of principle and perseverance. That he should in one instance have been discouraged in his efforts by the highest judicial authority, to which he was more than once compelled to appeal, forms, we are happy to say, a rare exception to the usual conduct of a Bench, the purest, perhaps, which has ever been called to preside over national justice and morality; and is indeed too rare an occurrence, though happening to be combined in the present case with singular ignorance and levity on the part of the Judge, to invalidate the statement of Mr. Christian, in a letter to Mr. Hey, in which he says, "Your intention of putting in execution the laws against immorality is very laudable, though it will necessarily create you enemies. But while you shew an anxiety to proceed strictly according to law, YOU ARE SURE TO MEET WITH THE PROTECTION OF COURTS OF JUSTICE" (p. 114). We are happy in setting our seal to this important declaration, as far as we have observed the course of proceedings in a great variety of successful prosecutions by the Society for the Suppression of Vice. And whoever needs encouragement to proceed in all just and legal exertions for the maintenance of public decorum and sound morals, may turn over, which he cannot fail to do with deep interest, the details given in this volume by Mr. Pearson, from the pen of Mr. Hardy, of Mr. Hey's operations at Leeds; the ultimate result of which, be it observed, proved no less beneficial to the public than honourable to their author. The following observation speaks volumes, as to the principles which guided him in this as well as every other department of duty, and will correspond to the experience perhaps of every man who is truly conscientious in the discharge of his public functions.

"The faithful execution of his office was frequently not less painful to himself than to others, and he was wont to remark, 'that he had often incurred the greatest obloquy from those actions which had required the greatest sacrifice of feeling to perform, and to which he was conscious nothing could have impelled him but a deep sense of his duty.'" Moral and Social Life, p. 147.

A very interesting law case, respecting a young man brought before Mr. Hey, as a magistrate, on a charge of forgery, concludes this chapter.

The following chapter, the fourth, "On the zeal and public spirit of Mr. Hey in promoting whatever promised benefit to the true interests of mankind," might afford us many most interesting extracts, in which we should view Mr. Hey, at one time, supporting the abolition of the Slave Trade; at another, forwarding the objects of the British and Foreign Bible Society; at another, promoting Sunday and other Schools, Missions, &c. On all these different topics his remarks are of the most solid and judicious nature, and shew an original and independent mind. Of such a mind, the first natural verdict with respect to the nature and objects of the British and Foreign Bible Society is particularly valuable. We shall give it, with Mr. Pearson's sensible observations upon it, which evidently proceed from a kindred spirit.

"It was simple enough," he would say, "to think that all must admire and zealously support a society which seems to be so evidently designed, by a gracious Providence, for ushering in the long-expected period of Zion's glory. But I was deceived."—He lamented the absence of that open, enlarged, and generous spirit, which, on great occasions and those of general concern, will cheerfully overstep the narrow boundaries prescribed too often by prejudice and misconception, and hastily adopted by political caution, as the rule and measure of ecclesiastical security. That the good purposes of the Bible Society may be abused, is too true; but it is equally true of every institution, sacred

or civil. What has not the perverseness, the hypocrisy, the selfishness, the depravity of the evil heart of man abused? And are we to withhold our co-operation, and stand aloof when our fellow-Christians are labouring for the benefit of mankind, until we have ascertained that no possible inconvenience can result from their undertakings? The state of imperfection in which we are placed, the whole constitution of the natural and moral world, will seldom permit the light of demonstration to shine and serve as the guide of our decisions and the regulation of our practice; while the corruption and malignity of human nature exert too constant and powerful an influence on the thoughts and determinations of free agents, to leave them secure against the perversion of good into evil. Some persons have apprehended, that the free diffusion of the Sacred Scriptures, without note or comment, may prove detrimental to the interests of the Church of England? Let this be conceded for the sake of argument, and what then? Can they prove injurious to the Established Church only? May not every other church, sect, or denomination of Christians, adopt the same objection with equal force; unless it be supposed by the authors of the objection, that the knowledge of the Bible would militate more powerfully against the National Establishment, than against any other confession of faith, or form of ecclesiastical regimen? But a conclusion so harsh and unfounded would be intolerable, and could only find supporters and abettors among the most uncharitable enemies of the English Church. Those who have studied most largely and profoundly the grounds and foundation of the Established Church, will be the least fearful of bringing her doctrines and discipline to the test of the Holy Scriptures; those who are the best satisfied, on due examination, that she is 'built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone,' cannot consistently oppose the circulation of the inspired writings, or concur in withholding from her members the pure uncoloured light of Divine truth. The Churchman, as a Protestant, must regard the extensive diffusion of 'the words of eternal life' as an imperious duty; he will address to each denomination of the Christian church, the admonition given by Moses to the contending Israelites, 'Ye are brethren, why strive ye?' he will urge them to combine their efforts with his against the antichrists of the day, and treat their profane and infidel productions as Moses did the Egyptian, 'Slay them, and bury them in the sand.' Whatever supposed inconveniences may have induced some well-intentioned persons to engage in a conscientious hostility against the Bible Society, they must allow, that the arguments they employ are merely probable; nay, that they rest upon a very low and slender foundation of probability; while the duty of spreading abroad the sacred oracles, which 'are able to make us wise unto salvation,' is taught without obscurity, or qualification, by the same authority as that on which all our religious hopes and expectations are grounded.

"There are many considerations connected with this subject which might induce a man of a candid, modest, and charitable spirit, to suspend his positive condemnation of such a Society; to hesitate, before he break forth into acts of open and violent hostility against it; to exercise a holy fear, lest, in a case which admits at least of some doubt on his part, he should be directing his opposition against the best interests of mankind, and 'be found,' eventually, 'fighting against God.'" Moral and Social Life, pp. 168—171.

Not having the same ambition for our corporate selves as Christian Observers, which Mr. Foster recommends to all *individuals*, of writing their own memoirs; *nor*, on the other hand, having the still more magnificent ambition of concealing our origin—*honoris causâ*—as the Nile is said to derive its chief dignity from the concealment of its source; we may perhaps be permitted, with no sacrifice either *to* or *of* our personal vanity, to add the concluding work of piety attributed to Mr. Hey in this chapter.

"In the years 1800 and 1801, Mr. Hey reflected frequently on the probable advantages that might result from a monthly publication so conducted, that it should oppose the inroads of infidelity and heresy, support the doctrines and discipline of the Church of England, and tend to promote serious piety and godliness throughout the va-

rious ranks and orders of society. He commenced a correspondence on this subject with several persons in different parts of the kingdom; he promised his own assistance, and engaged to use his best exertions in procuring the aid of learned and pious men, wherever his influence might extend; and it is to be ascribed, in a great measure, to his zeal and activity, that the CHRISTIAN OBSERVER was introduced to the world.

"This periodical work has now been so many years in circulation, that its merits may be safely left to speak for themselves; and, although it has participated in the lot of many other useful productions—that of being misunderstood by some, misrepresented by others, and opposed by the enemies of the faith and hope of the Gospel; yet it has surmounted all opposition, and, through the Divine assistance, has been eminently and extensively beneficial both to the clergy and laity of this kingdom. The Christian Observer has displayed good temper, and a spirit of moderation and candour towards the various denominations of Christians; it has demonstrated that genuine and fervent piety may exist without ignorance or fanaticism; that polemical discussions may be conducted without railing, bitterness, or asperity; and that sobriety of mind and cautious investigation, are not hostile to purity of faith or soundness of doctrine. Above all, the Christian Observer has been the unwearied and zealous advocate of scriptural morality; it has enlarged on the extent and holiness of the Divine law; rescued the preceptive parts of the Gospel from the cold, heartless, insipid commentaries of those who would reduce Christianity to a round of formal observances, and a decent conformity to social duties; and by inculcating the necessity of combining gracious and spiritual affections with an orderly and correct practice, it has laboured to convey and excite the most enlarged, noble, generous, and animated conceptions of the nature and genius of true religion. What has the world to exhibit in its greatest and most illustrious votaries, that can bear a comparison with the dignity and elevation of the Christian character? With him, whose ruling principle and intention it is to please God in all things; whose heart dilates with the love of God and man; in whose mind peace, gentleness, and goodness, hold their habitual residence; whose spirit is sustained by faith, and hope, and holy joy; who, having the temper of heaven implanted in his soul, anticipates with lively expectation the revelation of that glorious day, when he shall enter into the promised possession of moral perfection and never-ending blessedness. To disseminate and inculcate such views and representations of the power and efficacy of our holy religion, have the efforts of this work been directed; and it has pleased God to bless its endeavours with an abundant success. 'Let their works praise them.'" Moral and Social Life, pp. 204—206.

If Mr. Pearson had spoken of our *wishes* rather than of our *works*, in the above paragraph, we can only say he would have most accurately expressed the truth. As it is, he has our most unfeigned acknowledgements for that friendly and cordial regard which has so much outstepped the sense we have of our inadequate performance of what, we trust, are our most earnest purposes. We only hope that praise for the past may quicken our diligence for the future; and that commendations of such weight, so enforced, may act as a guide, no less than a stimulus, to those duties by which we may best adorn the doctrine of God our Saviour, and benefit our fellow-candidates for an eternal crown. Then, indeed, we shall feel that the volumes of the Christian Observer, whatever their imperfections, have not been written in vain.

With the above remarks Mr. Pearson, honourably to us, but we fear not very appropriately to his own subject, concludes the body of his work. From one of the subsequent "Miscellanea" we extract the following short and imperfect notices, being all that were afforded by the late and languishing, but triumphant, death-bed of Mr. Hey. They seem to us, by some mistake of the printer, to have crept out of their proper place at the conclusion of the Moral and Social Life, into the appended documents.

"It only now remains to record some short notices of what occurred during

the last sickness of Mr. Hey, which were collected by one of his old and affectionate friends.

"'It has pleased our heavenly Father to call the happy spirit of our beloved friend to that 'rest which remaineth for the people of God.' About a quarter before six o'clock in the evening of the 23d (March, 1819), he took his flight to those bright regions of which he was already a citizen (Philippians iii. 20), on which his affections had long been placed, and towards which he has been enabled, through grace, to tread with steady steps from early youth to a venerable old age. His end was peace.

"'During a great part of his illness, which was attended with much weakness, he slumbered, or was affected by slight and interrupted attacks of delirium. These were of short duration, and his friends had the relief of witnessing many lucid intervals. On Sunday morning, March the 14th, he wrote the following note to his beloved pastor and friend, the Rev. Miles Jackson.

"'My dear Friend,

"'With unfeigned gratitude, I desire to inform you that I am free from pain, (though extremely weak), except when the hiccough comes on, which is generally excited by any exertion. I desire to be *as clay in the hands of the potter*, and to have the Lord Jesus for my strength and stay.

"'WILLIAM HEY.'

"'On Saturday forenoon, March 20, about twelve o'clock, as he came out of a slumber, he inquired, 'Is it day or night? What a clock is it?' When told, he said, 'I should like to know my real state; but I am not anxious about it. I would truly wish to lie *as clay in the hands of the potter*, from the ground of my heart.'

"'I saw our dear friend on the Monday morning, before his death, for the first time; he was in a kind of slumber. Miss Hey mentioned my name. He just said, with a faint voice, 'My friends are all very kind in coming to see me.' He then sunk into his previous state of stupor.

"'The Rev. Mr. Jackson called upon him about half-past twelve the same day;—he moved his hand out of the bed, and pressed Mr. Jackson's hand with his usual warmth of feeling. Mr. Jackson said, 'Shall I offer up a short prayer?' He replied, 'By all means, by all means.' During the recommendatory prayer, he repeated *Amen* several times with considerable fervour; and then added, 'O God of love, make me more ——— make me more ———!' and was evidently unable to finish the petition. He said, directing himself to Mr Jackson, 'Be with thy servant!—Be with him who hath prayed for me!'

"'After I left him, he revived a little, and said to his daughter, Miss Hey, 'My love,—you are my love, I must take my leave of you. Farewell! Farewell!' She said to him, 'Is the blessed Jesus precious to you?' After a pause, he replied, 'Is it for me to make a confession of my faith?—My trust is in Christ.—He is my Saviour.—He is my Redeemer!'—repeating the expressions more than once.

"'After a short pause had elapsed, Mrs. Hey came and took hold of his hand. He looked at her, and said with a pleasant voice, "What are you come for, my dear love? To see me before I die?—My dear wife, you see your husband laid upon his death-bed;—you see him dying.'

"'At intervals he was heard to say in broken accents, 'To worship God; to worship the Lord Jesus Christ ———.' These expressions were connected with other words, which could not be collected, from the weakness of his voice.

"'Some time after twelve o'clock, he said to Miss Hey, 'O let us awake from sin! My dear love, awake to righteousness! I die very soon,' repeating these words several times.

"'On one occasion, as he was lying with his eyes open, Miss Hey heard him say, 'Glory—praise—glory———!' as if his soul had been wrapt in holy meditation, and he saw the heavenly Canaan near.

"'I called again on Tuesday morning, March 23, and found him much reduced. Mr. William and Miss Hey expressed a desire that we should offer up our united petitions, commending his soul to God. The family was assembled, and we poured out our hearts around the bed of our dying friend. In the afternoon, Miss Hey and Mr. William Hey only being with me in the room, we rendered our humble supplications at the Throne of Grace.

"'About twenty minutes before six o'clock, Mrs. Hey came to the bed-side. She had been informed, I believe, of the nearness of Mr. Hey's departure. Feeble and trembling, I took her by the hand to conduct her to her chair; while I was leading her from the bed-side,

Mr. Hey made a peculiar kind of shrill noise: I thought that it was, probably, the last effort of expiring nature. When I had placed Mrs. Hey in her chair, I returned to the bed; looked for a minute or two; but perceived no heaving of the breast. Miss Hey, who was aware of his situation, sat with her hands before her face, near her beloved parent. Mr. William Hey was sitting beside his aged mother. I went to him and said, I think your father breathes no more. He rose and stood for some minutes with his eyes steadily fixed on his revered parent, and then, after placing his hand upon the breast, retired. The silver cord was loosed,—the happy spirit had taken its everlasting flight." Moral and Social Life, pp. 288—292.

To this and the following paragraphs, carried back to their natural position, we should have been glad also to have seen subjoined the conclusion of Part I. from p. 104: as we do not see the peculiar connexion which such a conclusion had with the *Professional* Life of Mr. Hey. The traits of his character are indeed greatly diversified, and have necessarily led to a mass of miscellaneous matter, which required much judgment in the disposition. The outpouring, moreover, of Mr. Pearson's own full mind, added to the many original remarks or documents of Mr. Hey, and notices of personages introduced in very pleasing variety into the piece—such as Ely Bates*, the Jowett family, Dr. Isaac Milner Dean of Carlisle, &c. &c.—all add to the difficulty of arrangement, which we are inclined to think is the only difficulty our able and excellent biographer has not fully mastered. We do not presume to dictate; but our own opinion is, that a chronological series, from the commencement to the close of the volume, or something in approximation to it, is generally the best method of arrangement. An excellent model of this plan has been laid in Hayley's Life of Cowper, and has been extensively followed by subsequent memorialists.

We cannot conclude our notice of the present work without repeating the testimony which we have already given of the high honour which it reflects, as a whole, both on the biographer and on the subject of it. If we contemplate Mr. Hey himself, we see a man of the most firm and unbending, yet feeling and considerate mind, detracting nothing from his exertions in a profession, of which he was one of the highest provincial ornaments, yet finding time and thought for the prosecution of many great and good offices and undertakings for the more general benefit of his fellow-creatures: a most wise and tender father; and, under circumstances of peculiar domestic trial, as well as in the general tone and temper of his mind, exhibiting the most devoted piety to God, grounded on a sense of his obligation to his Divine Lord and Saviour, and regulated by a sober and stedfast attachment to established order and public forms. We see him practising a stern, it might be occasionally, as is noticed by Mr. Pearson, a *scrupulous*, morality; but adorning it with the grace and embellishment of the lighter arts, particularly music, of which he was passionately fond, but which never detained him in the parlour or the concert-room one minute beyond the time he had previously allotted to it. In short, we behold a man faithful—of course, as a human and fallen being, we speak only comparatively—to himself, to his family, to the public, and to God. We see one, who, in language more expressive than that of any human writing, acknowledged "the Almighty God, and walked before Him," and, in the sense alone applicable to human frailty and infirmity, "was perfect in his generation." And if, after such an expression of our honest conviction of Mr. Hey's character, on rising from the perusal of this

* We may probably find room in some future Number to extract the Memoir of this eminent character, but little known to the public, except through his works.

volume, we do not return in a kindred tone of commendation to its author, he will readily feel the motives of our abstinence. Suffice it for Mr. Pearson, that he has rendered one of those important services to mankind which are always conferred by a volume calculated as this is (the professional part we pass over) to promote the virtue and the piety of moral and accountable beings. In conducting his honourable task, Mr. Pearson has truly witnessed a good confession before many witnesses; he has left a standing and honourable memorial to those principles which he holds in common with his late friend Mr. Hey; he has exhibited, in the dress of a masculine and flowing style, the powers of a strong mind, and generally a correct judgment; and, above all, has manifested an example, where such example is likely to be attended with important benefits, of faith without superstition, zeal without heat, church principles without bigotry, and an attachment to the soundest dictates of morality inseparably connected with the glory of God and the spiritual interests of mankind.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication: — Literal Translation of the Odyssey; by an Oxonian; — Journal of a Voyage to Greenland; by Captain Manby;—Life and Times of Daniel De Foe; by W. Wilson.

In the press:—Memoirs of the Civil Wars; from the papers of an Eye-witness; — Abridgment of Blackstone's Commentaries, in a series of Letters from a Father to his Daughter;—Translation of Legendre's Elements; edited by Dr. Brewster;—and An entire new View of the Apocalyptic Numbers, intended to "shew that the 666 years of the Babylonian beast followed by his 42 months' power reach from the third of Cyrus to the final desolation in Judea, A. D. 136, which Daniel's vision extended to; then *after* a thousand years appeared in Rome against the Waldenses, &c. whose souls *rest* with Christ the *present* thousand; *after* which Infidel Gog in the last effort will perish with the beast for ever, and the *endless* sabbath of *rest* begin!" by Mr. Overton.

So great has been the extension of popular literature in this country during the last few years, that Lord Russell lately stated in the House of Commons, that in the year 1770 there were but four circulating libraries in London, but that there are at present one hundred, and nine hundred more scattered throughout the country, besides from 1500 to 2000 book-clubs. His Lordship added, that he was informed by the firm of Messrs. Longman and Co., that they sold to the number of five million volumes annually; that they afforded constant employment to sixty clerks, and 250 printers and bookbinders; and paid 5,500*l.* yearly in advertisements. One of the magazines states, that at the present moment there are fewer works in the press than have been known for some years, and that the chief London publishers seem to have determined to diminish their stocks rather than enlarge them further by hazardous speculations. An inundation of books, with no better recommendation than fine paper and printing, has injured substantial literature, and vitiated the public taste. Works are now not unfrequently published at prices exceeding what they could be copied for by a scrivener: thus relinquishing a considerable part of the benefit of the art of printing.

It was lately voted in the House of Commons, on the motion of the Chancellor of the Exchequer, "That an humble Address be presented to his Majesty, to represent to his Majesty that the editions of the works of our ancient Historians are incorrect and defective; that many of their writings still remain in manuscript, and in some

eases in a single copy only; and that an uniform and convenient edition of the whole, published under his Majesty's Royal sanction, would be an undertaking honourable to his Majesty's reign, and conducive to the advancement of historical and constitutional knowledge: that this House, therefore, humbly beseeches his Majesty, that he would be graciously pleased to give such directions as his Majesty in his wisdom may think fit, for the publication of a complete Edition of the Ancient Histories of this Realm: and that this House begs leave to assure his Majesty, that whatever expense may be necessary for this purpose will be made good by this House."

A Royal Academy of Music is about to be established, under the sanction of his Majesty, for the advancement of the theory and practice of music vocal and instrumental. Dr. Crotch has been appointed Principal of the Academy, and the most eminent Professors are engaged in every department of the art.

UNITED STATES.

An American journal presents the following literary details:

"The number of persons employed by book printing in the United States, is estimated at 10,000. Upwards of 400,000 dollars were expended by the publishers of Rees's Cyclopedia, 30,000 reams of paper were used, 12,000 copper-plates were engraved, from which 2,776,060 impressions were taken. It has for fifteen years given employment to one hundred persons daily. It is the largest work in the English language, and the American edition is larger than the English. The foreign books which have been published in the United States within thirty years, exceed 20,000,000, the amount of books manufactured in this country every year, is at least from one and a half to two millions."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Works of the Rev. John Gambold: with an Introductory Essay; by Thomas Erskine, Esq. Advocate, Author of Remarks on the Internal Evidence for the Truth of Revealed Religion. 12mo. 4s.

Farewell Discourse to the Congregation and Parish of St. John's, Glasgow; by the Rev. Edward Irving, some time Assistant to the Rev. Dr. Chalmers. 8vo. 1s. 6d.

Practical and Familiar Sermons; by the Rev. E. Cooper. Vol. VI. 6s.

Lectures on Parables selected from the New Testament. 8s.

Testimonies to the Truths of National and Revealed Religion, extracted from the Works of distinguished Laymen; by the Rev. S. Brewster. 12mo. 5s. 6d.

Thornton's Sermons on various Subjects. 8vo. 12s.

On the Moral Benefits of Death to Mankind; by D. Eaton. 1s.

A Sermon preached at the Anniversary of the British and Foreign School Society; by the Rev. W. Cairns, M. A. 8vo. 2s.

A Country Parson's Second Offering to his Mother Church, in nine Pastoral Sermons. 12mo. 3s.

Scripture Principles, Precepts, and Precedents, in Favour of the Baptism of Infants; by D. Isaac. 12mo. 4s. 6d.

Sermons Doctrinal and Practical; by the Rev. H. G. White, A. M. 2 vols. 8vo. 24s.

The Influence of Protestant Missionary Establishments in developing the physical and moral Condition of Man; and elucidating the dark Regions of the Globe; by T. Myers, A. M. 3s.

Observations on the metrical Version of the Psalms made by Sternhold, Hopkins, and others: with Notices of other English metrical Versions of the Psalms; by the Rev. Henry John Todd, M. A. F. S. A. 8vo. 4s.

MISCELLANEOUS.

Architectural Antiquities of Normandy; by J. S. Cotman 2 vols. super royal folio, 12l. 12s. India paper, 21l.

Kentish Writers in English Poetry. 2 vols. 12mo. 15s.

Memoirs of Benvenuto Cellini; written by himself: edited by T. Roscoe, Esq. 2 vols. 24s.

Memoirs of the late Rev. A. Stewart, D. D. of Edinburgh. 8vo. 10s. 6d.

The Life of Willielma, Viscountess Glenorchy; by T. S. Jones, D. D. 8vo. 10s. 6d.

Memoirs and Select Remains of an only Son; by T. Durant. 2 vols. 10s. 6d.

The Exotic Flora; by W. J. Hooker, LL.D. &c. Part I. Royal 8vo.

Chronological Notes of Scottish Affairs, from 1680 to 1701, from Lord Fountainhill's Diary. 4to. 36s.

Annotations on Livy; by J. Walker. 8vo. 12s.

Essays on Ancient Greece; by H. D. Hill, D. D. 12mo. 7s.

Bivalve Shells of the British Islands; by W. Turton, M. D. 4to. 4l.

Domestic Education; by W. J. Hort. 22 vols. 3l. 13s. 6d.

Essays on Intellectual and Moral Improvement; by J. Flockart. 12mo. 3s. 6d.

Principles of Composition; by P. Withers. 8vo. 10s. 6d.

Paris: from Drawings; by Capt. Batty. 8vo. 7l. 4s. 4to. 10l. 16s.

Views of St. Helena; by J. Wathen.

Rudiments of Perspective; by P. Nicholson. 8vo. 14s.

Costumes Françaises de 1200 à 1715. 12mo. 21s.

Costumes of the Spaniards. 4to. 2l. 12s. 6d.

Present State of the Scilly Islands; by the Rev. G. Woodley. 8vo. with a chart, 12s.

A Gazetteer; by T. Bourn. 8vo. 18s.

The Modern English Garden. 2 vols. 12mo. 16s.

Speech intended to be delivered at the last Annual Meeting of the Hibernian Bible Society; by the Rev. James Dunn.

Inquiry into the present State of the Statute and Criminal Law of England; by John Miller, Esq. 8vo. 9s. 6d.

Speech of the Rev. Dr. Chalmers, on the 24th of May, 1822, before the General Assembly of the Church of Scotland, explanatory of the Measures which have been successfully pursued in St. John's Parish, Glasgow, for the extinction of its Compulsory Pauperism. 8vo. 2s.

A Journey from Merut to London, through Arabia, Persia, &c. in 1819, 1820; by Lieut. T. Lumsden. 8vo. 10s. 6d.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

FROM the last Annual Report of the Society, lately circulated, we copy the following interesting particulars.

The accounts from India state that the buildings of the Bishop's College, Calcutta, will be finished at the conclusion of the present year; by which time, it is hoped, the plans of the Society in that quarter will be in active operation, by the admission of a certain number of students, and the arrival in India of two English missionaries. It is in contemplation to render the Clergy Orphan School in London, at St. John's Wood, near the Regent's Park, available as a nursery for missionaries. The Society invite their friends to contribute to the college library, either by pecuniary donations or presents of books. Ten theological scholarships, and as many lay scholarships, have been founded for Native or European youths educated in the principles of Christianity, and the sum of 1000*l.* per annum is appropriated to that special purpose. The ordinary age of admission is to be fourteen years. Individuals may found scholarships at the college, at the rate of not less than 5000 sicca rupees; the first appointment is to be in the nomination of the founder, under such limitations as may be fixed by the statutes.

The Rev. Mr. Mill, the Principal of the college, writes as follows, on the duty and safety of promoting Christianity among the natives of India:—

"The impulse given to the public mind here, with respect to the obligation of improving the state of the native population, is indeed remarkable; and the conviction, among the more reflecting and religious part of the European society, seems to be gaining ground, that this improvement must involve in it the introduction of Christianity, and should be conducted according to the sober principles, the apostolical doctrine and discipline of our Church. The great difficulty with which we have to contend, is the prejudice which associates every endeavour of this nature with hostility to the Establishment; a prejudice which, though contradicted by innumerable testimonies, both in former times and the present, exists in the *minds of many very different classes of* persons....Apprehensions of danger from the *native* prejudices, are, in the judgment of almost every observer here, without foundation. The experience of the Diocesan Schools, and others, where the children of Pagans are instructed, proves that they will admit any thing, provided their errors be not the direct objects of attack; and that while the indolence and sensuality of their native habits bind them most to their superstitions, the hopes of their children's advancement are sufficient to make them consent to the method, which more effectually than any other tends

to undermine the same superstitions in them. From the very limited experience I have myself acquired in this country, I can speak with confidence to the fact, that the Scriptures, and other Christian books, even in places the most contradictory to the whole system of idolatry, *may* be read in Heathen schools, where the Brahmin pundits are the hearers and teachers, without exciting any alarm or offence whatsoever."

The following communications relate to the Society's missions in North America.

In reference to Newfoundland, the Society have determined, that in the several out-harbours, where any considerable number of Protestant Episcopalian inhabitants are resident, catechists or schoolmasters shall be appointed, under the direction of the resident missionary. Each catechist or schoolmaster is to assemble the inhabitants on the Sunday, and to read to them the service of the Established Church and a sermon, and to open a Sunday-school, and instruct the children of the poor gratuitously.

From Nova Scotia, the friends of the Society report, that the National School at Halifax is very popular and flourishing, and that the rich, as well as the poor, eagerly avail themselves of its advantages. Since its establishment 881 children have been received into the school: of whom 505 have attended the church; 157 the Catholic chapel; 114 the Presbyterian meeting-houses; 175 the Methodists; and 30 the Baptists. Thirty-three schoolmasters and seven schoolmistresses have been instructed in the system, and are now teaching in various parts of the diocese, and the whole system is gaining ground in the public estimation.

Several of the communications from the missionaries are very interesting. We select the following specimen.

The missionary at Rawdon, upon his return from Quebec, traversed the tract of country which lies between the river St. Lawrence and St. John's, New Brunswick. On reaching the river De Verd, about nine miles from the St. Lawrence, he found a small settlement of eight or nine families, consisting of disbanded soldiers, who had received from the Provisional Government grants of the lands they occupied, and had been encouraged to cultivate them by an allowance of provisions to assist them at the commencement of their labours. Upon inquiry, he found, with much concern, that there was only one person among them who could read: this was a female. He immediately went to see her, and was highly pleased to discover in her not only a sound understanding, but apparently a mind piously disposed. She informed him that she took as much pains as the little time she could afford would allow (her husband was extremely poor, and she was obliged to work very hard with him on the farm), in educating her children, and instilling into their minds the principles of religion. She professed a firm attachment to the Church of England. Her library consisted of a Bible and Prayer-book. The missionary, who could not but deplore the wretched state of these families, thus ignorant of religion, and with nothing to distinguish the Sabbath from any other day, requested this poor woman to assemble as many of her neighbours as would attend at her tent on Sundays, and to read to them the Holy Scriptures, and to offer up some of the prayers in the Liturgy. He also gave her a volume of sermons, and urged her to read one of them on these occasions. She seemed much pleased with the proposal, which was most acceptable to many others in the settlement. This simple mode of instruction, where no other way could be provided for their spiritual improvement, might, the missionary trusted, through the blessing of God, be the means of leading some of these ignorant beings to the knowledge of Divine truth, and that the Father of mercies might, even by the instrumentality of this solitary individual, raise up children to himself in the wilderness.

The Rev. J. Burnyeat, the visiting missionary in the diocese of Nova Scotia, gives the following pleasing particulars of a Negro congregation.

"It was extremely gratifying to me to find that the Black population of Tracadie are objects of the Society's consideration. The pecuniary allowance made to Demsy Jourdie is the means of greatly benefiting the settlement. Persons of all ages are punctual attendants on the performance of the services of this catechist. Several of them have the Book of Common Prayer, and are able to join in reading the Liturgy. I administered the Sacrament of Baptism to some of their children. The sponsors, from memory, made the

answers prescribed by the Rubric with promptitude and correctness. In short, a great part of the congregation are well acquainted with the Church Service. Their familiarity with it is to be attributed, in a great degree, to the provision made for their instruction by the Society. Demsy Jourdie is well qualified for the trust which he holds, and is faithful in the discharge of its duties.

"The room which forms the scene of their weekly devotions, is not large enough to contain the whole of them; and to remedy this inconvenience, they are about to build a small church, the timber for the frame of which is already prepared. The dimensions will be thirty-five feet by twenty-five. One John Devoyce has allotted an acre and a half of land for the site. They begged of me to make the Society acquainted with what they are doing, and to implore for them a little assistance. 25*l.* will be sufficient to enable them to purchase all the necessary materials that can only be obtained for money, which is a scarce article among them. The Society have, in innumerable instances, assisted people of European descent in building churches; but this is probably the first time they have been applied to for aid for a similar undertaking in behalf of any part of the African race in the diocese."

Mr. Burnyeat writes again, June 21, 1821:

"To reach Sheet Harbour, which had never been visited by a clergyman of our Church, I have been under the necessity of travelling ninety miles, through a dreary forest, wherein but few houses are scattered. There is no occasion to lament here, as at Country Harbour, the neglect of all public observance of religion. A person of the name of John Jackson reads the service of the Church of England successively at the different houses in the place, which are in number between twenty and thirty. He has continued this pious employment about eleven years, from the time that the Society's school became vacant. The sermons which he uses are broken sets of Tillotson's and Sherlock's; he has read them so frequently, that they are quite familiar to his audience. A few volumes of fresh authors would tend much to their instruction. He expressed to me an earnest desire to be furnished with such a supply. His labours are not confined to the reading of the Church Service on Sundays: in the interment of the dead he reads the Funeral Service. The only remuneration he has received for this dedication of his time, has been a few potatoes for the last two years, to the value of about forty or fifty shillings. He is piteously straitened in his circumstances, and is far advanced in years, being sixty-three; he has a wife and a numerous family of young children. If the Society, in any instance, make any allowance to lay-readers, this man may, with the utmost propriety, be pointed out as deserving their countenance."

The great dearth of religious ordinances in some parts of the colony may be inferred from the following circumstance.

"An Irish emigrant," remarks Mr. Burnyeat, "was at a funeral which I attended; and perceiving, from the prayers that were used, that I belonged to the Established Church, came up to me to give vent to his feelings, on first hearing, after five years' absence from his native land, any one of the services of the United Church read, either in public or in private. He had not brought a Prayer-book with him from Ireland, an omission which he could not cease to lament. Having a small family of children, some of whom were not baptized, he was anxious to avail himself of the opportunity that then offered, to have the rite of baptism administered to them. I readily complied with his wishes, and proceeded forthwith to his house. When I took my leave of him, I could not but reflect, that, notwithstanding the distresses of the mother country, and the plenty of this colony, the privations are greater in the latter than in the former; and that, did the venerable Society know the real *condition of the poorer parts* of Nova Scotia, they would be *induced* to make even greater exertions, if possible, than at present, for their spiritual welfare."

The Society's recently appointed missionary at the Cape of Good Hope, writes:

"I have the pleasure of being able to inform the Society, that the National School is daily increasing in numbers, and I have every reason to be satisfied with the progress and diligence of the children, as well as the attention of the masters. When I first visited the school, the number of scholars in the English department was 45, of whom nine were

slaves. In the Dutch department the number attending was 194, of whom about 24 were slaves. The number of those at present attending, is, in the English department, 60, seven of whom are slaves; and, in the Dutch, 235, of whom 36 are slaves, and 199 free. Of these latter, 133 are of the Reformed Church, which is the old established religion of the colony, and 12 are Lutherans. Of the remaining 54, two are Hottentots, seven the children of Mohammedan parents, and the remainder are generally the children of Slaves who have obtained their freedom; but, though instructed at the school in the principles of the Christian religion, none of the latter have been baptized."

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

To the particulars in our Number for May, from the Society's last Report, we add the following relative to its proceedings in India.

At Calcutta, a translation into Hindostannee, of "Sellon's Abridgment of the Holy Scriptures," was advancing under the superintendance and revision of the Rev. D. Corrie. The Committee anticipate the means of very extensive good in the department of translating and printing from the Mission College. The circle to the southward of Calcutta has been completed by the addition of two schools, one at Russapugly, and the other at Ballygunge; both were filled almost as soon as opened; and the attendance of the children has continued undiminished. Other schools are in contemplation.

The District Committee at Madras continue to promote the designs of the Society. The establishment of local deposits of books at the principal stations of this presidency, under the superintendance of the resident Chaplain, has been attended with success; and the distribution of Bibles, Prayer-books, and religious Tracts, has increased. The Vipery Mission Press has been successfully re-established; and various works approved by the Society, have lately issued from it.

The District Committee at Bombay, since their last report, have distributed 170 Bibles, 360 Testaments and Psalters, 1391 Prayer-books, and 5536 books and tracts; with 22 copies of the Family Bible, and 22 copies of the Arabic Bible; forming a total of 9679 books and tracts dispersed in three years since the institution of the Committee. Considerable progress has been made in translating and printing tracts, both for the use of schools and for general distribution among the Natives.

In Ceylon, the stock of Prayer-books and elementary works received from the Society was almost immediately disposed of, and the most useful tracts have been translated into the native languages.

SOCIETY FOR BUILDING AND ENLARGING CHURCHES.

The last Report of this Society states, that during the year the aid of the Society has been applied for in sixty-eight cases, several of which are under consideration. Fifty-four grants have been made, and by the assistance of this institution, church-room has been provided for 16,891 persons. The increased accommodation furnishes 12,764 free and unappropriated sittings, being about three fourths of the whole number. The grants by the Society have amounted to 13,551*l.*; and there now remain in hand 11,830*l.* Since the year 1819 the total number of applications has been 473, of which 262 are under consideration, and three were not within the rules; the remaining 208 have been favourably received, and grants made to them to the amount of 53,638*l.* The Report concludes by stating that the Society has contributed to furnish, in different churches and chapels, upwards of 66,000 additional seats, of which nearly 50,000 are free and unappropriated.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The French papers have been chiefly occupied with the details and discussions arising out of the trial of General Berton and his alleged accomplices in the conspiracy at Saumur. Nineteen persons, including the General, were accused; and four

members of the Chamber of Deputies were extra-judicially alluded to by the Attorney-General of Poictiers as indirectly implicated. The charge against the Deputies was indignantly repelled by them in the Chamber, in a debate of great warmth. The trials are of little interest, except as they evince the still-existing dislike to the Bourbons, which lurks every where in France. The particulars of the accusations are strangely incoherent, and the evidence full of contradictions. The most remarkable feature in these trials is the revolting partiality of the Judge, who seems to act as counsel against the prisoners, and who, on this account, seems to lose all respect with them.

Several circumstances, related in a debate in the Chamber of Deputies on the grant for public education, prove the increasing power of the priests, and the pertinacity of their efforts to suppress the system of mutual instruction, or at least to get the management of its machinery into their own hands. We should rejoice at their so doing, if we could venture to think they really wished to enlighten and benefit their countrymen, and not to perpetuate a monopoly of ignorance, both spiritual and secular. Wholly to prevent the circulation of the Scriptures, is, we trust, now beyond their power, as well as to restrict the ability to profit by their Divine instructions. In short, the general conduct of the present ministry seems little calculated to ensure the permanent tranquillity of the kingdom. On their part especially, considering the strength of the popular prejudice entertained against them, it was highly important that, in carrying the measures which they might deem expedient for the stability of the throne and the altar, they should proceed in a spirit of conciliation. Their tone, however, has in general been outrageously opposed to conciliation; and the insults and indignities which, in the Chamber of Deputies, conscious of their numerical superiority, they take every opportunity of pouring on the popular orators, have produced an extraordinary effervescence in the minds of the latter, which shews itself in a corresponding violence of speech and manner. The feelings on either side are sometimes exasperated to such a degree as to produce almost universal clamour and tumult, during which the most unmeasured epithets of abuse are launched against each other. And as the ministerial party exceeds its opponents in the proportion of three or four to one, the whole proceedings are thus made to wear the *appearance*, in the eyes of the public, of an attempt, by power, to crush the popular party, or, at least, to shackle the freedom of debate, and to prevent the voice of reason and patriotism from being heard. It cannot be that these transactions should not tend to aggravate the rooted aversion of the French population to an ultra-royalist ministry, and to increase the fears which, right or wrong, they have all along entertained of the fixed intentions of that party gradually to restore the ancient regime.

The debate on the Slave Trade has recently been renewed in the Chamber of Deputies, and ministers were called upon to explain the causes why, notwithstanding their repeated and solemn pledges, this nefarious traffic continued to be carried on so extensively by French subjects; and why the French cruizers on the African coast had been so remiss in the performance of their duty. The reply of the Minister of Marine was to this effect:—Government participates in the horror with which this infamous traffic is justly regarded; but in the case of this, as of other crimes, the repression is attended with difficulty. It has, however, done all that is in its power to prevent the infraction of the laws.—This declaration of the minister had been uttered only a few days, when there arrived in this country three French slave-ships, captured in the River Bonny, on the coast of Africa, by Commodore Sir Robert Mends. On the approach of the boats of his Majesty's squadron, these miscreants ranged themselves in order of battle, along with three Spanish slave-ships, to oppose the search and capture of the latter; fired on the boats, and killed two men, wounding several others. This, however, served only to give an impulse to the advancing party, who pushed forwards, and in a few minutes had boarded and carried the whole of the slave-ships, with about 2000 slaves on board. The slaves have been landed at Sierra Leone. The Spanish ships were condemned there, under our treaties with Spain; and the French ships were sent to England, to abide the decision of our Government. The part which France may take on this occasion will be some

test of the professions of the French ministers. These ships have been caught in *flagrante delicto*. Their piratical attack on our boats gave us a right of seizure and detention. Their owners, and officers, and crew are known. Will the government of France complain of this as an outrage on her flag, and demand reparation? or will she renounce these profligate contemners of her own laws, and of all law human and divine, and leave them to endure all the consequences of their crimes? We wait with some anxiety the solution of this problem*.

Spain.—A new ministry has been appointed, consisting of persons favourable to the new constitution. The King, however reluctantly, is obliged to sanction all their measures, even to distributing honorary medals to those who had any share in the honour of defeating the royal guards on the 7th of July. The new ministry are directing their first efforts to reform the royal household, and, which is a matter of no small difficulty in the present circumstances of Spain, to recruit the treasury. So far from being able to raise a loan at home, even the ordinary revenue is with difficulty collected, especially in those parts of the country in which the royalists are in any force; and with respect to procuring loans from abroad, the risk of a counter-revolution, and the known sentiments of the Holy Alliance, are unfavourable to the investment of property on Spanish security. If, however, the moderate party, now in power, can maintain their ground, we may hope that all idea of foreign interference will be discouraged. At the same time, it is evident that Russia, Austria, and France are strongly inclined, if they could attempt it with safety to themselves, to produce in Spain and Portugal the same counter-revolution which has been effected in Naples. Probably one of the objects of the approaching Congress at Vienna is to deliberate on the course to be pursued with respect to the Peninsula. We trust that England will there be found most strenuously opposed to every species of aggression on the rights of independent nations.

Turkey.—The victory over the Turkish fleet, and the death of the Turkish admiral, appear to have inspired the Greeks with fresh spirit, notwithstanding the compromise between Turkey and Russia. The intelligence from Thessaly, Albania, and Epirus is also generally favourable to the Greek arms. Confiding in their cause, they have proclaimed all the coasts in the possession of their enemies in a state of blockade;—a measure which has been strongly remonstrated against, by Austria in particular, on the ground that the Greek government has not been regularly acknowledged by any of the powers of Europe. In the House of Commons, however, we were happy to hear it declared by the Minister of the Crown, that instructions had been given to all our public functionaries to maintain a perfect neutrality between the belligerent parties. In this case, our ships of war will of course be as ready to respect a blockade of the Greeks as a blockade of the Turks.

DOMESTIC.

Parliament closed on the 6th of August. The concluding business of the session related chiefly to the consummation of measures previously before the House, and which have been already noticed in our pages. Among the new motions was an important proposition of Mr. Wilberforce, for an address to his Majesty, to prevent the extension of the Slave Trade and Slavery in our colonies in South Africa, where, there seemed reason to fear, that, unless Parliament interposed, slavery might be indefinitely extended. The proposed address was carried unanimously, and we trust will be the means of preventing the occurrence of those evils, of which, at the close of our Review of Mr. Campbell's Travels, we took occasion to express our strong apprehensions*. A full report of the debate which took place on this occasion has been printed in a separate pamphlet, and may be had at Hatchard's. It is worthy of the attention of all who take an interest in the amelioration and ultimate extinction of the opprobrious state of slavery throughout the British dominions.

The Speech from the Throne was more than usually brief and barren of precise information. It merely states in substance the continuance of peace with foreign powers; the probable adjust-

* Since the above was written, these vessels have been given up to the French.

* See Number for May, p. 310.

ment of differences between Russia and Turkey; his Majesty's thanks for the supplies; an allusion to the wisdom manifested in reducing the interest of the Five per Cents.; and the expression of his grief at the distress in Ireland, accompanied with an assurance that the benevolence and sympathy manifested in this country on the occasion are justly appreciated in the sister kingdom, and will doubtless promote "brotherly love and affection among all classes and descriptions of his subjects." We confess that we were somewhat disappointed at the slight texture of this official summary. We had been hoping, that at the close of an unusually long and busy session, when so many important subjects, foreign and domestic, had been under public discussion, and great anxiety was felt both at home and abroad respecting the views and policy of this country, the Royal Speech would have disclosed something of the sentiments and intentions of Government. The British public have been accustomed to look to the speeches at the opening and closing of Parliament as official landmarks, by which their own opinions are to be guided, and the general views of the executive to be judged of; a feeling of disappointment, therefore, is excited whenever they dwindle down to mere formal prologues and epilogues to the session, with little explicit information either as to the past or the future. Whether, under the circumstances of this country, these periodical statements should be as minute and expository as those of the United States of America, may fairly be questioned; but, still, a government, depending as much as ours does on public opinion, and requiring to maintain the confidence and conciliate the affections of the people, may justly be expected not to omit so fair an opportunity of officially stating their views on points of the highest interest to all classes of the community. No allusion is made to the state of Portugal, Spain, or South America. Nothing is said of those plans of international policy which have led to the appointment of the approaching congress at Vienna. Nothing is said of Greece or Turkey, except that the cause of the former seems to have been abandoned by Russia. Nothing is said even of our own agriculture or commerce, or of any measures being in contemplation for the *permanent* relief of the acknowledged distress in Ireland, and for the general amelioration of her wretched condition.

At the same time, we admit, that, though fewer measures of general policy have been matured than we had hoped for at its commencement, the last session of Parliament has produced no small benefit to the public. Taxation has been considerably reduced; Ireland has been assisted for the moment; some partial measures for her benefit have also been adopted; and the whole of the system of that part of our empire has been fully discussed, so as, we trust, to clear the way for adopting radical and not very distant remedies for her wretchedness and depression. The principles which govern our agricultural and commercial relations have also been examined with attention; and we have little doubt that the public mind has been much enlightened on the subject, and prepared for the introduction, at no very distant period, of a better system—a system of general and unrestricted freedom.—The great inconveniences and evils of some fundamental provisions of the Marriage Act have been generally at length acknowledged, and a law has been passed to remedy them; though, unhappily, it has been so much patched and altered in its progress through the House of Lords, that it retains few features of its original character, and has become liable to very serious objections, as we intend to shew at large in our next number. We had prepared an abstract of the Act for insertion this month, but our remarks upon its provisions having swelled beyond our expectation, we found ourselves obliged to defer them. The new law takes effect from the 1st of September.

We are grieved to add, that another long and laborious session has closed without any legislative measures respecting those great and often discussed questions which relate to the moral and religious interests of the population,—such as the wider diffusion of Christian education; the removal of the existing impediments to the multiplication of places of worship; the reform, or rather the abolition, of our present system of Poor Laws; the mitigation of that unchristian state of bondage in which so many thousands of our fellow-subjects are still held; to say nothing of the evils of gin-shops, lotteries, Sunday newspapers, and other violations of the Sabbath. One encouraging exception

ought not to be overlooked: the House of Commons has pledged itself in the next session to take into early consideration the state of our criminal laws and prison discipline, and we look forward with hope to the result of its deliberations.

It is now with feelings of the deepest humiliation and pain that we have to record, that, before Parliament had been prorogued a week, the man who had borne the most prominent part in all its deliberations, and who for some years past may be considered as regulating the course both of our foreign and domestic policy, has suddenly been removed, by a self-inflicted death, from the scene in which he occupied so large a space, and has appeared, unsummoned, at the tribunal of his Creator and Judge, to give an account of the deeds done in the body. The particulars respecting the death of the Marquis of Londonderry are now so well known, and have excited so much of intense feeling throughout the country, that it would be superfluous for us to state them. Suffice it to say, on this afflicting subject, that there seems no room to question the propriety of that verdict of *insanity* which was returned by the coroner's inquest, however short may have been the continuance of his mental derangement, and however opposed to the calmness and courage, and to the evenness of temper, which had always marked his character, and which had not undergone any perceptible change, as far as respected his public demeanour, down to the very moment of the prorogation of Parliament, was the act which terminated his life. We cannot, however, quit this part of the subject, without expressing our extreme surprise and regret at the general doctrine said to be enounced on this occasion by the coroner. He is said to have laid it down as his decided judgment, that the act of suicide was, in all cases, of itself a proof of insanity; in other words, that a verdict of *felo de se* must in all cases be an unjust verdict. A dictum so injurious in its tendency, so decidedly opposed to the express letter of the law of the land and to innumerable previous decisions of inquests, and so much at variance with the opinions of the ablest legal commentators—among others, of Blackstone—we hardly expected would have been deliberately uttered by a judge on so grave and solemn an occasion. But having been promulged, we deem it our duty thus pointedly to notice and to reprehend the sentiment.

The frequent occurrence of self-destruction of late among our public men, induces us to make a few remarks on the subject, which, had the present unhappy instance stood alone, we might have spared. But, on considering several of them attentively, we are inclined to think, that, among the chief pre-disposing causes to that state of mind in which our great enemy finds us most accessible to his temptations, is the neglect of the Sabbath as a day of repose from the pressure of secular business. Without dwelling on the protection which religion, with all its attendant blessings—of the fear and love of God, of peace and holy resignation, of superiority to the world, of patience, and hope, and joy—would afford against those undue cares, and overweening anxieties, and agitating apprehensions, which enfeeble the mental energies, and leave the mind open to the delusions of a morbid fancy, or to the artifices of the devil, we shall confine ourselves to this single point, the employment of the Sabbath-day. It was mercifully given to us by the Almighty, among its many other beneficial purposes, as a day of rest; and in none of his appointments are his wisdom and goodness more apparent, whether we regard the advantages arising from its strict observance, or the many evils which accompany its neglect. What would be the miserable condition of our peasantry, without this interruption of their unvarying toil? Not merely brutal ignorance, and recklessness of all that lies beyond the present life, but bodies early worn down with labour, premature old age, and rapidly wasting lives. See this exemplified in the case of our West-Indian bondsmen. Multitudes of them, after toiling under the lash of the driver through the week, are compelled to employ the Sabbath in cultivating the ground for their own subsistence,—for the food which is to sustain them, while working for their masters' benefit, during the other six days. What is the consequence? Let the stationary or decreasing population of one and all of our sugar colonies, even at the present moment, after all the vaunted ameliorations of which so much has been said, furnish the reply. While, in this country, the population increases with a rapidity which asto-

nishes the economist, under innumerable disadvantages arising from the operation of our Poor Laws, the want of food, &c. &c.; in the West Indies, a climate particularly favourable to the African race, with a soil which pours forth profusely, and with comparatively little effort, the food of man, his growth is nevertheless stunted, a blight seems to arrest the progress of population, and the increase, if there be any instances of general increase, is very inconsiderable. We do not attribute this effect *wholly* to the utter neglect of the repose of the Sabbath: many other causes, without doubt, operate powerfully in producing it: we nevertheless must regard it as exercising a most malignant influence on the comfort, and health, and longevity of the Slave.

We have spoken hitherto of the effect on the human frame of uninterrupted bodily toil. But is the effect of intense and unceasing, mental application less injurious to the powers of the mind? May not its tone be relaxed, and its faculties enfeebled, by perpetual toil? Is no regular recurrence of repose required to prevent the machine in this case from being overstrained? If the lawyer in full employment will devote his Sunday to anxious consultations; if the merchant will refuse to leave behind him in his counting-house on that day the perplexities of business; if the statesman, after a week of anxious and harassing discussion, with every faculty on the stretch, and with innumerable official demands on his time, will deny to himself the repose which the Sabbath mercifully offers to him; can we wonder that the frame should give way under such unintermitted exertion? The newspapers all dwell on incessant application to business as having generated, in the case of Lord Londonderry, the morbid feeling which armed his own hand against his life; but they seem to have forgot how much the weekly admission of a day of rest from secular affairs would have preserved his faculties from the fatal effects of a constant strain upon them. This awful event certainly holds out a lesson of the utmost importance to our statesmen, and in general to all persons deeply engaged either in public or private business. It should teach them to moderate their secular anxieties to the measure of Christian duty; and, above all, to cultivate those habits of devotion and cheerful piety, which are the best alleviations of the weight of worldly care, and the best preparative for a tranquil discharge of public and private duty. At least, it should lead them to the more punctual observance of the sacred rest of the Sabbath, as necessary, independently of the higher uses to which it may be applied, for the preservation of their health, and faculties, and temporal comfort; even if it were not a duty enjoined by the Almighty, and essential for the welfare of the soul. As if to prepare the mind and body for the duties of the Sabbath, it has been the wise custom of Parliament not to meet for business on Saturday evening; yet how common is it for our public men to lose all the benefit of this arrangement, by devoting the evening of Saturday to the Opera, and the morning of the Sabbath to the routes which commence when the Opera closes, and, after a few hours of feverish rest, giving a large portion of the remainder of that sacred day to a renewal of their secular deliberations! And all this time God and the soul are forgotten! We speak generally. It were easy to mention several painful illustrations of these remarks, and of the evil consequences of rejecting the repose mercifully commanded by our gracious Creator, and enjoined by the laws of the country. Whether the case of Lord Londonderry furnishes another exemplification, can be decided only by those who knew his private habits. Still, the occasion seemed naturally to call for this admonition to our public men, not to continue to employ for secular purposes, as it is to be feared too many do, the day which was given us to prepare to meet and support the business and cares of the present life, by cherishing the hopes and expectations of a better.

We omit, for the present, any attempt to appreciate the character and principles of this departed statesman. The fundamental principle of his policy appeared to us to be expediency,—a principle which may doubtless lead to right conclusions, but which is at the same time of perilous application. Of many of the measures of foreign and domestic policy, to which his view of expediency led him, it was impossible not to approve; but undoubtedly there were others, in which even views of expediency, if we were to take no higher measure of human obligation, would have led us to differ

from his Lordship. But on these points we feel no inclination to enlarge at the present moment. We sincerely lament his untimely end, and sympathize with those who were more immediately connected with him, and to whom his mild and amiable manners had, we understand, particularly endeared him. Indeed, he was remarkable for the urbanity of of his deportment; and he possessed, in an eminent degree, the faculty of smoothing, by the suavity and calmness of his discourse, the ruggedness of public debate, and of disarming the hostility of his opponents.

The arrangements for supplying his Lordship's place have not yet been completed; at least, are not known to the public. The difficulty of finding any one person prepared at once to step into all his Lordship's offices appears to be very great.

The King is now on a visit to Scotland, where he has been received, if not with all the profusion and dissipation displayed last year in Ireland, yet with a cordial and loyal welcome, suited to the habits and tastes of the country. His Majesty has followed up the wise and liberal plan of excluding all party distinctions in his intercourse with his Scottish subjects.

ECCLESIASTICAL PREFERMENTS.

Rev. J. Cleobury, Piddington Perp. Cur. Oxford.

Rev. J. Deacon, St. Etheldred Cur. Norwich.

Rev. J. Footit, Barnby in Willows V. Notts.

Rev. R. Greeves, Diddington V. Oxf.

Rev. R. Hales, Hillington R. Norfolk.

Rev. E. Hibgame, Whittlesford V. Cambridge.

Rev. M. Irving, Sturminster Marshall V. Dorset.

Rev. J. Jones, Cradley V. Worcesters.

Rev. W. Michael, Compton Dundon V. Somerset.

Rev. E. Polehampton, Greenford Magna R. Middlesex.

Rev. J. H. Randolph, Fobbing R. Essx.

Rev. J. W. Whittaker, Blackburne V. Lancashire.

Rev. W. Wilson, Elmstead V. Essex.

Rev. J. Worgan, Pebworth V. Glouc.

Rev. Wm. Yeadon, Waddington R. Lincolnshire.

Rev. Mr. Plumptree, Senior Assistant Master in the Lower School; and the Rev. T. Briggs, Fellow of King's College, Fellows of Eton College, *vice* Drs. Roberts and Heath, deceased.

Rev. James H. Monk, B. D. Regius Professor of Greek at Cambridge, Dean of Peterborough.

Rev. H. Barnes, Monmouth V.

Rev. H. Brereton, Halesbury R. Dors.

Rev. J. Comins, Hockworthy V. Devon.

Rev. Francis Ellis, Long Compton V. Warwickshire.

Rev. J. M. Glubb, St. Petrox Perp. Curacy, Devon.

Rev. G. Earnest Howman, Sunning V. Berks.

Rev. T. Hooper, Yatton Keynell R. Wilts.

Rev. F. Jefferson, Ellington V. Hunts.

Rev. W. G. Judgson, St. Michael's Perpetual Curacy, Cambridge.

Rev. Henry Law, St. Anne's R. Manchester.

Rev. A. F. Lloyd, Inston R. Devon.

Rev. Dr. Morris, Elstree R. Herts.

Rev. B. Noble, Whalley V. Lancashire.

Rev. Hugh Pearson, D.D. St. Helen's V. Abingdon, and Radley and Drayton Chapelries, Berks.

Rev. J. Powell, Long Stanton V. Salop.

Rev. T. Selkirk, St. John's Perpetual Curacy, Bury, Lancashire.

Hon. and Rev. Hugh Percy, to be Archdeacon of Canterbury.

Rev. J. Croft (rector of Saltwood), Prebendary of Canterbury.

Rev. Reg. Heber, Preacher at Lincoln's Inn.

Rev. H. C. de Crespigny, Neatishead V. Norfolk.

Rev. Robt. Collinson, Holme Cultram V. Cumberland.

Rev. T. Hill, Chesterfield V. Derbysh.

Rev. T. Jackson, East Cowton V. Yorkshire.

Rev. J. Leggett, East Tisted R. Hants.

Rev. C. S. Luxmore, Broomyard V. Herefordshire.

Rev. John Page, B. D. Gillingham V. Kent.

Rev. G. Palmer, Harlton R. Camb.

Rev. Howell W. Powell, Heapham R. near Gainsborough, Lincolnshire.

Rev. N. Simons, Ickham R. Kent.

Rev. Thomas Skrimshire, South Creak V. Norfolk.

Rev. J. Thomas, Great Burstead V. Essex.

Rev. W. Upjohn, Bynham V. Norfolk.

Rev. J. G. Whaley, Witnesham R. Suff.

Rev. W. B. Whitfield, Lawford R. Essex.

Rev. H. North, nominated a Chaplain to the Duke of Cumberland.

DISPENSATION.

Rev. T. Wellings, to hold with Church Lench R. Worc. Bromfield V. Salop.

OBITUARY.

LADY ELEANOR ELIZABETH KING.

To the Editor of the Christian Observer.

Among the many valuable papers in your work, perhaps there are few more extensively useful than the sketches which have appeared of the characters of departed Christians. It is in the hope of adding another encouraging example of the power of true religion to purify the corrupted heart of man, that the following description of a lately departed eminent Christian has been attempted. There may not at first sight appear any thing very striking in this memoir; but, notwithstanding the unobtrusiveness of the character and excellencies of the lamented subject of these remarks, she exhibited such a dignity and politeness, combined with the greatest humility; such a steadiness and fortitude, with lowliness and meekness; such a discernment into character, with candour and charity; such a deadness to the world, without any offensive singularity; and such a consistency of conduct and zeal for religion, free from any tincture of self-righteousness or bigotry, that this brief record of her character, it is trusted, will not be uninteresting or unprofitable to the Christian reader who desires to follow her as she followed Christ.

Lady Eleanor Elizabeth King was the daughter of Edward, first Earl of Kingston, of Kingston Lodge, in the county of Roscommon, Ireland; and she was possessed of a more ample fortune than is usual among single women, even of her elevated rank; but while the world offered itself to her in its most attractive forms, she was peculiarly distinguished by lowliness, meekness, and self-denial. She was a model of the Christian *female* character, possessing that "meek and quiet spirit," which, we are told, "is in the sight of God of great price." But while she thus shewed herself a follower of Him, who was "meek and lowly of heart," she was singularly free from the defects of character which sometimes accompany these graces. In seasons of danger and distress, she was calm, collected, and capable of judging and acting. This fortitude was shewn in times of more than ordinary calamity and trial; particularly in the Irish rebellion, when, under Providence, she probably owed her life to the fidelity of a servant, whom no bigotry to his religion could induce to swerve from his fidelity to his beloved mistress. It was also strikingly displayed in another instance, when she was suddenly bereaved of an endeared sister, who, being much younger than herself, she had, after the death of their mother, the Countess of Kingston, brought up, and who "was unto her as a daughter." Lady Eleanor always declared that in this hour of sudden and deep affliction she felt the strongest sense of the love of God; while the anticipations of the time and the place where she and her beloved Frances should meet to part no more, not merely blunted the edge of sorrow, but filled her with peace and hope.

Though, from early and extreme ill health, Lady Eleanor King was debarred from forming any matrimonial connexion, she was highly useful in the education of the children connected with her for two generations. On the death of her mother, she undertook the entire charge of her younger sisters; and upon that of one of them, Lady Frances Tennison, she affectionately supplied the same loss to her two infant sons as she had before done to their excellent mother. In the discharge of the duties of education, she united with all her natural gentleness and Christian affection the utmost steadiness of authority. They to whom she entrusted the business of tuition, had never reason to complain that their hands were weakened or their endeavours frustrated by injudicious indulgence on her part. A happy combination of qualities, which at the same time produced love and respect, was conspicuous in all her ordinary intercourse in social life. With a humility and kindness never perhaps exceeded, she uniformly preserved a dignity of manner suited to her rank. The greatest plainness and simplicity, short of injudicious or affected singularity, marked her dress, and furniture, and arrangements; yet it was always acknowledged that she was a highly elegant and polished woman. Her table was conducted on the plan of avoiding all unnecessary expense and display, while here extensiv hospitality

furnished a continual supply to the necessities of the sick and the poor. She objected to a very saving servant, that she was too careful of her interests to be sufficiently attentive to the claims of the poor: "I cannot endure," she would say, "to have my house in such a state that I cannot instantly relieve the wants of those around me." She lived for others. The poor, the guilty, the unfortunate, from whatever source their misery proceeded, found a sympathy in her enlarged and compassionate heart, and obtained assistance to the utmost of her power, and often indeed so far beyond it as to occasion great sacrifice of her own ease and comfort. Were it proper, or possible, to unfold the extent of her charities, and then to mention the income upon which they were performed, it would appear almost impossible, except to those who are aware of what may be saved by the retrenchment of common, allowed, and what are often considered as *necessary* expenses, among those who are blest with comparative affluence. In that day when all things will be shewn in their true light, the wisdom of that choice will be conspicuous, which preferred using the talent of fortune committed to her trust in "lending to the Lord," rather than in yielding to the force of example or of opinion, as respects fashionable gratifications,—short-lived at best, and incapable of yielding real satisfaction even while they are possessed.

Lady Eleanor was further distinguished by a simple, unaffected elegance. Every thing bespake the pure spirit which actuated her. Her politeness was perfect, because it was Christian. She never thought of herself in great or little things, but was ever attentive to the wishes, the feelings, the claims, and the wants of others. Her conversation was remarkably artless. She conversed on the doctrines of religion without any peculiar phraseology. This happy exemption from what is often a cause of offence, may perhaps in part be accounted for from her religious opinions having been formed in the seclusion of a sick room; for her knowledge of Divine things was acquired, not from the public ministry of the word of God, or even from private intercourse with religious friends, but by prayer and the study of her Bible. It was not till the latter part of her life that she was able to enjoy the gratification of the public means of grace and the society of Christians suited to those views of religion which she had previously been taught by the Holy Spirit in retirement. It was frequent with her to express the deepest sense of her own unworthiness. She would speak of herself in terms of extreme self-abasement; yet in so artless and feeling a manner, that it could not for an instant be doubted that she felt what she expressed. Decidedly attached to what are currently, and she thought *justly*, denominated "evangelical" sentiments, selecting her favourite companions and chosen friends from among those who held similar opinions, reading the authors who inculcated them, and delighting in the ministers who taught them, she was yet exempt from all party spirit: she judged none, spake ill of none, wished well to all, and rejoiced to hear that good had been done by any. She avoided all controversial points, and loved to associate with religious persons of whatever party in the Church: yet, while partial and firm to the Establishment, she honoured and assisted sincere Christians of every denomination. Being incapable of bodily exertion, she would often lament her incapacity to do any thing for the glory of her Saviour or for the extension of the Gospel. Her liberal subscriptions to religious charitable societies did not satisfy this desire; she determined upon laying down her carriage, that she might be enabled to distribute a larger number of religious books and tracts suited to promote the object so dear to her heart. Of these useful publications she had always a large stock by her, and as largely distributed them wherever she found a suitable opening. She was particularly desirous of supplying clergymen of small income with books, to assist in the formation of parish libraries, and for prizes to the children of their schools, and for distribution in their parishes. Many instances of the blessing of God upon these pious endeavours are already known, and many more will doubtless appear in that great day when God shall "bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

An invalid for nearly fifty years, her life was a scene of constant suffering, both from such a state of debility as seldom permitted her to sit up for more than two hours at a time, and from frequent violent attacks of asthma and fever. But it was a life of unwearied

patience. Upon her couch, in retirement, in meditation and prayer, those graces were matured which enabled her to be eminently "blameless and harmless in the midst of a crooked and perverse generation," and ever to maintain that "conversation which becometh the Gospel of Christ." She slept but little, and some hours before the rest of the family were awake were frequently devoted to her God. She experienced the greatest pleasure in meeting the family at the times of morning and evening prayers, and allowed nothing but extreme illness to prevent her being present; and she was equally regular in her attendance twice a day at public worship on the Sabbath, though, from her great weakness, she was obliged to partake of only a part of the Morning Service. When unable to attend any of the public means of grace, the few domestics necessarily left at home were assembled in her room for devotional exercises.

A few months before her death her complaint considerably increased. During this period she suffered much, especially from nervous irritability, which was at times so great as to be visible in her whole frame; yet none of her attendants ever heard a hasty expression or peevish remark from her lips. On the contrary, when not always sufficiently in possession of her mind even to know the time of day, she was solicitous about others, fearful that the assistance they were rendering her interfered with their meals or any of their comforts. Her physician said to her, "I perceive your Ladyship has a foible not very common, of thinking of every body more than yourself." Upon a violent seizure, not long before her death, she said to the friend who writes this account, "Glory, for one so unworthy!" adding, in reply to a remark made by that friend, "Yes; purchased for one who deserves nothing!" Her delight in the Scriptures increased as her health declined. Three evenings before her death she entreated to be permitted to join her family at evening prayers, and did so, being laid in great debility on a sofa. The day preceding her death was spent in prayer, chiefly in ejaculatory sentences, and these always in the plural. "The Lord preserve us; the Lord bless us!" and her last words were, "The Lord will." She had probably lost all care for herself in the near approach to glory, and her solicitude was directed to those she was on the point of leaving behind; and she seems to have expressed an assurance that her intercessions at the Throne of Grace had prevailed.

W. S.

ANSWERS TO CORRESPONDENTS.

A READER; B. B.; R. S.; X. Y.; and L. L.; are under consideration.

The work which C. R. blames us for not reviewing, *has* not only been reviewed, but otherwise frequently noticed with approbation in our pages.

A TRADESMAN wishes us to remind our readers of the evils of pleasure-fairs, which abound in and near the metropolis at this season of the year. He recommends sermons to be preached, tracts to be circulated, and persuasion and authority to be used to counteract them.

We refer J. G. B. H. C. to our Number for March 1820.

We are sorry we cannot undertake to find the paper signed E. G.—It is requested, especially with such very short papers, that Correspondents who prize their productions would keep copies. E. G. must still excuse our assigning our reasons, which are entirely of a literary kind, for declining to insert his remarks. He will find the subject of Wills already touched upon in our Volumes for 1811 and 1814.

THE

CHRISTIAN OBSERVER.

No. 249.] *SEPTEMBER*, 1822. [No. 9. Vol. XXII.

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

PRESBYTER'S APPEAL TO HIS BRETHREN THE CLERGY, ON SOME OF THE PREVAILING INIQUITIES OF THE TIMES, WITH SUGGESTIONS FOR THEIR SUPPRESSION.

(*Concluded from p.* 465.)

A FOURTH means which I would venture to suggest to my brethren the Clergy, for the suppression of the open and notorious vices which abound among us, is by direct *petitions to Parliament, to urge the Legislature, in its wisdom and piety, to supply whatever deficiencies may exist in our present laws.*—Indeed, the feelings and practices of men have long run in such a channel, that some even of the laws which do exist, defective as they are, have come to be considered almost obsolete: so that both those individuals who would appeal to them, and the magistrates who would enforce their execution, are exposed to a very unfair and discouraging measure of difficulty and odium. This circumstance strongly proves the need of a revision of our statutes. Nor should the consideration that the privilege of petitioning Parliament has of late years been in some instances disgracefully abused, cause loyal men to stand aloof from joining in such a measure as I have proposed, for effecting that desirable purpose, since the evil arising from the abuse of a privilege is no legitimate argument against its proper use. The clergy, in such a pious and patriotic procedure, could not be justly considered as stepping out of their proper course, or interfering with the business of others in matters unconnected with their own profession and duty. On the contrary, their conduct would certainly approve itself to the feelings of all their well-disposed countrymen, and command general respect. Secular affairs are not usually resigned solely to the chance of the spontaneous consideration of the legislative or executive power. No one blames the agriculturist, the manufacturer, or the merchant, for legally and temperately availing himself of the privilege of petitioning parliament on subjects relative to his particular interests. No one censures corporate bodies for seeking parliamentary aid towards the attainment of any useful objects for which they were chartered. What blame, then, can attach to the clergy, whose circumstances render them peculiarly conversant with any imperfections in the existing laws connected with religion and morals, if they calmly impart to the lawgivers of the land a knowledge of those defects, with which their facilities for obtaining information have made them acquainted. It is clear, that, but for the information thus obtained from practical men, the legislature must oftentimes remain long in ignorance of the efficacy or deficiency of their own enactments. To leave the business of thinking, as well as of legislating, in every instance to parliament and government alone, withholding from them all statements of the effects produced by the actual trial of laws, would be to impose on them a task which it would be

unreasonable to expect them to fulfil with the same advantageous and beneficial effect as if deriving information from persons conversant with the operation of particular statutes more immediately affecting themselves. Indeed, every session of parliament manifests the imperfection of the prospective enactments even of the wisest senators, by the alterations and amendments continually proposed and carried, on observing the actual bearing and operation of the acts of former sessions. Thus our laws relative to prison discipline, to insolvent debtors, to the importation of grain, and the regulation of commerce, are continually undergoing revision, and that in very many instances at the instigation of petitions. But in the laws expressly relating to the maintenance of morality and religion, and for the suppression of vice, less alteration has been made, where much was required, than perhaps in those of almost any other kind whatever; and it is a remarkable circumstance, and it is certainly not very honourable to our own age, that those who would resort to legal measures for the suppression of Sabbath-breaking, and some other immoralities highly baneful to the best interests of individuals and of the state, must, for the most part, avail themselves of acts passed in one of the most flagitious and immoral periods of our history, and that as far back as the reign of the Second Charles. Yet all the acts now in existence, some of which have become obsolete, in point of operation at least, are insufficient for the object in view. That it behoves the legislature, therefore, to make a revision, there can be no doubt. But parliament and government have much upon their hands; and objects of present interest are constantly presenting themselves, and demanding immediate attention. We should therefore not be hasty in casting our censure upon any particular administration or parliament, for the imperfections still adhering to our laws; nor should we consider it wonderful if a matter long quiescent should still continue so, unless the attention of our legislators is especially invited to an examination of its bearings. Now, who should call the attention of parliament to the particular points in question rather than the clergy of the land, who are, as it were, the *censores morum*, the appointed guardians of the morals of the nation, and who must be particularly sensible of the present deficiency of some of our existing laws, and, if they be allowed to take any interest in the objects of their profession, must deeply deplore the grievous effects which result from their defects? Such an appeal would be honourable to themselves, and would demand, and we may hope would obtain, the attention and respect of those to whom it would be made. It surely could not but be felt and allowed, by the people, the government, and the legislature, that the petitioners were acting consistently with their high and holy calling; that they were treading in the footsteps of the most faithful of the prophets of old; and that they had at heart the good of their country and the honour of their God. It would be a case in which other than honourable motives could scarcely be attributed to them, except by those whose approbation no well-disposed person would wish to enjoy. It must be manifest that they could be actuated by no mercenary views of self-interest, or personal benefit; much less with a view to perplex government, to clog the wheels of administration, or to cast odium upon the legislature. We may hope that a strong conviction would fasten itself upon men's minds that such an appeal *ought* to be listened to and obeyed; and this conviction, kept alive by a repetition of those representations and appeals which first produced it, would acquire strength and fervour, till the legis-

lature would find themselves assisted in adopting measures which attendant difficulties alone have, I would trust, hitherto retarded. And though some abridgement might be experienced in certain items of the revenue, whenever the required amendments should be made—as, for instance, in the income flowing from the sale of lottery tickets, spirits, and some other articles of exeise, the stamps of Sunday newspapers, and the taxes on public stages on that day—yet the elevation of the moral tone of the nation would surely induce the public to acquiesce in the transfer (if such transfer were proved needful) of these imposts to other articles.

5. *Preaching* is the last means I would mention for attaining the objects under consideration.—And, after all, this is our main stay, and on this must be our chief dependence. Preaching is the minister's peculiar province. When speaking *ex cathedrâ*, he speaks with an authority he can exert no where else, and is warranted in looking for an effect he can hope to produce in no other way. The ministration of the word and sacraments is his great business; to this he is especially commissioned. "Go ye into all the world, and preach the Gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was the last injunction of the great Head of the Church to his Apostles and to every individual of the succession of Christian ministers to the end of time. Preaching is the chief means which God has been pleased to institute, for turning the sinner from the error of his ways, drawing him to himself, and establishing the kingdom of his Son upon earth. "It hath pleased God, by the foolishness of preaching to save them that believe." And though this honourable office is committed to fallible and sinful men, yet the power which accompanies their ministrations is of God; according to the gracious declaration of our blessed Lord: "Lo, I am with you alway, even to the end of the world." Thus St. Paul speaks to the Thessalonian Christians: "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."

If, then, we would roll back the torrent of iniquity which inundates our land; if we would raise the tone of moral feeling of our countrymen; if we would lay siege to the strong-holds of Satan; if we would aim to promote the temporal happiness and eternal salvation of our perishing fellow-creatures, and to advance the honour of God; we must avail ourselves strenuously of this great constituted instrument of usefulness. Hither should be directed all the energies of our souls. In preparing for the pulpit, we should employ every talent which God has given us. And while we look, in the execution of our arduous office, for help from above, we should diligently employ every auxiliary within our reach: we should put into requisition all the thought and study, all the eloquence and learning, all the powers of persuasion and argument, all the fulness of meditation, and fervour of zeal, and efficacy of prayer, which we can command; and in every sermon should "preach as though we ne'er should preach again."

But what shall a minister deeply grieved at the iniquities of the land, and warmly zealous for their suppression, make the subject of his discourses? He wishes to promote morality: shall he then, thinking to bring all his strength to bear on this point, confine himself to moral discourses? By no means; for by such a procedure he would lamentably fail of his end. This, indeed, might be to lop off some of the branches; but they would shoot forth again with undiminished luxuriance. It might serve for the excision of some deformities, but it would fail of "laying the axe to the root of the tree." To preach

Christ, must be his constant aim. The doctrine of salvation by faith in a crucified Saviour, that "ipse articulus stantis vel cadentis ecclesiæ," must be his great theme. This indeed will necessarily involve the other doctrines of Scripture; and from the reception of this doctrine into the heart, a moral course of life will result as naturally as a plant arises from its proper seed. An immoral believer is an anomaly in terms. There is, indeed, a spurious faith, a faith of the head, the faith of hypocrites and the faith of devils; but a saving faith, the faith of the Christian, is, by its very nature, inseparable from a life of holiness. It is faith, which, justifying the believer through the redemption that is in Christ, will fulfil the design of Him "who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." (1 John iii. 9.) Thus strongly does the Apostle express himself, in language which speaks the utter impossibility of the true believer's continuance in allowed sin.

How puny, then, are all considerations of a merely moral nature, in comparison with the powerful and operative principle of faith, by which the Christian becomes united with his Saviour—a branch of Him as the true vine, a "living stone" of that spiritual building of which He is "the chief corner-stone;" a member of the body of which He is the head—and by virtue of which union he derives from him life and nourishment and strength. The pious Archbishop Leighton, in his Commentary on 1 Peter i. 22, remarks, "They that believe, and to whom Christ is precious, may find the influence of faith upon the affections, *purifying* them, as our Apostle says of it, Acts xv. 9. Faith knits the heart to a holy Head, a pure Lord, the spring of purity; and therefore cannot choose but make it pure: it is a beam from Heaven, that raises the mind to a heavenly temper." "Although there are remains of sin in a believing soul, yet it is a hated, wearisome guest there. It is not as its delight, but as its greatest grief and malady: of that it is still lamenting and complaining; and had rather be rid of it than gain a world. Thus it is purified from affecting sin."

Do we then deny the necessity of urging men to moral duties? Far otherwise. All we contend for is, that they must arise out of scriptural doctrine, and be enforced in connexion with it, and not be depended upon irrespectively of Christian motives. Such was the manner of the Apostles: they preached Christ as the foundation, and upon that foundation they erected the superstructure of a holy life. If, then, a minister confine himself solely to doctrine; if the atonement of our Lord, and faith in him, compose the whole of his discourse; if he follow not up his exposition of doctrine, by insisting on the obligation to moral duty, and by exhorting his hearers to the practice of it; he will have failed "rightly to divide the word, and to give to each his portion in due season," and his preaching will either prove comparatively ineffectual, or will produce a race of antinomian converts, whose immoral lives disgrace their profession, and grieve the humble and devout believer.

Our great spiritual enemy has always, indeed, availed himself of times of a more enlarged diffusion of religious knowledge, for prompting wicked men to assume the garb of religion, to mix themselves with sincere Christians, and to speak their language and profess their doctrines; whilst their notoriously wicked lives bring scandal upon the church, expose the truths of the Gospel to the contempt of the profane, and lead ungodly men into

greater lengths of iniquity, and harden them in their sins. Nothing, perhaps, tends more to the abounding of wickedness, than the inconsistent lives of professedly religious persons; and in times when the church is enjoying the sunshine of prosperity, as at the present moment, it is likely that such persons will be numerous. But, whenever open acts of profligacy abound, whatever be the causes to which such prevalence is to be attributed, the zealous minister of Christ will feel it indispensably incumbent on him to guard against the abuse of the doctrines of grace, to enforce the necessity of a holy life, and to shew its inseparable connexion with a saving faith. As the brave defender of his country hastens to the post of danger, and regards the advance and attack of the enemy as a motive to fresh exertion, "for courage mounteth with the occasion;" so the Christian soldier rises to greater zeal to resist the inroads of immorality and vice, as he sees them spreading amongst the people. This zeal, then, should be excited by the prevalence of those vices which now pollute our land. And though the decorum and propriety which cannot be too strictly observed in addresses from the pulpit, forbid the introduction of any thing of a nature extraneous to divinity, and demand the greatest caution in the admission of any thing of a political or secular kind—such as the discussion of passing events—yet topics like those which have been alluded to in this paper are so intimately connected with the interests of godliness, that no place can be more proper to promote the great object for which I am contending, than the pulpit, nor any means so likely to effect it as that of preaching.

Here, then, the writer lays down his pen. That his representations of the wickedness of the land, of which *some* only of the leading characters have been here traced, are just, all men, he thinks, must acknowledge, and all seriously disposed men will lament. How far his suggestions for reformation will obtain regard, or how far they may deserve it, others must determine. He has only, in the most respectful, but in the most importunate terms, to entreat his brethren the clergy to give these matters their deepest and most serious attention, and, by the adoption of the abovementioned means, or others better calculated for the end, to strive to check the licentiousness of the age, and to promote the interests of morality and religion. May the blessing of Almighty God, without which no exertions of man can command success, attend the efforts of all who are engaged in this useful labour. May His name be adored, His Son be honoured, and His cause maintained in our land. And may His favour continue to rest upon us; that so our prosperity and happiness as a nation may be prolonged; and, as individuals, our preparation may be forwarded for that infinitely greater happiness which awaiteth the just in the kingdom of God.

PRESBYTER.

FAMILY SERMONS.—No. CLXV.

John v. 44.—*How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?*

In the Gospel we have a faithful record of what our Saviour did and taught while on earth. St. John records a variety of particulars respecting him which are not to be found in the writings of the other Evangelists. Among these, some of the most remarkable are contained in the chapter from which the text is taken. Our Saviour had performed a miraculous cure on a man who had been labouring under disease for thirty-eight years; but this work of beneficence having been performed on the Sabbath, the Jews accused him of violating

the sanctity of that day, and sought to put him to death for this alleged crime. Jesus, who knew their purposes, took an opportunity of vindicating his claim to the authority he assumed as the Son of God, and of carrying their thoughts forward to that coming hour, "when all that are in their graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation." He appealed particularly to the testimony which had been borne to him by John the Baptist; and, as a still more conclusive evidence of his Divine mission, to the works which he had performed, and to the writings of the Old Testament, which bore witness unequivocally to his Divine character. "Search the Scriptures," said he, "for in them ye think ye have eternal life, and they are they which testify of me"—but "ye will not come to me that ye might have life." In the verses which follow, he assigns the causes of their unbelief and their rejection of his message, namely, their want of love to God, and their prevailing desire of worldly reputation: for "how," he adds, "can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

In remarking on these words, it may be proper to observe, that there is nothing sinful, in itself, in our receiving honour one of another: we are even commanded to render honour to whom honour is due. Neither is it intended to condemn the desire of approbation, especially of the approbation of the wise and good; for we are, on the contrary, expressly required not only to cultivate what is true, and honest, and just, and pure, but "whatsoever things are lovely, whatsoever things are of *good report*;" and "if there be any virtue, and if there be *any praise*," these things we are to think upon and to practise. What our Saviour, then, means to condemn, is our making the honour that cometh from man the main object of our pursuit; our seeking it more intensely than the honour which cometh from God; our valuing more the approbation and applause of our fellow-creatures than the approbation and favour of our heavenly Father. Our Lord's meaning is well illustrated by the Evangelist who has furnished the text, in another passage, in which we are told that many of the chief rulers believed on Christ, but "because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for *they loved the praise of men more than the praise of God.*" They were led to violate a plain duty, and thus to incur the displeasure of the Almighty, rather than expose themselves to reproach from their fellow-men.

The truth, then, which is inculcated in the text, is this, That to make the praise of men the chief, or even a principal, object of our desires and pursuit, will prove a formidable, if not an insuperable, bar to our right reception of the Gospel.—Let us consider this subject more particularly.

1. Men who value highly the applause of their fellow-men, will be indisposed to become the self-denying followers of the meek and lowly Saviour, because they cannot but perceive that such characters are disregarded, or contemned, nay perhaps vilified and opposed, by a world which still lieth in wickedness, which is still essentially ungodly. They are unwilling to encounter the opprobrium and ridicule, the contempt or hatred, which the real Christian often experiences, even in the present day of superior light and toleration; they are unwilling to be branded, with him, as enthusiasts or hypocrites. Time was, indeed, when Christians received a still harder measure from the world. Look to the history of the first ages of

Christianity: with what malignity and outrage were the faithful followers of Christ then visited! Go back to the days of our Saviour himself, and consider the reception *He* found at the hands of the world. Though he went about unceasingly doing good; though he spake as never man spake; though love breathed in all his words and actions; yet he was despised, rejected, and slain. The world indeed, at least around us, is now Christian in name and in profession, and we may therefore assume that name without the offence which formerly attended it; but let us only manifest in our conduct and conversation the vital spirit of the Gospel; let us only shew a portion of that zeal and devotedness in our Saviour's service, that hatred of sin, that earnest desire to save souls, that elevation of principle, that purity of practice, which shone in St. Paul; and we shall soon discover that the character of the world has undergone little real alteration since the days of the Apostle: it is still the same essentially in its spirit. The man, therefore, who loves and values its praise, will be deterred from cordially embracing the Gospel; he will shrink from that determined opposition to the world's principles and practices which a cordial reception of the Gospel would necessarily involve, but which must be followed by the loss of the world's favour.

2. He whose heart is set on the praise of men, is further indisposed to receive the Gospel, because it overturns the very foundation of earthly applause—namely, a high estimate of human merit, of human worth or wisdom. Christianity wholly disallows all ground or claim of merit in man, and ascribes every thing that is really good in him to Divine grace alone. It represents him as a corrupt and polluted being, whose heart is naturally deceitful and desperately wicked. The Scriptures employ the strongest expressions to depict the depravity of the human soul, and the waywardness of human conduct. We go astray, we are "transgressors from the womb." Measuring our actions by the standard of God's law, and tracing them to their motives, they are pronounced to be universally sinful and defective. Thus is every mouth, that would lay claim to merit, stopped, and all the world are involved in guilt before God, because "all have sinned and come short of his glory." It is not meant here to deny that men, in their conduct towards each other, possess very different degrees of merit, and that some are far better entitled to commendation from their fellow-men than others; but we are now considering how they stand in the eye of that God who sees the heart, and judges not by the outward appearance; and whose holy Gospel extinguishes all claim to desert on the part of man, pointing to Christ as the only righteousness of fallen creatures, and to an union with him by faith as the only source of goodness—goodness which, separated from him, we only fancy that we possess, but are in reality destitute of. We cannot wonder that these humbling views of religion should be distasteful to all who set their affections on the world's applause, and who suffer themselves to be elated by it.

3. Men of this description are, further, repelled from the cordial reception of the Gospel, by finding that it specifically requires dispositions of heart and enjoins a line of conduct which must expose them to the world's scorn. Who are the characters whom our Lord pronounces blessed? They are the poor in spirit, the penitent, the meek, the pure, the persecuted. What is the conduct expressly inculcated in Scripture? "Be ye clothed with humility:" "Avenge not yourselves:" "Overcome evil with good:" "Let your moderation be known unto all men:" "Be not conformed to this world."

Here we find pride and violence prohibited, a vindictive spirit condemned, and conformity to the world utterly disallowed. But is not all this diametrically opposed to the spirit and principles which prevail in society at large? And can we hope for the applause of men in general, if we frame our character and conduct by such maxims as these, by maxims which they proscribe? What, indeed, are the qualities on which they value themselves and others? Are they not a proud and lofty spirit; a keen feeling and resentment of insults and injuries, an unqualified devotion to party, an entire assimilation to the manners and habits of the world around them? And to all this the character of the Christian is so directly opposed, that, instead of being an object of applause to the man of the world, he must in his eyes even appear to be poor-spirited, mean, and contemptible.

Enough has been said to shew that the principle of acting from a regard to the applause of men tends to close the mind against the reception of the religion of Christ. Let us now consider the case of those who are governed in their conduct by this antichristian principle.

1. Their conduct is contrary to common sense.—For, even supposing their object to be attained, what is it? At best, a vapour that appears for a moment, and then passes away. Look at the course of those, in all ages, who have made the world's applause their idol. It may have gratified and elated them for a time; but it could afford them no real support amid the trials, and pains, and sufferings of life; still less could it cheer and console them in the hour of death. And if we extend our view beyond that hour: where now are those who continued to prefer the honour that cometh from man to that which cometh from God? The consideration is indeed awful! On the other hand, look to the condition, whether present or future, of those who have acted on a contrary principle, and have sought, as their best portion, the favour and friendship of God. Moses doubtless appeared to the world, in his day, to be acting a foolish and extravagant part, when, from respect to the future recompence and to the approbation of Him who is invisible, he esteemed the reproach of Christ to be greater riches than the treasures of Egypt, and chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. But was this the light in which his conduct deserved to be viewed; or is this the estimate we are now disposed to form of it? Certainly not. Who would now hesitate to pronounce his conduct to have been consummate wisdom; his choice a blessed choice, and worthy of universal imitation?

2. But the preference of the world's favour to that of God is not only foolish: it is criminal also. —Look at the circumstances of the human race, as they are exhibited in Scripture. When we were ruined by sin, God regarded us with compassion. He formed a plan for our deliverance from the ruin we had brought upon ourselves, and gave his only-begotten Son to be the sacrifice for our sins, and the author and finisher of our salvation. With such claims on our gratitude and affection, shall we withhold our regards from him, and place them on that world which he declares to be at enmity with him? Did our blessed Lord and Saviour quit the throne of his glory, and subject himself to suffering and to death, for our sakes, and shall we be so base and criminal as to seek the favour of his enemy in preference to his own? What excuse shall we be able to frame for thus turning our backs upon him, neglecting him, and even rejecting him, for the sake of that world to which we are required

to be crucified—dead, as it were; wholly unaffected by the motives which it furnishes, either by the allurements which it spreads before us, or by the terrors with which it would alarm us?

3. Nor is this course of conduct foolish and criminal only; it is fatal: it must terminate in utter ruin. Let us keep in mind the words of Christ himself; "Whosoever shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Let these awful words sink deep into our hearts, that they may preserve us from the guilt of shrinking from an open profession of the faith of Christ; and a conscientious observance of his precepts, under the influence either of the fear of man's frown, or the wish to obtain his favour. However desirable it may now appear to enjoy the praise of men, of what use will it prove to us to have obtained it, when we come to stand before the bar of God? What will it then avail us to have possessed through life the esteem and applause of men, while we were all the time denying the Lord that bought us, and while the pursuit of that very esteem and applause involved our denial of him?

Let me, before I conclude, address myself particularly to those whose minds are impressed with a sense of the importance of eternal things; and who, while they admit that one thing is needful—namely, the salvation of the soul—are nevertheless apt to be deterred by the fear of worldly consequences from pursuing a steady and consistent course of obedience to the commands of God. Consider the language of our Lord and his Apostles. They foresaw the very case we are contemplating, and have mercifully warned us of its danger. "Fear not them that kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both body and soul in hell." "What shall it profit a man if he shall gain the whole world, and lose his own soul?" St. Paul describes it as the character of the true Christian, that his "praise is not of men, but of God." And how nobly did St. Paul exemplify his own maxim! for he counted all things—fortune, ease, fame, whatever the misjudging world deems great and good—he counted them all but loss for the excellency of the knowledge of Christ Jesus, for whom he gladly endured their loss, counting them but as dross, that he might win Christ. And in the same spirit does St. James assure us, that whosoever will be "a friend of the world," so as to value and to court its favour and approbation, must be "the enemy of God." Oh, then, let us be on our guard against the delusions of our great spiritual enemy, whose aim it is to prevent our extending our view to things future, by dazzling us with the glitter of present objects. Let us not be deceived by his devices. Let us fix our eyes, not on this world, but on that which is to come. We often, indeed, vainly endeavour to unite both; to stand well with the world, and yet to maintain our hope of an inheritance in heaven; but the effect must always be that we fail in the attempt, and it often, nay, generally is, that we lose both the objects at which we aim. Let us, then, avoid the ineffectual effort—an effort ruinous to him who makes it—to serve God and mammon. Let us not halt between two opinions. If the Lord be God, let us follow him fully. Let us take Christ and his cross for our portion; and then, in death, and through eternity, we shall increasingly experience the value of the choice we have made.

But are there any here who feel inconveniencies and difficulties arising from their consistent profession of religion, and who are ready in consequence to faint and to be dis-

heartened? Let them, by way of antidote, contemplate frequently and intently the exceeding weight of glory reserved for the faithful followers of the crucified Saviour. Let them look forward to the rest prepared for the people of God, and to the abundant entrance which will be ministered to them into that everlasting kingdom, where the Patriarchs and Prophets and Apostles are tuning their harps to His praise who loved them and redeemed them to God by his blood. Let them look forward to the time when *they* too shall bear some humble part in that immortal song; when *they* too shall unite in ascribing praise and honour and glory to Him who died for them and rose again, and who hath made them kings and priests unto God. This will abundantly compensate to them all the sufferings of mortality, and console them under its heaviest trials. May we be enabled ever to derive our support and consolation from these hallowed sources whilst here, that we may hereafter be admitted to drink of those streams of unceasing gladness which flow from the throne of God.

For the Christian Observer.

ON THE CAUSES OF WANT OF SUCCESS IN THE CHRISTIAN MINISTRY.

(*Concluded from p.* 473.)

4. A FOURTH impediment to success in the pastoral office, is *the want of greater simplicity and disinterestedness in ministers.*—In every department of human action, an earnest devotion to a given object is requisite to ensure a high degree of pre-eminence. The great master-pieces in every art have been the work of men who dedicated themselves with unbroken unity of design to their beloved vocation; whom no temptations could draw aside from what they esteemed to be, at least in their own case, the most interesting and valuable of human attainments. The exalted characters of every age have been formed on this inflexible principle. They have proposed to themselves one supreme object of pursuit; to this their strength, their talents, their property, their life itself, were unintermittingly devoted; they lost no time, and exhausted no energy, in extraneous occupations; they indulged in no episodes or parentheses of action; but pressed on towards the goal of their hopes, steadily, cheerfully, and at last triumphantly. If the attention be divided in its aim by two distinct objects, neither of which the mind is willing to relinquish, it is probable that both will be missed; and the more numerous and powerful the contending attractions, the greater the uncertainty of securing any. Hence, among other reasons, the earnest exhortation of St. Paul to Timothy, in reference to the duties of the Christian ministry, "Give thyself *wholly* to these things;" and hence the determination of the twelve Apostles to relinquish as much as possible affairs of a secular and distracting nature, in order that they might devote themselves continually "to prayer and the ministry of the word."

In this, as in all other respects, our blessed Lord has left a bright example to his ministers. How intently was he occupied in his heavenly Father's business! how completely was every power of his soul brought into willing subjection to his great object, the redemption of the world! For this he deliberated, he prayed, he watched, he laboured, he suffered, he died. His Apostles all exemplified a similar character: They lived "not to themselves, but to Him who loved them and gave himself for them;" they proved that one supreme object engrossed their minds—namely, to "save themselves and them that heard them." The faithful servants of Christ in all ages have studied the same simplicity and entirety of character;

the same ardour for the advancement of their Redeemer's kingdom; the same steady endeavour to promote, to the utmost of their power, the welfare, especially the spiritual welfare, of mankind.

It is indeed readily admitted, and it ought never to be forgotten in any discussion respecting the success of the Christian ministry, that the whole of that success must flow supremely from the blessing of God and the influences of the Holy Spirit — a point which has been already considered in a former part of these remarks;—but, mediately, and instrumentally, the character of a minister is of the utmost importance to the production of this effect, and particularly as respects his singleness and decision of aim. An individual who would succeed as a statesman, a man of business, a poet, a painter, a musician, keeps his main object constantly in sight: he is known, and wishes to be known, to society only, or chiefly, in his appropriate character: wherever he goes, and in whatever pursuit he is engaged, the ruling passion shews itself predominant over the counteracting casualties of the passing hour. Now this parallel applies to the minister of Christ: he must be known by the world strictly in his pastoral character; he must appear among his people, not to buy or to sell, not to converse on politics or agriculture, not to receive or to communicate mere secular intelligence, much less to join in vain amusements or debasing occupations; but to urge upon men the serious consideration of sickness, and death, and eternity; to alarm the thoughtless, to direct the misguided, to heal the broken-hearted, and to point all to the cross of an infinitely gracious Saviour. The want of this singleness of character is one frequent and extensive cause of ministerial failure. The ambassador for God remembers the nature of his office in the desk or the pulpit, at the font or the altar, by the sick-bed or at the tomb, and in general, perhaps, on all occasions of formal professional engagement; but he too often forgets it in his ordinary commerce with society. Instead of raising the tone of worldly intercourse, he sinks to its level; he suffers his tastes and prejudices, perhaps his passions or interests, to become implicated with engagements of a secondary nature, which deteriorate his character and deform his spiritual-mindedness. His parishioners are not accustomed to look upon him as decidedly a man of another world: they rivet him to *their* topics, instead of listening to *his;* and the business of their farms and their merchandize engrosses the moments which he should devote exclusively to their souls. This secularity of spirit is deeply injurious to the success of the Christian ministry, and annihilates a principal benefit which was intended to be secured in rendering the clergy as far as possible free from the concerns of the exchange and the market, and providing for their reasonable necessities without the fatigue of labour, the harassing vicissitudes of profit and loss, or the dangerous temptations of worldly speculation and barter.

The difficulty of maintaining an habitual character of unaffected pastoral simplicity and disinterestedness, free from debasing commixtures, is readily acknowledged. Even clergymen of undoubted piety and devotional habits may find in their indispensable worldly engagements, in the daily concerns of a family, a school, a parish, or even a charitable institution, much to chill the current of their thoughts and affections. Their intercourse with the world will, in many instances, of necessity be "concerning giving and receiving;" they will come in frequent contact with their neighbours, in points where questions of interest or inclination may arise; for they cannot go out

of the world, even while they endeavour to live above it. But the effects of this necessary intercourse should, as far as they are baneful, be sedulously guarded against, and the intercourse itself be restricted to its narrowest possible limits. A clergyman should not be ashamed for it to be fully known and felt, throughout the whole circle of his acquaintance with society—yea, he should account it his greatest honour—that he lives under the paramount influence of what Lord Shaftesbury sneeringly calls "the sublime passion of saving souls." He should carry the spirit of his office into all his pursuits: the spear of Ithuriel should be in his hand; his touch should refine even secular intercourse, and make earth itself administer to thoughts of heaven. Were every minister of Christ thus habitually minded, we might, under the Divine blessing, confidently hope for vast accessions to the true members of the Christian church;—accessions the extent of which we may presumptively judge of by the abundant success with which God is sometimes pleased to bless the labours of those individuals who in some humble measure approach towards this desirable standard. Nor needs a minister, in order to maintain this character, shrink, as some are accustomed to do, from labours of apparently a temporal nature only, wherever duty requires his presence. He may preside in his parish vestry, and take an active interest in the affairs of the poor and the discipline of his neighbourhood, not only without impeding the effects of his ministry, but with manifest advantage to it, even in its most spiritual objects, if only he be careful to maintain, throughout all his proceedings, a constant spirit of devotion and disinterestedness, regulated by wisdom and sweetened by affection.

5. Connected in some measure with the last-mentioned cause of failure, is another—*the want of greater zeal and energy.*—A clergyman, however prudent or faithful, however devout or disinterested, will be an inefficient pastor, if his ministrations are characterised by tameness and languor. Even affection is not an adequate substitute for earnestness, though, happily, it has a tendency to produce or augment it, except so far as it may be counteracted by the deadening influence of professional familiarity with sacred things—an effect against which a minister cannot too vigilantly guard. The habit of frequently reading the same services, composing and delivering discourses on nearly the same round of topics, and performing the same offices of piety and benevolence, will in time repress much of a minister's ardour in his duties, unless, in proportion as the functions of his profession lose in point of excitement by the absence of novelty, they gain in heart-felt interest by his largely increased estimate of their importance, and by his growing tenderness of conscience, and love to God, and affection for the souls of men. How frequently does it happen that a Christian instructor, whose early ministrations excited a deep and general interest in his parish, and seemed to be rapidly changing its character and giving birth to an exhaustless energy of religious improvement, in a few years cools himself, and cools all around him; preaching indeed the same doctrines, and going through the same routine of duties, as in his most zealous days, but infusing into none of his ministrations the devout earnestness which once gave them one of their most powerful attractions! Where indeed this decay of pastoral energy arises merely from the natural consequences of advancing age or infirmity, it is usually counterbalanced by advantages which in some measure compensate for the defect. The Apostle John, for example, though incapacitated towards the close of his protracted life for being as ener-

getic in his pastoral labours as at former periods of his ministry, was yet able, by his matured wisdom and experience, by his increased rather than diminished affection for the souls of his people, and by the influence and authority which he had gained over them, to accomplish more by appearing among them, in all the feebleness of years, and when capable of uttering only his favourite injunction to peace and love, than a stranger would have effected by the most minute and zealous addresses. But where unhappily the decay of pastoral energy arises, as is sometimes the fact, from causes of a more culpable kind—from drinking too deeply of a worldly spirit, from rising hopes and prospects in society, from remissness in the private duties of devotion, or from a secret unwillingness to bear that reproach of the Cross of Christ which always attends a faithful and zealous discharge of ministerial duties—then it becomes a cause of failure unbalanced by any alleviating circumstance, and involves the deepest guilt in the individual, with direful injury to his flock.

6. The *fear of man* is another frequent cause of ministerial failure, and few clergymen, probably, go through life wholly undisturbed by its influence.—Taken in what light we will, "the fear of man bringeth a snare." In addressing the rich, the gay, and the avowedly worldly, this danger is universally acknowledged: it is, however, not less certain, though perhaps it is less apparent, in some other cases. If few clergymen, comparatively, are perfectly decided and wholly unconstrained in faithfully, though affectionately, urging upon the characters just mentioned, without compromise or reserve, the terrors of God's law, and the requisitions of his Gospel; still fewer have the courage properly to encounter the more formidable hazards which attend a ministerial warfare with those strongly entrenched parties, the decorously moral, the fastidiously intellectual, and, above all, some of the professedly religious. The fear of man will enfeeble the statements of one minister on the fundamental doctrine of justification by faith, lest he should lay himself open (as, if he be faithful, he inevitably will) to the censure and misrepresentations of the formalist and the pharisee; while the same fear will drive another to the verge of antinomianism, or at least grievously curtail and enfeeble his practical expositions of duty, in order that he may escape the charge of being legal, and of dreading to encounter the offence which always follows a full disclosure of scriptural doctrine. The reader may readily conceive many other illustrations; and the more the subject is considered, the more extensive will this prolific cause of failure appear. Till a minister attains such strength of character and fixedness of principle that he is the same under all circumstances and in all companies; till he learns to act with Christian independence, unswayed by flattery and unawed by opposition; till he is accustomed, in all his words and actions, to refer ultimately and decisively to the dictates of conscience and the word of God—guided, indeed, by the counsel of the wise and good, but surrendering nothing to fear, favour, or worldly policy—he will always find in his temporizing cowardice a powerful impediment to the effect of his pastoral exertions.

7. *A want of perseverance* may be specified as another frequent cause of ministerial failure.—Many persons, who are not deficient in piety or zeal, fail lamentably in the article of patience. They begin warmly and well, but they finish nothing: they are ever inventing novel schemes of utility, and enlisting new agents to carry them into effect, while they fail to follow up the plans already in operation with that perseverance which is necessary to their ultimate success.

Hence new schools, new societies, new lectures, are hastily instituted, and almost as hastily fall into neglect. The seed is sown, but it is neither watered nor weeded; so that, long before it comes to a state to afford any serviceable produce, it perishes for want of cultivation. Habits of clerical vagrancy are in this respect highly injurious; and though, generally speaking, it may be more the misfortune than the wish of the clergy, frequently to change the sphere of their ministration, induced to do so on account of the inadequacy of many of our cures to afford a decent provision, the effect upon their flocks cannot be too deeply deplored. Congregations are thus dispersed; new habits are formed; some, who "seemed to run well," go back; while others, who were just coming under the influence of the benevolent plans laid for their benefit, are forgotten in the multiplicity of new objects and operations. A minister who is conscious of that common failing, the love of novelty, should strenuously watch and pray against it; and he should especially beware of being seduced, by a flattering prospect of hypothetical good, to forego what is real and substantial. There is great danger of "despising the day of small things;" of consuming life in laying projects which are never likely to be realized, instead of attending to what is actually within our power at the present moment. A minister should not be above descending from generals to circumstantials; from congregated hundreds, as they present themselves to his notice on the Sabbath, to the most solitary outcast or straggler whom he may happen to encounter during the week. If, for instance, he should observe any one individual apparently impressed, or impressible, with religious considerations, he should endeavour to improve the occasion for permanent advantage. The physician of the body, indeed, retires as soon as his patient recovers; but the physician of the soul, whose lessons of heavenly wisdom began perhaps to be anxiously listened to in the season of sickness and affliction, should not thus abruptly take his leave: he should endeavour to deepen the salutary impressions made in the hour of dejection, and to watch over the practical operation of those resolutions which were formed while the spirit was tender and the heart susceptible. A few cases thus anxiously and perseveringly followed up, will probably in the end bring forth far more abundant and substantial fruit, than is likely to arise from the most flattering variety of imposing but transient and abortive projects. A clergyman contented thus to labour unostentatiously and unintermittingly, will in the course of years see grow up around him a generation formed in some measure under his guidance, and prepared, it may be hoped, by the blessing of God, to become "his crown of rejoicing in the presence of the Lord Jesus at his coming."

8. Another source of impediment arises from *the personal indiscretions, inconsistencies, and defects of ministers.*—The specifications under this head would be as endless as painful. For example, frivolity of character; indiscretion of speech; petty meanness of conduct; ignorance of the proprieties of society, or contempt for them; gross deficiency in the knowledge of the common affairs of life, followed by embarrassments, which not only expose the individual to ridicule in the eyes of the world, but prove how little he is qualified to counsel others in their difficulties, or to solve, on just principles, their cases of conscience; and which, moreover, lead persons to the inference, that a man so apparently weak of understanding, and open to mistake and imposition in daily affairs, cannot be a very competent guide or authority in the matters of religion. Akin to this is whatever

justly tends to lower a minister's character and respectability. I would adduce only two illustrations—namely, *not ruling his own house wisely;* and, *allowing his pecuniary expenses to exceed his income.* These two points, simple as they may appear, deserve serious consideration; for, among the *subordinate* causes of want of pastoral success, it might be difficult to find any of greater potency than these, wherever they occur. A clergyman overwhelmed with debts to his parishioners, whether his debts arise from vanity or from improvidence, loses his influence over their minds; and it is well if he is not also guilty, as too many persons who heedlessly plunge into debt are, of artifices, evasions, and perhaps worse offences, which must bring him into contempt, and utterly destroy the spiritual effect of his ministrations. However rigid may be the economy called for by a clergyman's circumstances, to that degree of economy he is conscientiously bound to submit; and every step beyond it, except under inevitable visitations of Providence, is an advance towards disgrace and ruin both as a man and a minister. The privations of many of the poorer clergy are indeed most deeply to be deplored and sympathized with—and would that they were remedied!—but, to the credit of this class generally be it spoken, it is not in *their* quarter that the above-mentioned impediment to ministerial usefulness is to be chiefly found. Virtuous indigence may excite pity, but it is not in itself either contemptible or disgraceful; nay, if borne with patience and self-denial, and not augmented by vanity or imprudence, it may serve to elevate rather than debase a minister in the eyes of his parishioners: but it is where Divine Providence has bestowed sufficient for the purposes of comfort and respectability, but where, unhappily, ostentation or habits of improvidence create larger demands, which there is not sufficient strength of religion or self-denying principle to repress, that the offence in question arises, and is attended with the most disastrous consequences.——The other point, also, above mentioned, is of great moment; for the world at large, religious or irreligious, perfectly concur with the Apostle, that, if a man rule not his own house well, he is not likely to take care of the church of God. The subject deserves to be mentioned the more particularly, even in this brief enumeration, because some ministers of undoubted piety, and who are exemplary in most points of *personal* conduct, mournfully fail in their plans of domestic government. A minister's household ought to be an example to his whole flock; and shame to the clergyman who, either from negligence, or from connivance, or from the love of ease, or from culpable weakness, or even from an exclusive attention to his public duties and the concerns of others, suffers the aspect of his family to cast a public reproach upon his sacred ministrations! Even such apparently slight circumstances as his domestic arrangements, the dress and deportment of his servants and other branches of his family, will be keenly scrutinized, and, if unsuitable to his pastoral character, may produce ill effects which no advice or exhortation can counteract.

It is scarcely necessary to specify personal deficiencies of a different kind—such as defects of manner, slovenly composition, an unhappy method of reading the services, defective enunciation, and a variety of kindred points; which, however, deserve their due measure of consideration among the subordinate classes of ministerial impediment. It is very certain that the world are powerfully swayed by such minor considerations; and not a few ministers of great attainments, and endowed with much zeal and piety, have had occasion to lament, that, for the want of

attending in their youth to these little external matters, their future usefulness was in a considerable degree impeded, and their labours rendered less acceptable to society. The topic, however, would not have called for an especial mention in the present enumeration, had not some good men, *upon principle*, diverted their own attention, and that of the younger clergy, from all points of this nature, alleging the example and the remarks of the great Apostle of the Gentiles as their authority. But it is very clear that this eminent servant of Christ, who was willing to become "all things [lawful] to all men, that he might save some," never meant to discourage a due attention to the little proprieties of manner, and the *indifferent* tastes and prejudices of society. His reprehensions are levelled only at those who debased the purity of Christian doctrine by unholy mixtures; who substituted the captious reasonings of the sophists, and the ambitious eloquence of the schools, for the simplicity of solid Christian instruction, and the humbling doctrines of the cross of Christ.

9. The defects mentioned under the preceding head imply more or less culpability in those of the clergy to whom they apply: the impediment next to be mentioned is of a different character; for it is the calamity, but not always the fault, of pious and exemplary ministers, particularly in obscure country places, when they cannot command *influential lay co-operation and assistance.*—In many happy instances, laymen of wealth and influence are seen uniting with their pastor in his schemes of utility; enforcing the observance of the Sabbath in their families and neighbourhoods; providing for the comforts of the poor; ensuring a full and punctual attendance on Divine worship; promoting education and good morals; and doing all in their power to render the exertions of their spiritual instructor generally acceptable and efficient. Instances might be mentioned, in which landed proprietors have even made it an express condition in their agreements with their tenantry that their children should be taught to read the Scriptures, and that both parents and children should regularly frequent public worship. But it is not always that the scene of a minister's labours is thus auspicious. Often, indigent, unknown, unsupported, he enters a parish, where, if he will not fall to the level of the surrounding religious indifference, and connive at the prevailing vices of the place, he must be prepared, not for general co-operation in his measures, but for suspicion, misrepresentation, and reproach,—especially if his doctrines have been duly formed by the unaccommodating standard of the Scriptures and of his own church. In such unhappy, but alas! too common instances, a minister may exert himself for years, with the greatest discretion, humility, and diligence, before he begins to discover the salutary effect of his labours. It is painful to reflect what formidable embarrassments one single individual, of wide but abused influence, may cause to the faithful ministrations of his pastor, and the spiritual welfare of his neighbours. In many instances, a vague, unmeaning outcry of "Methodism," or "Calvinism," or "Evangelism," or "Puritanism," (it matters little by what name of reproach scriptural piety is designated,) is raised in a parish, to the utter exclusion of justice, candour, or impartiality in judging of the doctrines or the conduct of the implicated individual; and thus for a lengthened period may the most faithful and consistent servant of Christ be constrained to proceed in desertion and sorrow, till the soundness of his tenets and the purity of his life effectually refute the calumny. And even where there is no positive attempt to impede a minister's plans of useful-

ness, the coldness and neutrality of his more wealthy parishioners will often produce many of the effects of positive hostility. These things the Christian minister must, whereever necessary, be prepared to bear, since they naturally result from the great contest, which has been in progress for nearly six thousand years, between darkness and light, the kingdom of Satan and the kingdom of God. They must, however, be classed among the serious impediments to the success of the pastoral office, and should be prevented, as far as possible, by such a wise and disinterested line of conduct as may disarm malice of its sting, and convert neutrals and opponents into friends.

10. The impediment just mentioned was from *without* the walls of the sanctuary; but a still more formidable one is found within its inmost pale—*the want of union among the clergy themselves.*—Even in cases where some leading individuals among the surrounding laity are disposed to co-operate in promoting the extension of religion in their vicinity, the difference which exist among the clergy themselves furnish a fearful obstacle. This is too large a subject for discussion in the present cursory remarks: there is, however, one particular branch of it, which it may be important just to notice, namely, the want of cordial union among many who, differing as they may in points of minor interest, yet agree in all the essentials of faith and practice, and are really anxious for the salvation of mankind. It is deeply to be lamented that the divisions in the visible church of Christ are not confined to the necessary breach between those who evidently serve God, and those who as evidently serve him not; but that even among those who in the main think alike, and who are equally anxious for the extension of the Redeemer's kingdom, the enemy of souls contrives to sow the tares of division, and to wound the Saviour in the house of his professed friends. It surely is not to be wondered at, that the preaching of the Gospel meets with comparatively such small success, when we consider how grievously even those "who have escaped from the pollution which is in the world through lust," are often perplexed by controversies on unessential points of doctrine or discipline, and by the divisions which they witness among the ministers of Christ. When will Christians duly feel the necessity of forgetting trivial debates, in the wiser, and holier, and infinitely more useful office of contending for the common faith, and strengthening each other's hands in the general contest with "the world, the flesh, and the devil?"

W.

MISCELLANEOUS.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(*Continued from p.* 481.)

Charleston, North Carolina,
Feb. 19, 1820.

THE celebrated Missouri question continued the great subject of discussion, both in and out of Congress, as long as I remained at Washington. The debates, both on the constitutional difficulties involved in the question, and on the expediency of the proposed restrictions, were very interesting; the former, as developing the spirit of the constitution, and requiring a constant reference to the original principles of the confederation;

the latter, as exhibiting the views of the most enlightened men in the country with regard to the probable effects of the admission of slavery into Missouri.

I left Washington on the 24th ult. proceeding only to Alexandria, six miles distant, where I slept, and where I had been not a little surprised to meet Joseph Lancaster a few days before. I set off the next morning at three o'clock, in what is called the mail-stage, the only public conveyance to the southward, and a wretched contrast to the excellent coaches in the north. It is a covered waggon, open at the front, with four horses; and although it was intensely cold, I was obliged to take my seat by the driver, in order to secure a view of the country during the remainder of the day. The road lay across woody labyrinths, through which the driver seemed to wind by instinct; and we often jolted into brooks which were scarcely fordable. Leaving Mount Vernon, which I had previously visited, to our left, we reached Occoquan, twenty-three miles, to breakfast. Occoquan is romantically situated on a river of the same name, which winds below masses of rock, that my companion compared to those of the Hot-wells at Clifton, but they did not appear to me to be so high. We then proceeded by Neapsco, Dumfries, the Wappomansie River, Acquia, Stafford, and Falmouth, to Fredericksburgh, a small town on the Rappahannock, which we crossed by moon-light. Our journey this day was fifty miles in sixteen hours. —The next morning at three o'clock we left Fredericksburgh, and, passing the Bowling Green, Hanover Court-house, and the Oaks, reached Richmond at seven o'clock, sixty-six miles, in seventeen hours. At Hanover Court-house, at least 150 horses were standing fastened to the trees, all the stables being full, as it was a court day. This gave me a good opportunity of examining the Virginia horses, which appear to deserve their reputation.

After we left Alexandria, the country assumed an aspect very different from any which I had before seen. For miles together the road runs through woods of pine, intermingled with oak and cedar; the track sometimes contracting within such narrow limits that the vehicle rubs against the trees; at others expanding to the width of a London turnpike-road, yet so beset with stumps of trees that it requires no common skill to effect a secure passage. On emerging, at intervals, from forests which you have begun to fear may prove interminable, the eye wanders over an extensive country, thickly wooded, and varied with hill and dale; and the monotony of the road is further relieved by precipitous descents into romantic creeks, or small valleys, which afford a passage to the little rivers which are hastening to the Atlantic. Every ten or fifteen miles you come either to a little village, composed of a few frame houses, with an extensive substantial house, whose respectable appearance, rather than any sign, demonstrates it to be a tavern (as the inns are called), or to a single house appropriated to that purpose, and standing alone in the woods. At these taverns you are accosted, often with an easy civility, sometimes with a repulsive frigidity, by a landlord who appears perfectly indifferent whether or not you take any thing *for the good of the house*. If, however, you intimate an intention to take some refreshment, a most plentiful repast is immediately set before you, consisting of beef-steaks, fowls, turkies, ham, partridges, eggs, and, if near the coast, fish and oysters, with a great variety of hot bread, both of wheat flour and Indian corn, the latter of which is prepared in many ways, and is very good. The landlord usually comes in to converse with you, and to make one of the party; and as one

cannot have a private room, I do not find his company disagreeable. He is, in general, well informed and well behaved, and the independence of manner which has often been remarked upon, I rather like than otherwise, when it is not assumed or obtrusive, but appears to arise naturally from easy circumstances, and a consciousness that, both with respect to situation and intelligence, he is at least on a level with the generality of his visitors. At first I was a little surprised, on inquiring where the stage stopped to breakfast, to be told, At Major Todd's;—to dine? At Col. Brown's —but I am now becoming familiar with these phenomena of civil and political equality, and wish to communicate my first impressions before they fade away.

Between the villages, if such they may be called, you see few habitations, and those are almost exclusively log houses, which are constructed as follows: Trunks of trees, about a foot or a foot and a half in diameter, generally with the bark on, are laid on one another, indented a little at each end, to form a kind of fastening; their length determining the length and width, and their number the height of the building. The instertices are usually filled with clay; though sometimes, especially in barns, they are allowed to remain open, in which case you can generally see day-light through both walls. Situated in a thick wood, with a little space cleared around them, where the stems of last year's Indian corn are still standing among the recently decapitated stumps of trees, these dwellings exhibit as striking a contrast as can well be imagined to an English cottage with its little garden. Sometimes, however, as in England, you may see a neat, modest-looking cottage girl standing at the door, whose placid, cheerful countenance seems to smile with good-natured satire on the external decorations of rank and fashion; and even the black faces of the little slaves, the more frequent inhabitants of these primitive cabins, are often irradiated with a smile of playfulness and satisfaction.

Our gradual approach to the southward has been strongly indicated by a great increase in the proportion of the Black population. I believe you are aware that the importation of Slaves into the United States has been prohibited by law since the year 1808; and that in many of the Northern states *slavery* is either extinguished already, or will be so on the arrival of certain fixed and early periods appointed by their respective legislatures. The states, however, to the south of Pennsylvania, with the exception, I believe, of Delaware, have made no provision for its extinction, and are termed *slave-holding states*; and although their legislatures may profess to be, and perhaps are, opposed to slavery in the abstract, yet, conceiving that the climate renders the use of Negroes indispensable to cultivation, and that their emancipation would be attended with difficulties which have hitherto appeared insurmountable, they may be regarded as practically contemplating the perpetuation of slavery to the remotest period to which their political views extend. We will hope, however, that some ray of light will break in on this gloomy prospect, even though it should condemn to perpetual sterility the arid sands and pestilential swamps on which the Negroes are employed.

You will believe that it was not without the most painful emotions that I for the first time contemplated the revolting spectacle of man in bondage to his fellow-man, and that I felt myself surrounded by unhappy victims for whom nature and humanity seemed in vain to urge the unanswerable plea, "Am I not a man and a brother?" Unhappy indeed we must regard them in their degraded condition!—although I have no doubt that they

may sometimes pass through life with as little actual suffering as some of their free brethren. I have hitherto conversed with but few slaves, comparatively, *on the plantations;* but I have been surprised with the ease, cheerfulness, and intelligence of the *domestic* slaves. Their manners, and their mode of expressing themselves, have generally been decidedly superior to those of many of the lower classes in England. The servants at almost all the hotels in the Southern states are slaves; some belonging to the landlord, others to farmers in the neighbourhood, who let them out by the year. The first I talked with was at Washington, where he came into my bed-room to make my fire. On seeing me disposed to converse with him, he leaned his arm on the chimney-piece with considerable ease, and said he was to be free in three months, when he should be twenty-eight years of age; that he liked the thoughts of it, but did not suppose he should be better off than at present; that, in fact, he should have to do precisely as he did now, except that he might change his master, if he had a bad one: to set against which was the consideration, that now his master was obliged to maintain him, and then he must starve if he was idle;—but that "he understood the common people in *my* country were so oppressed that they were worse off than the slaves in America!" Here I endeavoured to extricate him from his egregious blunder.

Three out of four of the Black coachmen we had the other day (all slaves), I found very intelligent. They said, All they wanted was good masters; but that their liability to be sold to bad ones, and to be separated from their families, was a cruel part of their condition;—that in that part of the country (Virginia) they had Sunday to themselves; one holiday in April, one in May, and four at Christmas;—that they had public worship on Sundays, and on one evening in the week;—that many of them could read; and that some of their preachers were Slaves. I cannot describe my feelings when sitting by the side of a fellow-creature and talking to him of his own price! Often did a little verse, with which our children are familiar, recur to my recollection, with some sense, I hope, of the gratitude which it ought to inspire.

"I was not born a little Slave,
To labour in the sun,
And wish I were but in my grave,
And all my labour done."

Highly as I have ever appreciated the privilege of claiming as my native country the most favoured corner of the Globe, I think I never entertained so strong a sense of this blessing as since more extended observation has enabled me to *feel* its magnitude by comparison with other countries; and especially since I have had the opportunity of contemplating a class of my fellow-creatures excluded from the benefits of the social compact—not voluntarily relinquishing a portion of their natural liberty to secure the free enjoyment of the remainder, but forcibly, and for ever, deprived of all; who see in law but a legalized oppressor, and in civil institutions a shelter indeed to those who repose under their shadow, but a hostile combination of physical and moral power against the proscribed and helpless victims beyond their pale. We are ready enough to boast of our privileges as Britons, but when shall we remember our responsibilities? These are awfully great. To us are peculiarly committed the "ten talents;" and the life of an Englishman should be a life of self-devotion to the interests of the unhappy in every clime.

And yet there *is* a bondage from which all our national privileges may be insufficient to secure us—as real, although less obvious, as galling, but not so transient, as the captivity of the poor Negro whom

we commiserate;—a bondage which will press upon us with its heaviest chains at that awful hour of dissolution when the African will burst *his* manacles for ever. And there *is* a *freedom*, which connects many a despised slave with the spirits of just men made perfect; a freedom which their benevolent advocates in a land of liberty may overlook.

"He is the free man whom the Truth makes free,
And all are slaves beside:"

And of him it may be said, but in a far sublimer sense than was contemplated by the orator whose words I borrow, that "he is redeemed, regenerated, disenthralled, by the Spirit of universal emancipation."

I had expected to be much pleased with Richmond, but was somewhat disappointed; although, had the weather been brighter, my impressions would probably have been more favourable. It is built, like its original, on the brow and at the foot of a very steep hill; and is washed by James River, which, when full, must be broader considerably than the Thames under Richmond Hill. A large bed of rocks just opposite the town, and extending, I believe, some miles beyond, renders the river unnavigable for some distance above, where the navigation is resumed by means of a canal. These rocks form what are called the Falls of the river, and in a flood must have a magnificent effect.

The Capitol, where the legislature assemble (you are aware that every state has its distinct legislature, for the management of its internal concerns, as well as its senators and representatives in the general Congress), is built on the model of the Parthenon at Athens, and is finely situated at the summit of the hill. The view from it is very extensive, but the surrounding country at this season is brown and uninteresting; not like the rich green English landscape which our Richmond Hill presents, where Art seems to have completed what Nature had begun, by removing whatever did not harmonize with her general expression; where the sombre and venerable aspect of our ancient forest and royal domains is finely contrasted with the fresh verdure of young plantations, luxuriant meadows, and velvet lawns, washed by the sparkling waters of the silvery Thames; where you embrace in a *coup-d'œil* the pleasing and familiar images of rural simplicity, and the refined decorations of the most exquisite taste; where the same objects which delight the eye kindle the imagination, and awaken recollections which impart a classical interest to the enchanting scene.

I left Richmond in the stage at eleven o'clock, and arrived at Petersburgh at six—twenty-five miles in seven hours. The road was a deep sandy clay, in some places barely passable, through woods of pine. A few miles from Petersburgh the driver pointed out to me the old wooden church which the British made their head-quarters for some days, when harassed by General La Fayette in the revolutionary war.

Petersburgh is a little town, which has risen, like the phœnix, from its ashes, having been almost entirely consumed in 1815. It is situated on the Oppomaton, which falls into James River, and in summer must be pretty, but at present the adjoining country is brown and dreary. I am the more sensible of this defect, as my eyes have for the last six weeks been accustomed to a sparkling surface of the purest snow, which in many cases, I have no doubt, has concealed the nakedness of the land, and which in a woody country, and a climate as pure as this, greatly enhances the beauty of a winter prospect. I have already described the nature of the accommodations on the road; and as I do not intend to trouble you with an account of our meals, I will once for all give you a general idea of a tavern, or inn, in

the *Southern* towns. These are sometimes quite as large, often nearly so, as the York-House at Bath. On arriving, your luggage is immediately carried to the baggage-room, that the lobby may not be crowded; and the passengers afterwards either send it to their bed-rooms at their leisure, or allow it to remain locked up. You are then shewn into a large room, which communicates with the bar, or into a reading-room, filled with newspapers from almost every state in the Union. Usually about half past eight o'clock the bell rings for breakfast, and you sit down, with sixty or eighty persons, to tea and coffee, and every variety of flesh, fowl, and fish, wheat bread, Indian-corn bread, buck-wheat cakes, &c. &c. Every one rises as soon as he has finished his meal, and the busy scene is usually over in ten minutes. At two or three o'clock the bell rings, and the door unlocks, for dinner. The stream *rushes* in and *dribbles* out as at breakfast, and the room is clear in less than a quarter of an hour. At dinner, there are frequently four or five turkies on the table, and the greatest possible variety and profusion of meat, poultry, and pastry. The waiters, who are numerous, civil, and attentive, carve; few persons appearing to have leisure to assist their neighbours. There are decanters of brandy in a row down the table, which appeared to me to be used with great moderation, and for which no extra charge is made. Tea is a repetition of breakfast, with the omission of beef-steaks, but in other respects with almost an equal profusion of meat, fowls, turkey-legs, &c.—While on the subject of eating, which I do not intend to resume (I mean, the *subject*), I will mention, that I do not recollect to have dined a single day, from my arrival in America till I left Virginia, without a turkey on the table; often two, in gentlemen's houses. On Christmas-Eve, in the little town of Norfolk, Virginia, it was said that 6000 turkies were in the market.—The picture which I have given you of the meals at taverns is not an *inviting* one: they more resemble a school-boy's scramble than a social repast. The domestic economy of the bed-chamber is still less agreeable. If you do not make stipulations to the contrary, you are shewn, as a thing of course, into a room with from three or four to six or seven beds. I have, however, never failed, since I left New York, by early and earnest application, to secure a separate bed-chamber, for I cannot reconcile myself to these gregarious habits.

The streets of Petersburgh were crowded with hogsheads of tobacco; and on the road we continually met with single hogsheads, drawn by two horses, coming eighty or a hundred miles from the interior. Two circular rims, like the circumference of a wheel, are fastened to them, and they turn on two pivots driven into the ends.—It was not the season to see the tobacco growing. I understand that it is a most troublesome crop. It requires the best soil; and either new land must be cleared for it expressly, or the wheat and Indian-corn lands must be robbed of their manure to provide a most inadequate supply. The high prices which tobacco has frequently obtained in Europe, have encouraged its cultivation, to an extent which it probably would never have attained, if its average value in relation to wheat and Indian corn had been more apparent, and if it had been deprived of its attractions as an article of speculation. I was informed, by some members of an agricultural society in Virginia, that the injurious effects of the system of agriculture pursued by the tobacco planters had at length become too obvious to be overlooked; that many were gradually relinquishing the culture of this plant, and that some had abandoned it altogether.

The land in Virginia may be considered as occupied entirely by

the proprietors of the soil, rents being almost unknown. The estates usually consist of from 1000 to 6000 or 10,000 acres each; and, *cæteris paribus*, those which have been least cleared are considered the most valuable. Oak, hiccory, and dog-wood, denote the best land; cedar and pine the worst. When land has been worked out and left to itself, it is gradually clothed with wood again, though seldom of so large a growth as the original trees. I have been informed, but I do not consider my authority quite unequivocal, that oak is almost invariably succeeded by pine, and *vice versa*. Frequently, when passing through large woods of pine, whose hereditary title to the soil I had imagined had been handed down to them inviolate by their predecessors, I have detected marks of previous cultivation, and on inquiry have been informed that the land which they occupied was formerly under tillage. This process, so reversing the order of things which we inhabitants of the old world expect to find in the new, at first puzzled me a little; but the Virginian mode of cultivation in some degree explained the secret.

I left Petersburgh at one o'clock on the morning of the 3*d*, and arrived at Raleigh, the capital of North Carolina, at three in the afternoon of the 4th—137 miles in 38 hours. Raleigh, where we were detained by the want of a conveyance till the following day, is named after the celebrated Sir Water Raleigh, who, as well as Pocohuntas the Indian queen and General Washington, figures on the signs and gives his name to innumerable taverns in those parts of the country in which signs are not considered superfluous. The streets, which all terminate in the surrounding forest, are, as in almost all the American towns and villages, very wide; and the white frame houses, with their neat Venetian blinds, which the heat renders almost indispensable to the smallest house, give the town a clean and interesting appearance. The State-house, in which the legislature meet, is soon to receive a statue of General Washington from the hand of Canova.

We left Raleigh on the 5th at noon, and proceeded to Fayetteville, where we arrived at seven the next morning, several hours later than we expected, having accomplished only sixty miles in eighteen hours. It was Sunday; and two or three very handsome spires, which we saw as we entered the town, made us congratulate ourselves that we had fixed on that place as the spot where to pitch our tent for the Sabbath. There was service three times in the Episcopal church; and I was told that the Episcopal clergyman and the Presbyterian minister preach alternately on Thursday evening in each other's place of worship, and in their other arrangements evince a spirit of Christian charity and co-operation. The day was like one of our June days; and the sudden transition to summer was delightful, and brought with it a new train of feelings. People were sitting in their verandahs reading; although three days previously, in Virginia, it was intensely cold, and the road so hard with frost that our heavy stage made no impression.

We left Fayetteville at five o'clock on the 8th, and, passing through Lumberton and Georgetown, reached Charleston at ten o'clock on the 10th—203 miles in 53 hours.—This, you will say, is wretchedly slow travelling, in the only public conveyance between Washington and the Southern states. Yet this vehicle is dignified by the title of the United States mail, although it is only an open waggon and four, with curtains which unfurl; and the mail-bags lie lumbering about your feet, among the trunks and packages which the passengers smuggle into the inside. Indeed, there is a strong temptation to make companions of your trunks; for, otherwise, they are merely laid on behind.

they are in imminent danger of being lost, although the driver dismounts every few miles to see that they are safe. As this kind of attention, however, seemed better adapted to ascertain your loss than to secure your property, I bought a chain and padlock: one end of the chain my servant introduced into the stage: if he had a nibble, his attention was awakened; and a bite shewed that it was high time to stop. We broke two chains, but brought our luggage safely. The principal reason why the conveyance is so wretched, is, that few persons travel from the Southern to the Northern states by land, except in their own carriages; and as the road runs through the poorest part of America, even the opulent families generally prefer the packets. I should be glad, for the sake of the candour of those English travellers who so have misrepresented America, if their range of observation had been confined to the road on the sea-coast from New York to Georgia. Their inaccurate representations might then be accounted for, without impeaching either their motives or their good temper. From Petersburgh to the borders of North Carolina, the *inns*, the people, the face of the country, all seemed to degenerate; and from Petersburgh to Charleston we passed through only three small towns, and a few very small villages, although the distance is 400 miles. The log-huts were very thinly scattered; and the manners of the lower classes, both of the Black and White population, altered very sensibly for the worse. Their general demeanour became more rude and familiar, and their conversation more licentious and profane: their appearance, also, was dirty, ragged, and uncomfortable. The Virginian nightingales and mocking-birds have been our constant companions; and we were desired to look out for racoons and opossums, but did not see any. The number and variety of the squirrels were almost incredible: I heard of several instances of from 2000 to 3000 being killed in a day in some of the large squirrel-hunts. I once observed a beautiful one perfectly white.

Although our route lay principally through the most barren tracts of Virginia and the Carolinas, I had the opportunity of seeing the clearing of land in almost every different stage. The process, I believe, is familiar to you, and I will not therefore describe it. You can have no idea, however, of the picture of desolation which is presented by a large tract of girdled trees, not only destitute of verdure, but entirely stripped of their bark; some black to the top, with fire which has been applied to them; some falling as you pass with a great crash; and others going by fragments to decay. The prodigious size of the pine trees thus deformed, and the absence of any thing to relieve the eye, which at that season could wander only over a leafless forest, added greatly to the effect. In passing through the pine barrens of the Carolinas, we saw many trees with little excavations in them, for the purpose of collecting the turpentine from them at particular seasons of the year. When the turpentine begins to flow, the owner of the woods divides them into little districts, which are confided to the charge of his slaves. A Negro has usually the care of from 3000 to 5000 trees. I was told that 3000 trees often produce about seventy-five barrels of turpentine annually; and that the excavations are emptied five or six times in the season, which lasts from about May to September. We also saw the tar-pits, where the tar is extracted from the dead wood of the pine trees in a particular state. In the night we frequently passed parties "camping out" in the woods, by large fires; and occasionally saw trees, accidentally set on fire by their embers, gradually consuming like a torch.—I forgot

to say, in speaking of the clearing of land, that we had a striking instance of the rapidity with which a settlement is occasionally effected. The mail stage stopped for breakfast one morning at a very comfortable log-house. The land was cleared for about the space of an acre, and, in addition to the house, there were two out-houses; a stable, in which were the four mail horses; and a granary. Thirteen days previously this was the middle of a wood, and not a tree was cut down!

My companions were delighted with the frog concerts in the woods, and hailed them, as we do the cuckoo, as the harbinger of spring: I opened my window the first night, supposing these choristers were birds, and it was a night or two before I was undeceived. I have not thought them musical since I discovered my mistake.

In the course of our route from Petersburgh we have crossed many rivers and creeks, frequently by ferries in the middle of the night. In South Carolina we have passed through several large swamps, where the monotony of the pine barrens was relieved by a variety of beautiful green shrubs, among which the magnolia was most conspicuous. As we approached the coast, I saw great abundance of the vegetable drapery which covers the trees like a fine cobweb, or hangs from them like streamers. Its botanical name, I believe, is tellandria usneaoides. It is frequently said to mark the limits within which the yellow fever confines its ravages, but this is incorrect, for it is found every where within the Tropics.

We saw the first *rice* plantation at Georgetown, about sixty miles from Charleston, and began to be shocked with the vacant looks and ragged appearance of many of the slaves we met. But, abating the painful sensations excited by the appearance of slavery, our first approach to this city was calculated to give us very favourable impressions, after our long monotonous ride through the pine barrens. On arriving at the ferry opposite Charleston, a little after sun-rise on a clear fresh morning, we crossed an extensive bay, from which we had a fine view of the open sea, and in which several ships were riding at anchor, loaded with rice and coffee, ready to sail for England with the first fair wind. Small boats of various kinds, sailing in every direction, gave animation to the scene; while the glittering spires increased our curiosity to see this metropolis of South Carolina, of which we had heard much. On entering the city, we seemed to be transported into a garden. Orange trees laden with ripe oranges, peach trees covered with blossoms, and flowering shrubs of a description which I had been accustomed to see only in hot-houses, gave me impressions similar to those which I suppose you experienced on visiting some of the cities on the Mediterranean. I had no sooner sat down to breakfast at the hotel, than I found one black slave at my elbow fanning away flies with a flapper, and three or four covering the table with a profusion of dishes. On sallying out after breakfast, I found the streets filled with well-dressed and genteel-looking people, and carriages driving about in every direction.—But I must reserve a description of Charleston and its inhabitants till I have become better acquainted with them.

(To be continued.)

For the Christian Observer.

CHARACTER AND WRITINGS OF THE LATE ELY BATES, FROM MR. PEARSON'S LIFE OF MR. BATES.

THE author of "Christian Politics," Ely Bates, Esq., was a man endowed with a very superior capacity, a sublime genius, an original

turn of thinking, and powers of acute and correct ratiocination. He had made considerable attainments in various departments of philosophy, the abstract sciences, and polite literature; his acquirements in civil and ecclesiastical history were extensive and accurate, and in biblical and theological learning he was probably surpassed by few of his contemporaries. Mr. Bates possessed a great and independent spirit; he was an ardent lover of rational liberty; of unblemished uprightness and integrity in his conduct; steady and sincere in his friendships; and, above all, he was adorned with a simple, modest, consistent and elevated piety. During many of the latter years of his life he resided at Blackheath, and lived in much privacy, though not absolute seclusion from society; dedicating his leisure to the improvement of his mind, to devotional exercises public and private, and to the conversation of his friends. His general deportment was grave and serious, and an air of abstraction would often hang about him; yet in discourse he was copious and animated; and, when raised to exertion by the grandeur and importance of his subject, he would display a rich, noble, and impressive eloquence, not very unlike the sublime simplicity of Homer.

When Mr. Bates had passed the middle period of life, he married a lady of suitable years, whose principles and pursuits, whose sentiments and dispositions were congenial with his own; and of whom, if she were not still living, much might be said in honour of her intellectual attainments, her enlarged charity, and her eminent piety. Mr. Bates had suffered from infirm health during many years; but his decline at the last was rather rapid. He died at Bath, January the 4th, 1812, aged sixty-eight years; and was buried in the Abbey Church there, where a plain memorial with a monumental inscription were placed by his widow.

Mr. Bates published the first part of an intended work under the title of "A Chinese Fragment," in the year 1786; the second part, by far the more important, was withheld from the public in consequence of the severity and harshness with which the first part was treated in one of the Reviews. In the year 1804 he published the third edition of "Rural Philosophy," a work that has met with a favourable reception from the public, and which was in much estimation with our late excellent Queen Charlotte, consort of George the Third. His "Christian Politics" appeared in 1806; this was an enlarged and greatly improved edition of a tract published some years before, under the title of "A cursory View of Civil Government." The second and much improved edition of his "Observations on some important Points in Divinity," with the addition of a second preface, &c. appeared in 1811. Mr. Bates has made great use of the "Catholic Theology" of Richard Baxter in the composition of this work; he has likewise given large extracts from one of the writings of Bishop Stillingfleet, from Mr. Howe, &c.; and in the prefaces will be found some acute and probably original observations on the work of Edwards "on the Freedom of the Will," and on some effects of the reformation from Popery. Mr. Bates was deeply impressed with a sense of the mischiefs resulting from combining the doctrine of philosophical necessity with the Christian system; and he has indicated with much sense, moderation, and candour, the evil consequences which are to be apprehended from so rash and unwarrantable a measure. The able refutation of Hobbes, by Bishop Bramhall; the letters of Dr. Sam. Clarke to Leibnitz, Dodwell, &c.; the profound discussions of Anthony Arnauld

and Malebranche; Bishop Butler's dissertation on Necessity, and the remarks on Calvinism which occur in the writings of the late Bishop Horsley, tend powerfully to rectify many of the mistakes, and to allay the heats that have been too frequently connected with inquiries into this subject. These great men really understood what they intended to confute, a qualification which has not always been apparent among the numerous writers that have intruded themselves into this controversy. Some divines, in undertaking a refutation of Calvinism, have not confined their animadversions to the peculiarities of the system of Mr. Calvin, but have extended their polemical discussions to the peculiarities of Christianity itself. This unwary mode of proceeding has defeated the good designs they may have formed in entering upon the controversy, and has given to their opponents the advantage of representing them, either as unqualified disputants, or as equally the antagonists of the doctrines of our own Reformers, and of the fatalism involved in the system of Geneva. The error of confounding principles which have nothing in common, and blending evangelical truth with stoical prejudices in one common censure, is not less reprehensible than lamentable, and contributes to strengthen and confirm the Calvinists in their adherence to the opinions of their teachers, and to afford a plausible ground of triumph to the avowed Antinomians.

To the Editor of the Christian Observer.

THE reprehensions in your work, and elsewhere, on the subject of Baptismal Balls and Balls in aid of National schools and other charitable and *religious* institutions, have not suppressed, even if they have checked, this incongruous practice. Perhaps the animadversions which have been levelled at it have been so seriously drawn up, that the offending parties did not feel inclined to stop their mirth to peruse them. I am induced, therefore, to send you a letter, composed in a vein of pleasantry, but containing under a light surface some solid arguments. It was written some time since, by a respectable minister on the Western side of the Atlantic, under the following circumstances. A ball having taken place in his parish, at a season of peculiar seriousness among the young people under his pastoral charge, many of them, from conscientious motives, had declined to attend, though expressly invited. Their absence was attributed, erroneously however, to the influence and interference of their pastor, who in consequence received the following anonymous note.

Sir—Obey the voice of Holy Scripture. Take the following for your text, and contradict it. Shew in what consists the evil of that innocent amusement of dancing.—Eccles. iii. 4: "A time to weep, and a time to laugh: a time to mourn, and a time to dance."

A true Christian, but no Hypocrite.

The worthy minister immediately wrote the following reply, which, as the note was anonymous, and without address, remained *in his* own possession, till he lately communicated it to the American Christian Spectator; from which I am permitted to copy it, for the benefit of all cis-Atlantic amateurs of assize, baptismal, and charitable balls.

I am, &c.

A FRIEND TO REALLY INNOCENT RECREATIONS.

My dear Sir [or Madam],

Your request that I would preach from Eccles. iii. 4, I cannot comply with at present, since there are some Christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not

fail to raise a warning voice against so dangerous an omission. In the mean time, there are certain difficulties in the text which you commend to my notice, the solution of which I should receive with gratitude from a "True Christian."

My first difficulty respects the *time* for dancing; for, although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is *not* "a time to dance." We shall agree, I presume, that on the Sabbath-day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunderstorm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution, this would be no time for dancing; and if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day, or only a part, to be devoted to this amusement? And if a part of the day only, then which part is "the time to dance?" From the notoriously pernicious effects of "*night meetings*," in all ages, both upon morals and health, no one will pretend that the *evening* is the "time to dance;" and perhaps it may be immaterial which portion of the day-light is devoted to that innocent amusement. But allowing the *time* to be ascertained, there is still an obscurity in the text. Is it a *command* to dance, or only a *permission?* Or is it merely a declaration of the fact, that, as men are constituted, there is a time when all the events alluded to in the text do in the providence of God come to pass? If the text be a command, is it of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also to refrain from dancing, if any are disposed? Or, if the text be merely a declaration that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and shew in what consists the evil of those innocent practices of hating, and making war, and killing men, for which, it seems, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to a "true Christian," to dance in a scriptural manner, as well as at the scriptural time.

Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which permit me to submit to your inspection.

Exod. xv. 20: "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34: The daughter of of Jephthah "came out to meet him with timbrels and with dances." This also was on account of a victory over the enemies of Israel.

Judges xxi. 21: The yearly feast in Shiloh, was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. This was done as an act of religious worship.

2 Sam. vi. 14 and 20: "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who un-

covered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had this *not* been the case, her rebuke would have been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psal. cxlix. 3: "Let them praise his name in the dance."—Psal. xxx. 11: "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxii. 19: "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol worship.

Jer. xxxi. 4: "Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favour, with the consequent expression of religious joy.

Matt. xi. 17: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his providence; nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25: "Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4: "A time to mourn and a time to dance." Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration, that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Matt. xiv. 6: "But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object, to purposes of vanity and ostentation."

Job xxi. 7: "Wherefore do the wicked live, become old, yea, are mighty in power?"—Verse 11: "They send for their little ones, like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him; and what profit shall we have if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, or of serving him or praying to him.

From the preceding quotations, it will sufficiently appear—

1. That dancing was a religious act, both of the true and also of idol worship.

2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the day time, in the open air, in high-ways, fields, or groves.

5. That men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.

6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement.

7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

I congratulate you, sir, on the assured hope which you seem to have attained, that you are a "true Christian," and on the meekness and modesty with which you have been able to express it; and most sincerely do I join with you in the condemnation of all "hypocrites."

I am affectionately yours, &c.

REVIEW OF NEW PUBLICATIONS.

Substance of the Speech of JOSEPH PHILLIMORE, LL.D., *in the House of Commons, on Wednesday, March 27th, 1822, on moving for Leave to bring in a Bill to amend the Marriage Act.* London: Murray. pp. 80.

An Act to amend certain Provisions of the Twenty-sixth of George the Second, for the better preventing of Clandestine Marriages. 22d July, 1822. *Anno Tertio Georgii IV. Regis. Cap. LXXV.*

THE new Marriage Act, the title of which we have just given, commenced its operation on the 1st of September. That part of it, indeed, which had the effect of repealing the well-known clauses in the statute passed about seventy years ago, had been in operation since July 22d; but the new enactments only then became effective. On the awkward interval which was thus occasioned we purpose to remark presently; but as our readers have been promised an abstract of the provisions of the new statute, we think it may not prove unacceptable to them to give, in addition to this, a brief outline of the nature and policy of our marriage laws; and to state the history, reasons, and provisions of the old statute, part of which is now no longer in force, that thus they may more clearly see the objects intended to be secured by the new enactments.

In reference to marriage itself, it needs scarcely be remarked, that it is the most important of all the contracts in which mankind can be engaged. The abstract reasoner will tell us that essentially it is neither more nor less than *a contract* for the participation of certain advantages, to which the joint fulfilment of certain duties is attached. That it is in its origin a contract of natural law, is perfectly clear, for it is the parent, not the child, of civil society. "Principium urbis, et quasi seminarium reipublicæ." (Cic. de Offic. lib. i. c. 17.) It becomes a *civil* contract, when in civil society its forms are matters of legal regulation, and the fulfilment of its obligations is attended with civil consequences. But we cannot but think that this view, under which the subject is usually presented to us, is a less interesting, sacred, and lofty one, than it deserves. Marriage, as we learn from the Scripture, was of *Divine* appointment, and was the last, the noblest, and the best of all the temporal gifts of God to man. Our

forefather was placed in Eden, a paradise of sweets; God had made all nature

> "Beauty to his eye,
> And music to his ear;"

all the creatures were placed at his controul, and his Creator himself came down in the cool of the day to hold converse with him. All seemed perfect. Man complained not, but was thankful. Yet Divine mercy discovered that his habitation was silent, and himself *solitary*. His Creator's voice was again heard, pronouncing, "It is not good for man to be *alone:* I will make him a help meet for him." And the result of this tender regard of God for the good of his creature, was the formation of Eve; "And God brought her to the man, and they two became one flesh."

It is not our intention to enter at large on the beneficial effects resulting from a connexion of this nature. They are abundantly evident in the pleasures of conjugal affection, the incitements to industry, the diminution of the cares of life, and the thousand other solaces which have justified the oft-repeated reference to *domestic happiness*, as the "only bliss of Paradise that has survived the Fall;" and the above observations were only made to endeavour to elevate a little higher the somewhat low definitions usually given of a connexion in itself so important and interesting *.

It is not a little in aid of our remark, that in almost all nations the formation of this contract has been associated with some kind of religious ceremony. The marriage of Boaz and Ruth, mentioned in the Scriptures, was accompanied by prayers and blessings. (Ruth iv. 2.) The Egyptian marriages were celebrated in the temple of Isis. The Greeks made supplications to express deities who presided over marriage*. The Romans consulted the auspices. The primitive Christians always employed religious ceremonies; and when, in the year 780, this good custom had declined, Charlemagne made a decree enjoining its observance. We see nothing unnatural in this. It is an attempt to add to the force of a sacred obligation by the solemnity of a vow to God. The institution of the canonical hours was another attempt of the Church to stamp its own sacredness on the rite: it was not to be celebrated after meals, but the parties were to be joined by a priest, and *fasting*. Still more natural was it, that, in the views and system of religion which after that period prevailed in Europe, this contract should superadd to its civil a very decisively religious character, and become specially subject to ecclesiastical cognisance. The Church, however, did too much in elevating it to the dignity of a *sacrament;* and the wisdom of the Canon Law (in which, by the way, there is not a little that merits the name of wisdom) is discoverable in distinguishing between the *advantage* and the *necessity* of the sanction of the church. However expedient it was, and still is, for marriage to receive that sanction, the contract may be valid and perfect without it†; and although Pope Innocent the

* One of the most just and attractive views which we have seen taken of this union, is one in the Sermons of a modern *French* writer.

"L'union conjugale est l'union de deux êtres immortels dans les sentiers etroits de la vertu, de la foi, qui donneront le jour à des enfans, coheritiers du ciel, et se sont chargés de la belle et difficile tâche de les garantir des ecueils, de les armer contre les perils, et de former leur âme pour Dieu et pour l'eternité. Qu'elle est grave cette union!" &c.

* Hooker says, "The bond of wedlock hath always been more or less esteemed as a thing religious or sacred. The title which the very Heathens do thereunto oftentimes give, is 'holy' (ἱερὸς γαμος); and the rites instituted in the solemnization of marriage the Hebrews term by the name 'Kedushim,' or 'sanctification.'" Eccl. Pol. b. v.

† See Gibson's Codex, tit. 22.

Third had ordained the celebration of marriage in the *church*, yet it was not till the celebrated Council of Trent, in 1563, that the intervention of a priest was required as of *necessity* for its validity; and even then, in the absence of the religious solemnity, the marriage was not impeached. Although the Church had prescribed a formulary for the celebration of "holy matrimony," and her censures were denounced against irregular celebrations, yet the law tolerated less public modes of establishing the matrimonial union than those "in facie ecclesiæ;" although, in cases where any circumstances rendered necessary an appeal to the ecclesiastical courts for the fulfilment of the marriage obligations, or the loosening its bond on account of the breach of the nuptial vow, the inconvenience of these irregularities was felt, because the Church could not interfere to protect and enforce a bond which itself had not sealed.

The only interruption of the authority of the Church in this matter, that has taken place in the history of England, is the remarkable one in the days of the usurpation of Cromwell, in 1653. The extraordinary Act which passed in that year, entirely took away the cognisance and celebration of marriage from the hands of the clergy, and vested them in those of the *justices of the peace:* but this was one of the wild dictates of anti-ecclesiastical fury with which that age was replete. The marriages celebrated in this manner were rendered valid by an Act passed in the time of King Charles II. It is not unworthy of notice, that, even with all the ambition displayed at that period to merge the spiritual in the civil part of the contract, there seems to have been a dread of dismissing *all* the sanction which religion affords to its celebration; for in the words which were framed for use on occasion of these marriages before justices of the peace, an appeal is directed to be made to "*the Searcher of hearts**."

The private modes of contracting marriage, which we have alluded to, were two-fold: either by what was technically called *verbâ de præsenti*, that is, an immediate consent to become husband and wife; or *per verba de futuro*, a promise to become so at an after-period. The qualifying age of consent was in the man 14, and the woman 12 years †. We have already remarked, that the contract *per verba de præsenti* was by the Canon Law regarded as valid matrimony. Instances have been mentioned, in the reports of the decisions in the ecclesiastical courts, where a second marriage has been annulled on account of the existence of such a pre-contract. The account of it in the Decretals is as follows. "Si inter virum et mulierem legitimus consensus interveniat *de præsenti*, ità quod unus alterum, mutuo consensu, verbis consuetis expresso, recipiat, utroque dicente: *Ego te in meam accipio; et Ego te accipio in meum;* vel alia verba consensum exprimentia *de præsenti;* sive sit juramentum interpositum sive non:

* That part of Cromwell's Rubric to which we allude is this. "The man, taking the woman by the hand, shall distinctly pronounce these words; I, A. B., do here, in the *presence of God, the Searcher of hearts*, take thee, C. D., for my wedded wife; and do *also, in the presence of God*, and of these witnesses, promise," &c. &c. &c. The woman was to say the same. Two curious provisions are attached to that Act: that in case of *dumb* persons, the words of the contract are to be dispensed with; and in case of persons who have *no hands*, they may join *hands*: (we suppose *arms*) but so we have seen it printed several times.

† "Requiritur enim in contrahere volentibus, ætas completa." (Lyndwood.) —An attempt was afterwards made to change the age of consent to 16 and 14, but it was not established. The ætas by the French law is 18 and 15. "L'homme avant dix-huit ans revolus, la femme avant quinze ans revolus, ne peuvent contracter mariage."

non liceat alteri ad alia vota transire: quod si fecerit *secundum matrimonium de facto contractum, separari debet, et prima in suâ firmitate* manere."—Decret. lib. iv. tit. 1, cap. 31.

The distinction between this and the contract *per verba de futuro*, was, that in the former the parties deliberately accepted the relation of husband and wife, and were considered as immediately entering on the duties of that relation; whereas the latter was the contract of parties not presumed by law capable of the contract *de præsenti* (of the man, from 7 to 14, and of the woman to 12 years of age); and the promise looked to a time to come; so that the marriage it contemplated might never, in fact, take place. It is abundantly clear, both from law and history, that in more remote periods such early marriages were contracted as in later times were neither attempted nor thought of. They are in all probability to be traced to the selfishness and interested motives of the baronial lords, in whom the feudal laws vested a power over the infant daughters of their tenants. The abolition of the feudal wardships and marriages at the Restoration, which took away these beneficial fruits of the lord's tenure, was an important alteration for the people, and contributed not less to the improvement of morals than to the growth of their liberties. The law which vested so early a power of disposal in marriage, has always been deprecated, and, among other writers, Montesquieu has with his usual *naïveté* satirized its mischiefs: "Cette loi etoit révoltante de deux manières: elle n'avoit aucun égard au tems de la maturité que la nature a donné à l'éspirt, ni au tems de la maturité qu'elle a donné au corps." (Lib. xxvi. cap. 3.)

The distinctions of these various contracts, however, were destroyed by a statute passed in the 32d of Henry VIII. cap. 38. This statute recited the fact of marriages having been annulled by reason of pre-existing contracts, and then enacted that all such marriages should be held to be good, any of such contracts notwithstanding.—The 2d of Edward VI., however, repealed this, on the ground that it produced "horrible mischiefs, and encouraged persons to break contracts;" stating these things in the preamble in a somewhat declamatory style. Swinburn highly approved of the repeal, and says it was "worthily and in good reason enacted;" but we cannot but agree with Dr. Phillimore, who is, by the way, not a little fortified by the language of Sir W. Scott (now Lord Stowell), in his celebrated judgment in the case of Dalrymple, that the Marriage Act of Geo. II. (of which we shall say more presently) did well, when it "swept away the whole subject of irregular marriages, together with all the law belonging to them, by establishing the necessity of resorting to a public and regular form, without which the relation of husband and wife could not be contracted."

Before the passing of that Act, various statutes* had been framed with reference to the marriage of priests, the degrees of consanguinity, the crime of bigamy, the marrying a woman child under 16 years of age, and the infliction of penalties on the clergy for the omission of the requisite and accustomed forms; on which it is not necessary to dwell particularly, for, with reference to the more immediate subjects in contemplation in the present Act, the main guides had, until that period, been the *Canons of the Church*, particularly those settled by King James in 1603; and the Act of Geo. II. stands remarkable for being the very first instance which occurs in our annals of any interference on the part of the le-

* See 32d Henry VIII. c. 38; 2d and 3d Edward VI. c. 21; 5th and 6th ditto; 4th and 5th Philip and Mary, c. 8.; 6th and 7th William III. c. 6; 7th and 8th ditto, c. 35; 10th Anne, c. 19.

gislature with the general matrimonial law of the land. By the Canon Law, then, which was the basis on which alone these matters rested, the preliminaries for the solemnization of a marriage were, either the publication of banns, or the grant of a licence (that is, a faculty or dispensation from the publication of banns) from the proper authority.

With regard to the first of these, the publication of banns*, the ancient constitutions of the church enjoined its ministers, while a marriage was contracting, to inquire of the people, by three public banns, concerning the freedom of the parties from all lawful impediments. (See Gibson's Codex, tit. 22, cap. 6.) The Council of Lateran first instituted, and the Council of Trent more particularly enjoined them. The 62d Canon of 1603 renews this injunction, on pain of three years' suspension; but the penalty was not dreaded, and the public announcement was but seldom made.

With regard to the second of these preliminaries, the grant of licences, the dispensations were formerly of various kinds: sometimes exempting from one, or two, or all, of the publications of banns; and sometimes applying to *time* and *place* only. Thus Gibson quotes a register of Archbishop Arundel, permitting the solemnization of a marriage out of the proper parish, provided the parties obtained the consent of the Rector. The 101st Canon empowered the Bishops to grant these licences, on condition of their taking a bond of the party, and observing the requirements of the next two canons, in reference to impediments by reason of pre-contracts, affinity, or non-consent of parents or guardians.

It was in consequence of the inefficacy of these regulations, that an act of the legislature became necessary; and that, too, a penal act, armed with sufficient authority to enforce the observance of these wholesome laws. The requirements of the canons were regarded as weak, and were evaded with impunity; and the consequence was an amazing increase of clandestine marriages, to which we shall now have occasion to advert.

Clandestine marriages* were of two kinds: one, where the interference of the church was disregarded; the other, where the church celebrated without the necessary consent. The irregular and clandestine marriages of the first of these classes, although frowned upon by the canon law, yet, if contracted, were ever held to be valid; and in regard to the second class, however much the restrictions imposed by a sense of duty and propriety, and a deference to parental authority, were to be commended, it never was contemplated by the church that contracts, however clandestine, if made between parties who had attained the age of consent, or on attaining that age had ratified a contract previously made, in whatever secresy, should be regarded otherwise than as perfect and indissoluble, or, as they were termed in popular language, "marriages in the sight of God." The only marriage, once solemnized, that could afterwards be annulled, was an *incestuous* marriage. Even this, however, was not *de facto* void, but only voidable by process in the spiritual court; and the power of procuring sentence was

* *Banns*, from an ancient Saxon word which signified to *promulgate, publish*, or *proclaim*. In barbarous Latin, *bannire* means "to publish."

* A statute of Edward II. had enacted that all marriages should be solemnized "in loco celebri;" but it had fallen into neglect. One of Edward III. also had enjoined the celebration at *due times*, and in the *parish church*, on pain of a year's suspension; and the 17th of Elizabeth declared marriage lawful at all times, excepting Christmas, Easter, and Pentecost, or Whitsuntide; the penalty was enforced in but few instances.

limited to the life of *both* the parties: because, as the contract was made in defiance of the law of God, and the church's power was exercised *only* for the correction of such an error "pro salute animarum," that object was placed by death beyond its reach, and the church could only punish the survivor for the incest: it could not annul the marriage.

On the subject of parental consent, we must not be understood to object to the principle of its requirement, while we disapprove of the fatal results which, by the Marriage Act, we shall see were made to follow the absence of it. It had been a favourite principle in various parts of the world, and in very early ages. By the Roman law, the consent of parents to the marriage of children, in patriâ potestate, was considered *indispensable, so that* a contract without it was of *no obligation*. "Nuptiæ consistere non possunt, nisi consentiunt omnes, id est, qui coëunt—quorumque in potestate sunt." (Dig. lib. xxiii. tit. 2. §. 2; Cod. v. tit. 3. §. 25.) It appears to have been considered necessary among the Canaanites, from the conduct of Shechem, as mentioned in Gen. xxxiv. 6—8.

The early councils and canons of the Church of Rome strongly upheld the same requirement, though they did not go to the length of nullifying the bond. In the long deliberations which took place in the Council of Trent on many subjects connected with marriage, and among others upon this, although many arguments were urged with considerable earnestness in favour of the doctrine of nullity, it was nevertheless relaxed. Out of two hundred and three Bishops who attended on that occasion, about fifty-eight argued *for* the nullity, but the rest were resolutely against it. The French ambassadors laid a request before the assembly, in the name of their sovereign, that children in the power of their parents might not marry without their consent, and that if they did, or even betroth themselves, it should be in the power of the parents either to make void the contract or to ratify it, as they pleased*. The council, however, did not assent to the proposal. It went, indeed, so far as to declare that the church did always "*detest*" such marriages; but it anathematized all those who imputed to it an intention of annulling them.

The Reformatio Legum, as projected in King Edward's time, was favourable to the principle of nul-

* By the more modern laws of France, the sons cannot marry without the consent of parents till 25 years of age, nor the daughters till 21. In Holland, the sons are at their own disposal at 25, and the daughters at 20. In the French law, the requirement of parental consent has ever been regarded as a favourite principle. Not only was the declaration of the Council of Trent, rendering this consent unnecessary, protested against, but by the Ordonnance de Blois, in 1579, it was virtually disavowed, and has been more explicitly repudiated by the subsequent Royal Edicts of that country. The *Code Civile* of France, which was adopted in place of the *ancien regime*, and which substituted the civil magistrate for the ecclesiastical in matters of this kind, thereby decided the previously doubtful question, whether marriage, which before the Revolution was of a mixed character, was in essence a civil contract, or a religious rite, and gave the preference to the former. The forms of the celebration are conducted solely by the municipal officer of the commune. That law, in reference to the parental consent, not only requires it as indispensable until the age of 25 in the sons and 21 in the daughters, but even after that period, until the age of 30 in the former and 25 in the latter, requires that the parties shall present a formal demand of parental counsel and advice, to be renewed formally every three months, unless the required counsel be afforded; and after the lapse of a month from the last presentation, the marriage may be solemnized in its absence. This shews a strong adherence to the principle manifested at the Council of Trent.

lity; for, to the prohibition of the 100th Canon, it added this sentence: "Quod si fecerint, tales nuptias, omnino non valere sancimus et ad nihilum recidere." (Art. iv. de Matrimonio.) The Church of England, however, did not go so far as to adopt this oppressive penalty, the weight of which falls most heavily on the unoffending offspring; and, consequently, the period that intervened before the passing of the Marriage Act was one of great indulgence, or at least of a toleration that amounted to it, in reference to matrimony. Few or no difficulties lay in the way of the contract. So far as the consent of parents and guardians was required, the Act introduced a new rule; for although the Canon had enjoined it, yet it was not required *de necessitate*. Desirable in the highest sense it was, from motives of piety and prudence, from filial duty and family convenience; but, legally speaking, it was of imperfect obligation, and is solely the child of civil requirement. The consequence, however, of no penal results *whatever* attaching to the want of parental consent, was the multiplication, in an excessive degree, of secret, irregular, and clandestine marriages.

These clandestine marriages, productive of so much misery to the parties themselves, as well as prejudicial to the peace of families, at length became so prevalent as to compel the attention of the legislature. We learn from the historians of the time, that the sons and daughters of great and opulent families, before they had attained to any maturity of knowledge or experience, were every day seduced in their affections, and enveigled into matrimonial alliances pregnant with infamy and ruin; and these were greatly facilitated by the opportunities that were afforded of an instantaneous union, before the victim of the artifices of the crafty seducer had time to cool or deliberate on the subject. Every transient and misguided attachment might be sealed with the sacred, but then abused, authority of marriage. For this pernicious purpose there was a band of profligate miscreants, the refuse of the clergy, dead to every sentiment of virtue, and abandoned to all sense of decorum; for the most part prisoners for debt or delinquency, and the very outcast of human society; who hovered about the verge of the Fleet prison to intercept customers —plying like porters for employment—who performed the ceremony of marriage, without licence or question, in cellars, garrets, or alehouses, to the scandal of religion and the disgrace of the clerical profession. The ease with which this ecclesiastical sanction was obtained, and the vicious disposition of these wretches, open to the practices of fraud and corruption, were productive of polygamy, indigence, conjugal infidelity, and every curse that could embitter the married state.

It was in consequence of several very gross cases of this kind falling under the observation of the House of Peers, one of which was in the form of an appeal from an inferior tribunal, that the House ordered the Judges to prepare a new bill for the prevention of these abuses; and under the auspices of Lord Hardwicke*, at that time Lord High Chancellor of England, was framed the celebrated statute (26th Geo. II. c. 33) commonly called the Marriage Act. The provisions of this Act, which it is necessary to recite in order to shew the bearings of the late enactment, were as follow.—

* Lord Hardwicke's, however, was not the first bill. That which was first prepared was by the Earl of Bath, and was so objectionable that it was abandoned; and even that which became the law we are not to ascribe exclusively to Lord Hardwicke, for the House of Commons made so many alterations, that, though Lord Hardwicke let it pass, he foretold the necessity of amending it when its operation should be traced: but unhappily he did not live to amend it.

The preamble having recited the mischiefs and inconveniences which arose from those clandestine marriages, it is enacted, That the banns of an intended marriage shall be published in the church or chapel of the place where the parties dwell, three successive Sundays, in the morning, after the reading of the Second Lesson* (except where no morning service was performed). If the parties dwell in different parishes, the publication is to be in each; and if in an extra-parochial place, or where no Divine Service is usually celebrated, then in the parish church or chapel adjoining; and the marriage is to be solemnized where the banns were published. —The minister is not *obliged* to publish the banns, unless the parties give in writing their christian and sur-names, the places of their abode, and the time they have dwelt in them, a week before the first publication.—Where the banns have been thus published, the minister shall not incur ecclesiastical censure for solemnizing the marriage, although the parties shall appear to have been under age, and not to have obtained the consent of their parents or guardians; unless he had previous notice of such dissent, and then he is to declare the banns void.—No licence shall be granted to marry in any place where one of the parties has not dwelt at least a month, a special licence by the Archbishop excepted.—Surrogates are to take the oath of fidelity, and give security in the sum of 100*l.*

—If marriage shall be solemnized in any other place than a church or public chapel without a special licence, or in a church or chapel without the publication of banns or a licence obtained from the proper authority, the marriage shall be *void*, and the person who solemnized it be deemed guilty of felony, and incur seven years' transportation, if prosecuted within three years.—Marriage by licence, where either of the parties, not being a widower or widow, is under age, and proper consent has not been obtained, shall be *null* and *void*.

The Act then defines the requisite consent, and states it to be that of the father of the minor, if living, or, if dead, of a guardian or guardians properly appointed—that is, as judicial decisions have interpreted it, of testamentary guardians appointed by the father's will, or guardians appointed by the Court of Chancery;—or, if there are none such, of the mother, if living and unmarried, or, if otherwise, of guardians to be specially appointed in Chancery for the purpose.—If the consent of a mother or guardian shall be capriciously refused, or if the mother or guardian shall be *non compos mentis*, or beyond sea, the Court of Chancery shall relieve in a summary way *.—If a marriage be once solemnized, whether by banns or licence, no evidence as to the correct description of the *residence* of the parties shall be required to support it, nor shall any as to its incorrectness be received to invalidate it.—No suit shall be allowed to compel a celebration of marriage upon pretence of any contract, whether worded

* Notwithstanding this Act has been in force for nearly seventy years, the rubric in our Prayer-books enjoining the publication of the banns after the Nicene Creed not having been altered and transferred to its right place by the proper authorities, some clergymen have been led into the error of publishing banns as enjoined by *their* copies of the Prayer-book, and of course illegally, and under the *penalties* of the Act. Some, but not all, the modern Prayer-books correct the rubric, but we know not under what sanction.

* Most probably the Reformatio Legum furnished this hint. "Quod si parentes vel tutores in providendis nuptiarum conditionibus nimium cessaverint aut in illis proponendis *nimium duri* et *acerbi exiterint*, ad magistratum ecclesiasticum confugiatur, a quo partes eorum in hujusmodi difficultatibus agi volumus, et ejus æquitate totam causam transigi." *Fol.* 20.

in the present or future tense*. —Every marriage is to be before two witnesses besides the minister; and an entry to be made in a book kept for that purpose, expressing whether it was by banns or licence; and if by licence, and either of the parties be under age, the consent of parent or guardian shall also be entered, to be signed by the minister, the parties, and the witnesses. —False entry, licence, or certificate, or destroying register-books, is *felony*, both in principal and accessary, and to be punished with death.—The was Act not to extend to the Royal Family, Quakers, or Jews, nor to affect any marriage in Scotland or beyond the seas.

Such was the substance of this celebrated Act. Little doubt was entertained of its efficacy to prevent the disastrous fruits of clandestinity, but various questions arose respecting the possibility of its occasioning new and greater evils than those which it was intended to remove. In the lower House, particularly, it awakened some animated debates, in which the members appeared to be divided rather according to their real sentiments, than by the rules of any political distinction. Several of the principal servants of government freely differed in opinion from the minister who countenanced the bill; while, on the other hand, many members of the opposition were with him; and the disputes were characterised by an extraordinary eagerness and warmth. The grounds of opposition to the measure were not in general the same, though some few were, which have recently been taken for its repeal. The chief objections were,—That the legislature had assumed a power to which no human tribunal could lay claim, that of dispensing with vows and obligations of the most solemn kind, ratified in the sight of Heaven —a precedent this, it was said, of the worst kind, as it would tend to render the marriage contract less sacred, even when it had received the sanction of the laws of the land, and had been pronounced politically correct;—That it would discourage the marriages of the poor, among whom marriage, however necessary to political purposes, is generally an imprudent act with respect to themselves; and as by this Act they would be prevented from doing it without great deliberation, many would not do it at all*;—That many of the poor it would subject to exceeding inconveniences and very heavy expenses, from the nature of the forms to be observed: and some, such as seamen, soldiers, bargemen, waggoners, &c. if they could not afford a licence, could not be married at all, because their residence in any one place a sufficient time was incompatible with their profession; —That it would damp the spirit of affection, since proclamation of banns and public marriages are against the very genius of our people. The young woman cannot, without extreme confusion, suffer it to be proclaimed through the whole parish that she is going to be married; and the man is unwilling to endure for so long beforehand the jeers of his companions. In proof of the aversion to public marriages, the argument appealed to the disproportion between the marriages at Keith's (the clergyman against whom particularly the bill against clandestinity was levelled,

* This was the clause we alluded to as having swept away all the irregular contracts of marriage.

* It is curious to observe, in this objection, how widely the ideas of political economists in those days differed from those of most writers on the subject of population in the present century. Could our ancestors seriously think that a marriage entered into "without deliberation," and confessedly "imprudent" to the parties, could be "politically" beneficial? or that entailing a race of paupers on posterity was the way to strengthen and enrich the country?

and who was afterwards transported), and at the church of the most populous parish; for, at St. Ann's, the marriages in a year were but fifty, and at Keith's *six thousand!* —The decrease of the population, and the increase of promiscuous connexions, were two other evils predicated as likely to arise from the Act. Some, also, contended that it would promote mercenary matches, to the ruin of domestic happiness and the prejudice of posterity: and that it would impede the circulation of property, by preserving the wealth of the kingdom, like the privileges of the castes in India, among a kind of aristocracy of opulent families, who would always intermarry within their own pale; and throw additional power into the hands of the chancellor. —It was also said, that all remedy, or *locus penitentiæ*, was taken away from an unfortunate female, the victim of a seducer's arts, whose errors might be concealed by a sudden and secret marriage: and that with regard to the declarations of nullity, the contract of marriage was in this respect unlike all other contracts, that its consequences could not be nullified and the parties restored to their original condition. That with regard to persons who might entrap others into connexions of this kind which they knew to be void, it was allowing them to take advantage of their own wrong, whereas the least that could be done was to oblige the party to abide by the contract himself had formed. And, lastly, by this law the innocent only are punished; for the children are declared to be illegitimate, and no penalty is laid on the parent.

These were the chief objections made to the bill. They were met by the advocates for the measure with considerable force. They contended, that the legislature assumed no power to dispense with the moral obligation of solemn vows and engagements, but only determined to what contract it would give the sanction of marriage for political and civil purposes. It had never been blamed for not legitimating children, the issue of solemn engagements, when the circumstances which had been declared necessary to a marriage were wanting; nor could it be justly censured as assuming more than human authority, when for wise reasons these circumstances were changed. Neither could it, without the utmost absurdity, be pretended, that a law by which solemnity and deliberation are made necessary to marriage, tends to lessen the reverence and awe which are paid to the contract. That the Bill would not prevent marriage among the poor, was evident; for in country places, where there was no Fleet [fleet?] parson, as at Keith's chapel, marriages were as frequent, in proportion to the number of the inhabitants, as in the metropolis. That a seaman's, bargeman's, or waggoner's residence, will always be understood to be the parish where he resides on shore, or to which his waggon or barge belongs; and if married by a licence, the bride's having resided in any parish, whether he have any such place of residence or not, would be sufficient. It was further answered, that it is of more consequence to society that immorality should be discouraged, by making marriage so public that no unmarried persons can live together as man and wife without infamy, than that a few indiscreet women should be screened from disgrace, especially as the hope of impunity would tend to encourage vice. With regard to the contract of marriage, it was *not dissolved*; but a contract, which before (by a disregard of the laws already subsisting) was *improperly deemed marriage*, was thus declared to be invalid. In the case of a woman of character being deceived into a fraudulent contract, an action was tenable to complete and validate the marriage; besides, that, by the provision made for the publicity of

the law, such a circumstance would be little likely to occur. And, lastly, the objection that the children were punished for the fault of their parent, would be equally applicable to the withholding the benefits of legal marriage from the issue of *any* contract, however private or illegal, and therefore must be considered as suicidal.—*Parliamentary Debates*, 1751-62, vol. iii. p. 176.

The strength and precision of these answers were more than a match for the opposition against which they had to contend. The Attorney-General and Lord Barrington were among those who spoke in favour of the Bill; Mr. Nugent, afterwards Lord Clare, spoke against it. It underwent many alterations and amendments before it became what the above abstract discovers it to be; but at length "it was floated through both houses on the tide of a great majority (116 to 55), and steered into the safe harbour of royal approbation."

We have been induced to abstract thus largely the arguments for and against this important measure, both as furnishing a very interesting view of the sentiments entertained with respect to it at that period, and also because we think it probable that some of the objections to the present Act are not wholly dissimilar, and may possibly find a satisfactory reply in the answers made on that occasion. There are, indeed, *other* objections, which can find no such reply, and those we shall notice in their proper place: but, before quitting the Act of George the Second, we may just remark the effects which appear, from reference to the periodical journals of that day, to have followed it. These were of two very opposite kinds. It is necessary to observe, that the bill itself passed into a law in the month of September 1753, but the time of its operation was postponed to the month of March following, in order to give full intimation to all who might be affected by it; and that during this period it was read five times publicly in the churches and chapels.

In this interval, as we learn from the curious statements of the periodical journalists of the day, a new impetus appeared to be given to the patrons and favourers of clandestinity; and as they saw in prospect the period assigned for the cessation of all the old facilities, they seemed determined vigorously to avail themselves of the intermediate opportunity. From some letters, written at that period, it seems that the public reading of the Act produced so wonderful an effect, that the catalogue of marriages increased to an almost incredible length; and the notorious Mr. Keith became a little reconciled to the hostile measure directed against himself, on finding, as he confessed, that it was a most happy project for supplying him with an independency in a few months, he having in one day, from eight in the morning till eight at night, married *one hundred and seventy-three couples!*

These excesses, however, could not last beyond the appointed period; and the utility of the new law was seen, not in the destruction of marriages, as it was contended would be the case, but in diverting the stream of them from the disgraceful channel into which it had wandered, into the current of credit and authenticity. Within a few months after the new Act came into operation, there were not less than *thirty* weddings, by banns and licence, at St. Margaret's Westminster—a far greater number than used to be there celebrated for a *whole year before*; and a like number, in proportion, were said to have been married in all the large parishes in the city.

Dr. Phillimore himself is fully sensible of the worth of those provisions which constituted the real value of the Marriage Act.

"It is valuable," he says, "for its leading and characteristic principle, for the very basis on which it rests;

namely, that no person under the age of twenty-one years should marry without the consent of a parent or guardian. In marriages by banns, the publicity of the notice, it was presumed, would afford ample opportunities to the parent or guardian to express his dissent, if he felt it his duty so to do. But in all marriages *by licence*, this consent was made an imperative provision: and assuredly it is a wise and just provision, that those whom the policy of the law protects in all other contracts, should be protected also in this, the most important of all; the one, too, in which, from the passions incident to youth, the warmth of temperament, and the carelessness of the future, by which that season of life is so peculiarly characterized, they are most likely to be exposed to the allurements of temptation, and to become the victims of artifice and fraud. I am quite convinced that authority, to the extent given by this law, ought to be conferred on parents or guardians, as the best preservative against those misfortunes which so frequently embitter the whole tenor of domestic life, and rend in pieces the dearest ties that unite individuals together in society.

"The Marriage Act is valuable also for having swept away for ever all marriages '*per verba de præsenti*,' and expunged from the matrimonial code the whole law of pre-contracts, which were the scandal and disgrace of the times in which they flourished.

"It is valuable also for the institution of the *registration of marriages**. These provisions would of themselves be sufficient to entitle the framers of the statute to the gratitude of posterity." Speech, pp. 12—14.

So far as the Act operated in this manner, all was well; and it certainly should not be forgotten, that, when viewed in this light, it was productive of very great benefit: a circumstance which many of the advocates for a reform of our marriage law (we allude to those who were desirous of returning to the state of things anterior to it), seem to have almost totally overlooked. How many were the families whose best hopes might otherwise have been blighted! how many disgraceful and ruinous connexions would otherwise have been irremediably formed! and to how many may this law have yielded a salutary protection! But circumstances arose in the lapse of time, which gave a new character to some of its provisions. It was not at first foreseen that a door was opened by some of its enactments for consequences of a highly injurious nature. It had been, indeed, obscurely intimated, that cases of *seduction* might occur under forms of marriage known to be void in law; but the argument was not followed out to its full application. It was not contemplated, in the case of a marriage solemnized with a minor in the absence of the requisite consent—contracted, nevertheless, with the purest and best intentions;—or in cases where error only, and not design, might have occasioned an incorrect statement of age, or inattention to the subject-matter of the affidavit; that many years subsequently, and perhaps after the birth of a numerous offspring, on the occurrence of some untoward incident by which the evil passions might become excited, or for mere matter of distaste, or, still more, when, elated with prosperity, the partner of adversity was undervalued, a suit might be instituted with success by which the whole connexion should be declared null from the commencement, and all the wretched consequences of illegitimacy be entailed on an innocent and unoffending issue. Such, however, was the fact; and though the unqualified application of the principle of nullity, without limitation of time, discrimination of person, or distinction of purpose or circumstance, was clearly seen to be

* The whole credit of this, however, is not due to the Act of Geo. II. The Act of Cromwell, of which we have spoken, foolish as it was for its bigotry, contained nevertheless some good suggestions; and this, of providing "a book of vellum or parchment for the registering of all marriages," was among the number.

grossly unjust, yet the records of our ecclesiastical courts have become blotted with numerous decisions of this painful character. The judges have always approached such cases with regret, and described them as cases in which they were obliged to yield a reluctant obedience to the provisions of the law; for they felt themselves to be acting ministerially; and therefore, however strong their inclination to uphold the marriage, yet they were unable to recede from declaring, what the statute had previously pronounced, that all such marriages were *ipso facto* and *ab initio, null and void.*

These cases of nullity were of a two-fold description. The first was that of the marriage of minors without consent, on which we shall enter more at large; the second was that of marriages solemnized in churches in which banns had not been published prior to the time when the Act took effect, the 25th March 1754. This latter was a consequence entirely out of the view of the framers of the bill, and was an unsuspected result, from the loose and inaccurate mode in which one of its sections was expressed. No great mischief, however, ultimately followed it; for it has presented a singular anomaly, that, while in the former instance "no obstacle has ever been interposed to the unrestricted scope and operation of the law, in the latter the penalty has scarcely ever been allowed to attach." Some cases, indeed, occurred, in which marriages were celebrated in places verbally, but not intentionally, excluded by the Act; and it was owing to one of these, in 1781, that the matter was brought before the House of Commons by the late Marquis of Hertford, then Lord Beauchamp, who introduced a Bill, which passed both Houses without opposition, for the purpose of legalizing all such marriages, against the force of which the nullity clause was a piece of gross injustice, and the effect of mere inadvertence and neglect. Dr. Phillimore gives the Marquis's speech on that occasion, from Hansard's Debates, vol. xxii, p. 370. Another Bill, of much the same effect and tendency, was in 1805 introduced by Bishop Horsley, and passed into a law. It legalized certain marriages over which the Act of Lord Beauchamp exercised no controul.

To return to the consideration of the first class of instances, the marriage of minors without the requisite consent. Cases of this kind frequently occurred through the medium of perjury; and the application for a judicial declaration of the nullity often proceeded from the perjured party himself. This, of course, greatly aggravated the complexion of the case, and increased the regrets of the Official whose duty it was to allow him the benefit of his own crime; but it was a duty as unavoidable as it was painful, for the statute had not contemplated the evil, and consequently had provided no remedy for it. Dr. Phillimore remarks:

"The fact is, the framers of the Act looked to terror* for the enforcement of their law: it was by dint of this engine, and this alone, they hoped to ensure its execution. The machinery has failed in its operation; the effect of the law has been very generally countervailed and defeated; and, under the shadow of it, an exclusive system of injustice and immorality has been fostered and reared to maturity." "The objections to the statute arise from the sanctions by which it is attempted to be enforced, and the penalties which have been annexed to the violation of its enactments: sanctions holding out such an encouragement to fraud, such a lure to perjury, that they are a disgrace to the Statute Book: penalties so tremendous, breathing such vengeance against posterity, that not only do they operate against the innocent, and allow the guilty not only escape but impunity; but even hold out to guilty pas-

* We are at a loss to know to what the present Act resorts for its enforcement but terror. We know not in what other class to place the transportation and forfeiture which it threatens.

sion the strongest stimulus to the encouragement and commission of crime." Speech, p. 15.

There were some cases, too, of aggravated hardship: cases where, from the length of time, the children by this void contract had grown up, and during their minority had contracted marriage, with the consent of their supposed lawful parent, of which a second family had been the result; and where, consequently, all the distresses of nullity and illegitimacy would fall upon a third generation. The evils might, in fact, multiply to an indefinite extent; generation after generation, for a series, not of years, but of ages, might be tainted with the original defect of a remote progenitor; the enjoyment of hereditary honours might in a moment be rent away, the "nati natorum" amerced of their estates, and "a long line of illustrious ancestry terminated at a single blow."

The mischiefs appeared to be daily increasing: many of the public and of the legislature at length felt that some provision was absolutely and imperatively called for. Accordingly, Dr. Phillimore, a member of the College of Civilians, first, in the session of 1817, introduced into the Lower House of Parliament a Bill, which had for its object the correction of these evils. The bill passed that House, but was afterwards, and once on a subsequent occasion (in 1819), thrown out by the House of Lords. But the attempt made in the session which has just closed was more successful, although many efforts were made to neutralize the operation of the bill, and most extensive changes were introduced throughout every part of its provisions.

In the speech which Dr. Phillimore delivered in introducing his bill on this last occasion, and from which we have already quoted, we think a case is fully made out for the strong necessity of the repeal. The reasoning throughout is clear and conclusive, and in many parts rises into eloquence and dignity. The selection of instances in which the perverse legislation of the Marriage Act has been applied, is perfectly appalling;—cases where the contract had subsisted for seven, ten, eighteen, twenty-four, twenty-five, twenty-seven, and even thirty-eight years, with an issue of from one to as many as seven or eight children, annulled for such frivolous reasons as a minority of five weeks *, or even of nineteen days—or on account of the will of the father appointing the consenting guardian being attested only by one witness, whereas a Statute passed in the reign of Charles II. requires two witnesses to any will appointing a guardian—the consent of the mother only, supposed to be a widow, her husband having gone to sea ten years before and reported to be dead, but afterwards having re-

* This was the case alluded to by Dr. Phillimore, of Johnson and Parker. In obtaining the licence, the man swore that he was of age, though in fact he wanted five weeks of his majority. The marriage was, *at his suit*, declared null, after having subsisted for *twenty-four* years. Dr. Phillimore apprehends, as the proceedings are not precisely within his recollection, that his statement of the date of the sentence may be inaccurate, as the cause stood over for further evidence respecting some fact. The learned Doctor may not perhaps see our remarks; but, if he should, he may not be displeased with the information that we have been furnished with, that his statement is perfectly correct. The cause did stand over, and it was for the purpose of removing an objection taken by one of the counsel on behalf of the lady. The father of the minor, in giving evidence as to the minority of his son, referred, as his ground of belief, to an entry made by himself in his family Bible; and it was contended, that the Bible itself, thus becoming a "causa scientiæ," ought to be produced for the inspection of the court. The book being in the possession of the witness, a copy of the entry was not sufficient. The reason, therefore, the conclusion of the cause was rescinded, was for the production of this Bible.

turned—and other causes equally trivial and unimportant.

Another class of persons on whom the honourable member demonstrates the oppressive force of the penalties to have fallen, is that of *illegitimate* minors. An interpretation put upon the statute, in the elaborate judgment of Sir. W. Scott in the case of Homer and Liddiard, in 1799—the legal soundness of which Dr. Phillimore does not question, although, from the terms he employs, he seems to ascribe it rather to legal subtlety than equitable principle—has rendered these individuals the ill-fated victims of its operation. It seems that parties thus circumstanced, having no where else legally to look for consent, must seek a guardian by the appointment of the court of Chancery. For want of this, although marriages may have been had with the perfect concurrence, and to the entire satisfaction, of the natural guardians of the minor—namely, the father and mother—they have been in great numbers declared null, and in all cases *are* so, or at least were till the late Act repealed the obnoxious clause. Dr. Phillimore mentions some cases which were characterized by great hardship. One was that of an illegitimate daughter, whose father died when she was very young, married to a man on whose oath, as *well as that of her mother*, the licence was obtained: the mother, too, was present at the marriage, and signed the entry in the register. Here was a perfect consent on all sides; and in the sight of God this marriage was as binding as could be the most formal of all marriages; but it was annulled, *after a lapse of twenty-five years*. Another case is mentioned of an illegitimate daughter married with the consent of *both* her parents, who were also both present at the wedding. Proof being made of the non-consent of any *Chancery* guardian, the marriage was declared null, *thirteen* years afterwards. But there is one still more aggravated case.

"Upwards of twenty years since, a marriage was solemnized between two minors, with the full consent and approbation and in the presence of the *parents of both parties:* four years ago the eldest daughter of that marriage was married, to the great satisfaction and delight, and consequently with the *consent*, of her father. Children have been born *from this* marriage! But subsequently to the solemnization of it, the father of the woman has discovered that he was born before his parents were united in wedlock, an event which hitherto had been studiously concealed: and what is the consequence? not only all his children, but all his *daughter's children*, become, as it were, *ipso facto*, illegitimate, because no guardian appointed in chancery gave consent to either marriage. A nullity has been engrafted on a nullity; and so it might have gone on *ad infinitum*: for if the granddaughter had married with her father's consent, before the flaw had been discovered, her issue would have been equally illegitimate. It is in vain that all this family, in all its branches, concur in an anxious wish that stability should be given to two marriages, solemnly and *bonâ fide* contracted, deficient in no religious ceremonies, and consolidated with reciprocal affection and the birth of numerous issue: it is in vain that the parties themselves, endeared to each other by the strongest ties of natural affection, and deeply impressed with the sacred nature of the bond by which they are united, anxiously and earnestly seek for a process of law by which their marriages can be declared valid: the children and grandchildren must be degraded from the station they have hitherto enjoyed in society, and only be considered in law as the offspring of a meretricious connection." Speech, pp. 63, 64.

This is certainly strong ground to take for the operation of the retrospective clause: its remedial effects would be of infinite value in such a case. Before, however, we furnish the promised outline of the new regulations, we would travel back to a former passage in Dr. Phillimore's speech, in which he states, that, so far are the cases he mentions from being few and extraordinary, not less than *sixty* of these nullities have been pro-

nounced in the courts at Doctors' Commons alone since the year 1810: and when to these are added the amount of those cases in which the consistorial and all other ecclesiastical courts in the country, as well as the courts of common law (incidentally), detect and declare these nullities, as also the fact that many are never brought into any court (for it has been repeatedly held that a sentence is not necessary to establish the illegality), no further evidence is wanting to justify the call for legislative interference.

In these circumstances, then, the new Marriage Act has had its origin. The present indeed is not the only, although it is the only *successful*, attempt that has been made to effect a revision of the Statute of George II. The inconveniences of that Act have often been urged on the attention of Parliament. Not many years after it passed, the Duke of Bedford, who was then in administration, made a very energetic speech on the necessity of revising the marriage laws, and on the subject of this Act in particular. He described it as highly impolitic, injurious, and mischievous; a law that ought never to have been made, and ought immediately to be repealed. There was a majority of but one single vote against his motion; and if he had continued in office most probably his object would have been subsequently accomplished. Mr. Fox, when about five-and-thirty years of age, made a very eloquent and animated, but a very mischievous speech, in favour of its repeal. The measure was lost; at which we cannot be surprised, when the arguments of those who supported and urged it were full of such dangerous sophistries as that *"passion, not reason, was the best capable of providing for our happiness in wedlock."* (See Speech of Mr. Fox in Parliam. Debates.)

We proceed now to give an abstract of the provisions of the new Act.

§. 1. It begins by reciting the eleventh section of the Act of George II. which required the consent of parents or guardians to the marriage of minors, and visited with the consequences of nullity all marriages solemnized without it; and then, with an inadvertence which cannot but be lamented, not only on account of the inconveniences occasioned by it, but also from the appearance of inattention which it betrays, it repeals *forthwith*, not so much only of the obnoxious provision as related to the invalidating of the marriage, but the *whole of the recited clause*. We shall have occasion to remark on this further presently.

§. 2. It then enacts, that marriages which have been solemnized by licence without the consent required by the Act of Geo. II. (but where the parties have continued to live together till the death of one of them, or till the passing of the Act, or shall have separated only for the purpose or during the pending of any proceedings relating to the marriage), shall be deemed valid, if not invalid on other grounds.

As far as the 7th clause, the Act is retrospective in its tendency.

§§. 3 & 4. Those cases are excepted in which sentences of nullity have been pronounced by the proper authorities, or in which subsequent marriages have been celebrated, as also where the invalidity has been established on any trial.

§. 5. Those cases also are excepted in which validity of marriage or legitimacy of issue has been brought into question, and evidence adduced on which any orders or decrees of court have been made.

§. 6. The possession of property and honours by other persons, in consequence of invalidity of marriage, although no sentence of nullity has been pronounced,

shall not be disturbed by the Act.

§. 7. No proceedings under authority of any court, administration of property, execution of wills, or performance of trust, is to be affected by the Act.

The 8th to the 15th sections contain new regulations for the granting of licences.

§. 8. Enacts that no licence is to be granted after the 1st of September, by the competent authorities, till the oath required by the Act has been made by the persons mentioned in it.—And here, from the loose wording, one provision of the Act, if literally abided by, would involve the parties in perjury.—

The Act states, that if the licence is for persons both *or either* of whom shall be of the age of 21 years, they are to make oath, respectively, that they are respectively, and that *each believes the other* to be, of the full age, &c. If both are under age, but a widower and widow, each is to make oath accordingly as to himself or herself, and reciprocally as to their belief with respect to each other. If one of the parties is of age, and the other under and a widower or widow, both are to make oath accordingly, as to themselves, and their belief, &c. If both are or either is under age, and not a widower or widow, both are to make oath, &c. as before; but in this case they are both to swear likewise that the *consent required by law*, to the marriage has been given, and signified in the manner required by the Act. If both are or either is of age, the licence is not to be granted till an extract is produced from the register of baptism of the parties stated to be of age, (if it is in England, and can be found). These extracts are to be proved upon oath by some other person to be true, and to relate to the parties in question, (at least to the belief of the party swearing). If the register is not in England, or cannot be found, the fact must be proved *to the satisfaction of the person granting the licence*: and an affidavit as to age must be made by some person who has good grounds to know or believe the fact: and each party is to make the usual oath as to the four weeks' residence; the case of special licences excepted.

§. 9. Enacts that the consent of the persons required by law to the marriage of a minor, not being a widower or a widow, shall be signified in writing duly signed, and be attested by two or more witnesses. The consent shall describe the parties giving it, whether as lawful parents or guardians. It is to be delivered to the person granting the licence, with an affidavit of one of the subscribing witnesses to the signature, stating that he saw the party, and also the other attesting witnesses, sign and subscribe it: and some person, not being one of the parties to be married, must make oath that he well knows all the parties; that the consenting party is what he is described to be, and has authority to give such consent.

§. 10. All the oaths are to be taken before a surrogate of the person granting the licence; and if false, the offending parties are to be deemed guilty of *wilful and corrupt perjury*, and punished accordingly. Fabricating any of the instruments, is made *felony*, and is to be followed by *transportation for life*: and if one of the contracting parties be thus guilty, he is to forfeit to the King all benefit and advantage to be derived from such marriage, to be disposed of by his Majesty as he shall deem fit.

§. 11. The oaths and instruments are to be preserved, together

with a copy of the licence, and to be transmitted within ten days to the proper registry, and calendared for public inspection.

§. 12. The licences are to state the facts on which they have been granted, and the proof adduced of them.

§. 13. The officer who grants the licence, and fails to observe the provisions of the Act, is to be deemed guilty of a *misdemeanor*, and punished accordingly.

§. 14. The right of granting licences is confined to the Archbishops of Canterbury and York, and the several Bishops in their respective dioceses. One of the parties must be resident at the time in the diocese in which the licence is granted.

§. 15. Marriages, when solemnized, are not to be impeached on the ground of informality.

The 16th to the 19th section respect the publication of banns.

§. 16. Enacts, that before the publication of banns, pursuant to the provisions of the Act of George II. *an affidavit* in writing* shall be delivered to the minister, sworn before him, or before a justice of peace, by the parties themselves, stating truly their christian and surnames, the houses of their abode, and the time they have occupied the same, and whether as lodgers or otherwise; and also stating whether they are respectively of age, or otherwise. If the affidavit is found to be false, it is to be deemed wilful and corrupt perjury, and pains and penalties are to be inflicted, together with a forfeiture of all benefit and advantage expected from the marriage.

§. 17. Banns are not to be published till "the true christian and sur-names of the parties, and the houses of their abodes," have been affixed on the principal door of the church, and in some conspicuous place therein: to remain until the expiration of the three Sundays of the publication of banns.

§. 18. The affidavits are to be deposited by the churchwardens in a chest provided for that purpose, and kept in the church.

§. 19. After solemnization of marriage by banns, it is not necessary to prove the contents of the affidavit, or its formality. No marriage is to be avoided by reason of any defect in it, or for the true names not having been used in the publication, or affixed as before-mentioned: proof of the identity of the parties, and the fact of their marriage, is to be deemed sufficient.

§§. 20 & 22. The publication of banns, and licences also, are only to remain efficient for three months. If the marriage is not solemnized within that period, a new licence must be granted, or a republication of banns take place*.

§. 21. The Act is not to operate till 1st of September 1822.

§§. 23 & 24. It is not to extend to the Royal Family, or Jews or Quakers†.

Doubts were entertained as to the duty of the parochial minister to celebrate marriages after the 1st of September, where the whole of the publications, or some of them,

* Formerly it was a *notice* in writing, now it is an *affidavit*; and what the old Act only made *optional* with the minister to require, is now rendered indispensable.

* A limitation of this kind is observable in the Code Civile of France, to which we have before alluded, but the time is there a year. "Si le mariage n'a pas été célebré dans l'année, à compter de l'expiration du delai des publications, il ne pourra plus être célebré qu'après que de nouvelles publications auront été faites dans la forme ci-dessus prescrite." Tit. ii. c. 3, 565.

† The case of *one* of the parties being of this description is unprovided for.

or the grant of a licence, had been made previously under the old but then existing law; and conflicting opinions were delivered—some contending that he was warranted in considering such banns and licences as good and valid for the purposes of the new law; and others deeming a republication, or new grant of licence, absolutely necessary. However, it is now, we believe, pretty generally known, that all such publications and licences were good *pro tanto*, as far as they went, and the minister might safely proceed to solemnize the rite, or complete the unfinished publication by banns after the new fashion. The limited period of three months was, however, considered to apply, and the licences and banns must therefore have been *recenti facto*.

§. 25. The Act is to be read in the churches and chapels on some Sunday in October, November, and December next*; and on the 25th of March, 24th of June, and 29th of September following.

§. 26. The Act to extend only to England†.

Such are the provisions of an Act framed originally simply with the view of preventing the operation of what is termed the nullity clause of the Act of George II. under the gross circumstances of fraud and perjury, and the painful circumstances of illegitimacy, which we have already noticed. Comparatively but a few lines of legislation might have been sufficient for this purpose; but the proceeding has led to an alteration of wide extent in our marriage regulations, the merits of which must be ascertained by the experience of time. Of the original Bill, as introduced into the Lower House, not a trace remains, except the preamble and the concluding clauses. With these exceptions, the eight pages of its legislative enactments have been entirely the offspring of the Upper House. It may, perhaps, interest our readers for us briefly to notice the outline of the Bill, as originally proposed by Dr. Phillimore in the House of Commons, before we proceed to remark more fully on the law as it now stands.

The preamble, then, and first section of the Act, as proposed by Dr. Phillimore, were the same with those which have now passed into a law. The second section proposed to allow a power of annulling the marriages of minors without consent under certain cases, and not to remove it altogether; only limiting it, however, to the institution of suits for that purpose by the unconsenting parent or guardian during the minority of the party. The bill further proposed, that the marriages of minors without consent, if the parties had since attained the age of 21 years and still lived together, should be considered valid. A space of time (not then fixed, but afterwards settled at six months,) was to be allowed, within which they might institute suits of nullity, and cases of pending proceedings were to be excepted.

The object of these provisions evidently was, by limiting the power of promoting suits for nullity to parents and guardians during the period of their control over the minor, and by affording a short period (a sort of *locus pœnitentiæ*) to the minor himself, on the one hand, to modify the retrospective effect of giving instant validity to marriages declared to be null and void by the hitherto existing law; and on the other, to prevent parties from turning round at an indefinite period of time to disavow acts and solemn engagements of their own, rendered still more solemn, both morally and equitably, by long union.

* This certainly will not be in time to prevent many irregularities which may occur in the interim. The first time of reading was to be not till a month after the Act had taken complete effect.

† This is held, however, to include Wales and Berwick-on-Tweed.

We are not, however, sorry that these provisions did not pass into a law, because we think most injurious inquiries would have been stimulated, and set on foot, in respect to the validity of contracts which might otherwise have passed *sub silentio*, and left the parties in the full and undisturbed possession of all the comforts of a legitimacy which was their natural right. It would have tempted efforts of nullity that might otherwise never have been, and will not now be, thought of. It is due to the honourable framer of the bill to state, that in the measure which he introduced to the consideration of the House in 1817 there was no such permission, and in his speech he mentioned that it was with extreme reluctance he opened the door to the institution of suits of this description, and allowed any interval between the contract and its validity. The evil of the old Act was at no period curable; no subsequent act of recognition, no cohabitation after majority, no tract of time* (to speak technically), could remedy the defect.

Another suggestion was, that on account of the injurious consequences of the publication of banns, for the clandestine marriages of minors, in parishes entirely unconnected with the actual residence of the parties—by which the real object of the Act, notoriety, was completely defeated—all such publications and marriages should be liable to avoidance, by the institution of a suit on the part of the parent or guardian during the minority, in the same way as by licence. Indeed, one prominent object of the new bill is the assimilating as nearly as possible the cases of banns and licence. The inequality of the two under the former statute is well exposed by Dr. Phillimore.

"In directing our attention to this part of the subject, we must be instantly struck by the anomaly and inconsistency of the law. The same act which fulminates such terrible denunciations against those who contravene its provisions, and inflicts such inexpiable penalties on their unborn issue, with respect to marriages by licence, literally affords no protection whatsoever to a minor who may be unwarily entrapped into the worst possible description of marriages under a publication of banns. In the one instance, the marriage can never be legalised; in the other, it never can be called in question. With the view of preventing clandestine marriages, the statute enjoins that banns shall be published in the church of the parish within which the parties reside: but, by a subsequent clause, it forbids any inquiry as to the residence of the parties after a marriage has taken place. The consequence has been, that the enactment on this head has become, as it were, *felo de se*, and banns have of late years furnished the most effectual cover for evasion, deceit, and fraud that the ingenuity of man could have devised." Speech, p. 67.

We may remark here, by the way, that no very effectual preventive has been introduced against this evil. Marriages, by the new Act, are declared valid, although the *true names* have not been employed. Where, then, is the use of publication? Is not its very essence destroyed? Is the publication of banns for the marriage of the minor *Titia*, likely to be forbidden by the unconsenting parents or guardians of *Sempronia?* This is a cruelty to a parent or guardian, over which he has no control. We apprehend, too, that neither *a false description*, nor an *incorrect residence*, would vitiate the marriage, any more than false names of parties. How is it possible then, in populous parishes, to prevent clandestine marriages? And we may ask, whether "banns will not still" (to use the language of the learned Doctor, who laments the evil "in late years,") "furnish the most ef-

* Tractu temporis non convalescunt. This was subversive of the fundamental law of prescription, the best basis of possession. It exceeded, too, the law of inheritance: a period of 60 years arrests all molestation in property, but this provision had no limit.

fectual cover for evasion, deceit, and fraud, that the ingenuity of man could devise?'

Instead of the affidavit as to residence, &c. now required to be delivered to the minister, a notice in writing was to be deemed sufficient: the *fixtures* on the church door, &c. were required, and are retained. The parents or guardians, who were to have power given them to institute suits of nullity, were empowered to proceed in the absence of the offending party, if he had absconded, upon the service of the usual process. The concluding provisions, as to the limited durability of the licence and banns, and the application of the Bill to England only, were the same as in the present Act: the exception as to Jews and Quakers did not appear.

We have noticed the similarity of a provision in the matrimonial law of France, in reference to the republications; but there are various other coincidences, which almost induce us to think that the framers of the new Act had recourse to that law, and have imported from it several of the new provisions. In respect to the period which is allowed for the impugning of a marriage, the law of France says, "Le mariage contracté par des epoux qui n'avoient point encore l'âge requis, ou dont l'un des deux n'avoit point atteint cet age, ne peut plus être attaqué, *lorsqu'il s'est* écoulé six mois," (the very period suggested as above) "depuis que cet epoux, ou que les epoux ont atteint l'âge competent." And again: "Lorsqu'il y a un erreur dans la personne le mariage ne peut être attaqué, que par celui des deux epoux qui a été induit en erreur." Other provisions, again, limit the power of impeaching the validity to the persons whose consent was not obtained. (See cap. iv. §. 180, 2, 5, &c.)—Another similarity is the provision with respect to the names being affixed on the church doors, &c. The French code provides that "un extrait de l'acte de publication sera et restera *affiché à la porte de la maison commune* pendant les huit jours d'intervalle de l'une à l'autre publication." This mode of publication might, however, naturally occur to the framers of the Act, without reference to the French code, from our own too common practice of affixing various lists and notices to the church doors.

In remarking now on the various sections of the modern law, we shall not observe any particular order, but point them out as they severally occur to us.

We know not if it was the intention of the legislature to make the alteration, but the new Act certainly deprives all the inferior ecclesiastical authorities, such as deans and chapters, and archdeacons, &c. of privileges immemorially enjoyed by them, and destroys their jurisdictions in reference to the grant of licences, by confining that power to the archbishops and bishops, and vesting it in their authority exclusively. The propriety of this restriction we do not dispute: indeed, it might have been as well to have crippled these minor provincials entirely, and taken from them the power of granting probates of wills and letters of administration, from the abuse of which power great evils often arise. But the restriction will certainly occasion no little inconvenience in a variety of cases. We have heard, indeed, that it is in the contemplation of some members of the legislature to attempt an entire abolition of marriage licences: if so, this is but a preliminary step to it: but it is a measure which we sincerely hope will not be resorted to, not only on account of its opposition to the temper of English people, but on account of the excessive difficulties that will be thrown thereby in the way of marriage—difficulties which, in some cases, we venture to predict, will be found nearly insurmountable. The impediments at present are sufficiently great. But with regard to

the privation of this privilege, so long enjoyed by the inferior jurisdictions, no intimation was given to them of it; and, consequently, in the interval between the "passing" (not the operation) of this Act, and the inferior jurisdictions becoming acquainted with its restrictions, many licences have been granted by them, and many marriages solemnized. All these are put to hazard, till a new Act shall be passed to validate them.

We regret to find the Act replete with marks of inattention and neglect. One gross blunder, directing the names and *houses* of the parties to be fixed on the church door, or some conspicuous part of the church, was pointed out in the progress of the bill by the Solicitor-General, but was not corrected. We might only in addition ask, who is the person required to make these fixtures, and who would be punishable for the neglect? The Act mentions no person. If the provision had been adopted in order to *supersede* the present inconvenient custom of publishing the banns in the midst of Divine service, the motive would have been commendable: but the affixing is *in addition to* the publication.

The eighth section appears to lose sight of the primary intention of the Bill, in reference to the production of the certificates of baptism on the grant of licences for the marriage of minors. In the case of persons above twenty-one years of age, even of widowers and widows, a baptismal certificate is necessary (however old the parties may be): so that a venerable couple, desirous, not of sharing together the joys of youth, but of mutually smoothing the cares of age, can be admitted to the altar only by the production of entries from their baptismal registers, be their native villages as obscure and distant as they may, and the registers themselves perhaps carelessly kept; while, at the same time, the marriage of a widowed *minor* is clogged by no such impediment, for *no certificate is required*.

In reference to the production of baptismal registers, it was apprehended that considerable inconvenience would be entailed upon a class of the community whose religious tenets induce them to postpone their performance of the rite of baptism till a later period in life; and some indeed never perform it at all. It was asked, how the requirements of the Act are to be complied with in these cases? and although the question is evidently open to the reply, that the Act cannot mean to require impossibilities, and the eighth section exempts the cases of persons whose baptismal entries *cannot be found*; yet, although that might apply to the case of the religious community in question, it is not clear what would be held *sufficient proof* that such registers could not be found, or what extent of search must be made for them. Again: the threats contained in the Act against perjury are pretty strong; and yet some part of its enactments cannot be complied with, unless the parties do contract the guilt of it: for the eighth section, as above remarked, enacts, that "if a licence is required for the marriage of persons, both, *or either*, of whom shall be above twenty-one, they shall respectively make oath that they are, and each believes the other to be, of the *full age* of twenty-one years." In practice, where one party is above, and the other under age, the oath will no doubt be modified accordingly, under the reasonable presumption that this is what the clause *meant*, but it certainly is not what the clause itself *says*.

Again: in the case of banns, the required affidavit as to residence, age, &c. is to be made before the *minister* or a justice of peace. No power, however, is given to the clergyman to administer an oath, which he did not before possess, unless he united in himself the two,

not always homogeneous, characters of clergyman and justice. We know, indeed, that wherever an Act *directs*, it also *empowers*; but the Act here does not direct *the clergyman*, but *the parties*. At all events, how much preferable would it be to avoid the ambiguity, by the introduction of a short parenthesis, which would have cured the defect. The clergy certainly are not *compellable* by the Act to administer the oath, though in most cases, we presume, they will do it. It may be extremely painful to a young woman, or even to a man of delicacy, to encounter the remarks and publicity of a magistrate's office on such an occasion.

Onerous duties are imposed by the Act on the parochial ministers, particularly those empowered by the Bishop to act as surrogates; and all their care and vigilance must be exercised, lest they expose themselves to the penal consequences denounced against informalities. The new affidavits, the entries, the individuality of parties, and the republication, demand the closest attention. We conclude, however, that the parties concerned will be allowed to indemnify themselves for their trouble, by corresponding fees.

The Act is grossly deficient in not furnishing an outline of the necessary affidavits in all contemplated cases. Forms have been drawn up for the purpose by individuals. We give one of these forms in a note*.

But by far the most inconvenient of the oversights in the Act, is one which is found in what constitutes its most prominent feature, *the marriage of minors without consent*. That part of the old Act which is the subject of animadversion in the new, while it made consent necessary, *defined what consent* it was that was required. We have already remarked, that it was, first, of the father—then of the guardian appointed in his will—then the mother, *if a widow*—and then the Chancery guardian. It is not necessary to comment on the wisdom or equity of this gradation. By the new Act we have seen that this provision was repealed: repealed instanter: both the necessity and the definition of consent, as mentioned in the old Act, were swept away together, (though the substitute did not take effect till two

* "On the —— day of ——, appeared personally *A. B., of the parish [or chapelry, or extra-parochial place of ——, adjoining the parish or chapelry] of ——, in the county of ——*, Gentleman (or as the case may be) *Bachelor* [or *Widower*], *and* C. D., *of the parish* [or as above] *of ——, in the county of ——*, *Spinster* [or *Widow*], intending to intermarry. And the said A. B. made oath, that his true Christian name is A., and that his true surname is B., and that he knoweth of no lawful impediment by reason of any former marriage, consanguinity, affinity, or any other lawful means whatsoever, to hinder the said intended marriage, and prayed a publication of banns in the church [or chapel] of ——, in order to the solemnization thereof in the said church [or chapel]. And the said C. D. made oath, that her true Christian name is C., and her true surname is D.: and both the parties made oath that —— house [or No. —— in —— street, or ——, cottage at ——] within the said parish [or chapelry] or extra-parochial place of ——, adjoining to the parish [or chapelry] of ——, has been the abode of the said A. B. or C. D. for —— days [or weeks] as occupier thereof [or as lodger therein]; and that the said A. B. and C. D. have attained the age of twenty-one years, [*or if the parties are under that age*, "that the said A. B. and C. D. are under the age o twenty-one years," *or if one of them only is under that age*, "that A. B. (or C. D., as the case may be) is under the age of twenty-one years."]

A. B.
(Signed) C. D.

"Sworn before the Rev. E. F., *Clerk* [or *one of his Majesty's Justices of Peace for the County of ——*] or [*as the case may be*] this —— day of ——
"In the year of our Lord 18 ."

The above affidavit, if taken before a clergyman, should be written upon a half-crown stamp.

months afterwards). In this interval, it was asked, how were the marriages of minors by licence to be celebrated? By what consent? Necessarily, by the law as it stood prior to 1753. And what was the state of the law prior to 1753? The canons of 1603 were then the regulators of marriage, for there was no *statute* requiring consent: and by the 100th of these canons, to the marriage of a minor the consent of "*parents* or *guardians*" was made necessary — of parents or guardians, that is, of *both* "*parents*, &c." and so it was ruled. Applications for licence by minors, with the consent of the father only, were *refused*: for the explanation of the loose language of the canon was no longer in force. And now this interval is past, how does the case stand? Precisely the same, for the dilemma was not seen: the 9th section proceeds evidently upon the presumption that only the invalidating clause, and not that of the consent, was repealed: it speaks of the affidavit of the *person*, or persons, whose consent is required by *law*, &c. By what law? The canon law, and that only, must be the answer. This is a return indeed to the obscurity of ancient days, and a restoration of its inconveniences. It does not require much ingenuity to conceive of cases where the father may be desirous of the marriage of his child, and the union be of a highly advantageous character, but the other parent, from some insufficient cause or other, may withhold her consent; and yet no marriage can now take place without it*. The consent of the mother too, where the father is dead, is even to be preferred to that of a testamentary guardian appointed by the father's will; and that even although she may have married again; and thus the beneficial interpretation of the requisite consent given by the late statute, which prevented the undue influence arising from such a preference, is totally lost. It surely was not in the contemplation of the legislature to return to so indefinite, confused, and often inequitable a requirement as this. But what would have been the case, if by any chance (which was as likely as not to have happened) the statute of Geo. II. had expressly *repealed the canon requiring consent*, and substituted its own enactment in the place of it? Why, the effect would have been, that in consequence of the first section of the new Act repealing the provision of Geo. II., the rights of parents and guardians would have been *all abandoned*, or at least have suffered an interregnum till the next session, and the marriages of minors have taken place with the *most pernicious and unrestrained liberty*, without any consent at all, and without any fear of nullity whatsoever.

Against the retrospective clause in the Act strong objections were entertained. It was argued, that the effect of the two Acts would present an anomaly in legislation. The first declared certain contracts, not *voidable*, but *ipso facto void*. In some of these contracts a sentence had been past, which sentence did not *make* them nullities, but only declared that they *were* so. In others, no such sentences had past; the contracts being, however, not a whit the better on that account. Now the new Act steps in and repeals the old, and by the retrospective clause says, Some of these nullities shall be valid contracts, others shall be nullities still. This, it was said, was blowing hot and cold with the same breath. This reasoning we do not defend. In the first place, it is perfectly competent to a legislature to alter its provisions, and to establish at one time what it unsettled before. Suppose, for instance, it could be proved, to the satisfaction of government, that it had no right to punish forgery

* The code of France has provided against this expressly. "En cas de dissentement le consentement du père suffit." Tit. v. cap. i. §148.

with death; and that it should, in consequence, come to the determination to amend the penal laws against that crime; would it be a fair obstruction to that intention to urge that the former Acts of the legislature had regarded it as a capital offence, and that many persons had suffered for it as such? These individuals could not be restored to life; but a *locus pœnitentiæ* ought not to be denied—it ought, indeed, so much the more readily to be yielded—to the legislature. The contrary would be visiting an error in legislation with more serious condemnation than the most arbitrary of capital punishments,—the condemnation of pursuing for ever a misguided, or cruel, or criminal path. But, independently of these considerations, we do not see how the Act could have been otherwise framed: the retrospective clause was the point desired in reference to the increasing evils of the old Act, and the exception in favour of the cases where sentence had been directly or incidentally given, was really necessary; for upon these sentences, or on incidental proofs of the fact elicited in the investigation of other matters connected with it, new relations had been formed, transfers of property had been made, and various other acts done, which could not be disturbed without the creation of alarming evils. We think, therefore, that a case was fully made out to authorize that part of the Act which has excited so much remark.

In the penal part of the statute (which, like all other penal statutes, we suppose is to be construed strictly), we have to regret a want of explicitness, and, at the same time, a somewhat ill-apportioned severity. Suppose the case of a profligate man, with ingenuity and hardihood enough to overleap all the barriers (we admit they are high and formidable) which the statute has heaped in his way, and to succeed in inveigling a young woman of fortune into a marriage! what is the consequence to *her*? The parents and connexions are not relieved by the operation of the Act in this case. To the man, indeed, the penalty is transportation for life, and a forfeiture of all benefit and advantage anticipated from the marriage—but to whom? Does the property revert to the family of the woman, or to herself? No: but to the King's Majesty. And what is to become of *her*? (for we presume, that, although the society of the wife is certainly *one "benefit and advantage"* of marriage, it never was intended by the legislature to forfeit *that* to the sovereign). She is the unalienable wife of the exile. Is she to follow her husband? Whether she does or not, she loses her fortune, and all hope of honourable marriage. She is doomed to pass through life as the wife of a convict, and none of her friends can relieve her. We hardly can suppose a frequency of such cases, with so few inducements in the way; but we are not prepared to say to what foolish excesses the passions of men may not lead, when all the terrors of the nullity clause in the old Act, of which so much was said, were repeatedly braved*. This is taking the opposite extreme. The former Act let the parties loose: this will never loose their bond, though it separates them as widely as the opposite points of the compass. The experiment is new, and must be tried. Wits may, perhaps, apply to the provision the Hudibrastic lines, and call it

"A law that most unjustly yokes
All Johns of Stiles to Joans of Noakes,
Without distinction of degree,
Condition, age, or quality;
Admits no power of revocation,
Nor valuable consideration,
Nor writ of error, nor reverse
Of judgment past, for better or worse."

But still its chief principle is good:

* Oaths were the only security before, and they are so still. They were found then wholly insufficient: will they be completely adequate now?

it will tend to invest the marriage tie with increased sacredness, or, at least, it will teach men to regard it as too dangerous to be made a play-thing. The somewhat strange enactment, that the property shall be forfeited to the King, seems to have been intended to make it the *interest* of families not to disturb *de facto* marriages, even though commenced in perjury. The perjured husband runs little risk of prosecution by the woman's relations (at least after their first emotions of anger have subsided), since nothing is to be gained, and every thing must be lost, by proving him guilty.

A great variety of other deficiences and inaccuracies have occurred to us, but they are too technical to find their way into our pages. They *may* be trifles, sed "hæ nugæ seria ducunt in mala."

Independently, however, of the minor objections that we entertain against the new Act, we cannot but avow two, that we think are of more than ordinary weight. The first is, the *multiplication of oaths* which it will occasion. Already is our statute-book grievously open to this objection. For purposes the most trivial, for offices the most ordinary, an oath is indispensable. A pound of tea cannot find its way to the consumer, without passing where *oaths* no *less than seven* have been administered. Now, unquestionably, if the sanction of an oath is justifiably required any where, it is in the article of marriage; but still we think the number far too great. A common marriage by banns now requires *two oaths;* that by licence, *three at the least*, in some instances *four* or *five:* and we can foresee cases where not less than *six oaths* will be necessary before a licence can be obtained, besides the inconvenience, the difficulty, and the delay, which all this will occasion. In all cases, *both* parties, the lady as well as the gentleman, are to make the affidavit. Surely this increase of oaths is not likely to revive "that reverential feeling for the sacred obligation of an oath, which its hackneyed repetition, in compliance with the incessant demands of the statute-book, has nearly extinguished."—Our second objection is to the *impediments that are thrown by the new Act in the way of honourable marriage.* The evils of irregular connexions are undoubtedly great, and it is right to resist and punish them; but it has ever been regarded as most impolitic for a legislature to throw difficulties in the way of marriage. One of the most extensive maxims of English law is, that "matrimonium debet esse *liberum*;" and if at any time doubts arise on the construction of statutes which are in their tendency restrictive of natural rights, those doubts always receive an interpretation in favour of liberty and moral happiness; any other rule would be the sure way to occasion irregular and promiscuous connexions. The page of history records the award of *actual premiums* on regular marriages, as if a stimulus and encouragement to form an authorized connexion were regarded as the best mode of diminishing such as are unauthorized. The Jewish year of rest from the wars, permitted to the man who had formed the nuptial tie, and the Roman exemption from certain public taxes, both proclaim this. But we cannot help regarding the present statute as encumbering the matrimonial connexion with difficulties that will have a very injurious tendency. We have already alluded to the attendance and affidavit of the female, now made a requisite part of the form. We cannot help thinking that there is a little indelicacy in this requirement, and we own we do not perceive its utility. As to the first point, we know indeed that marriage is honourable in all, and we shall be asked what has the lady to be ashamed of? All this is true; but there are certain feelings of retiring modesty

which we would not wound without occasion, and we do not see the occasion here. The lady is to swear that she is of age, and her intended husband also, to her belief. The object of the Act is to guard against fraud from minors. Now, will this prevent it? Very rare is the case of a man of full age entrapped by a minor, and almost always the female, in such cases, is the injured party; and as to her belief of the husband's age, how can she know it but from what he has told her? and if he has sworn it, why should that not be deemed satisfactory? So with regard to the production of the registers: we are sure that great difficulty and inconvenience will attend this regulation in most cases, and in some an absolute impracticability. Setting aside the cases where, owing to the power of granting licences by the inferior jurisdictions being taken away, parties will often have to travel great distances to obtain them, and where, through ignorance of the provisions of the new law, all this journey may have been of no avail, yet what a load of evidence is required in order to obtain the licence! The copy of the register of baptism, perhaps from a great distance; the affidavit of the friend who extracted and collated it, to prove it a true copy; and either of that friend, or, if he cannot do it, of some other friend, identifying the party or the individual to whom the entry relates. And if the register cannot be found, a still more circuitous mode must be resorted to: *satisfactory* proof of this fact is required to be made by affidavit, and the evidence of majority must be sought by affidavit from relations or friends. And cases will happen where parties are of unquestionable full age, but they may have been baptized only within the last 21 years. What is to be done on the production of their certificates? A ludicrous contrast will be sometimes created between the evidence as to age arising from the certificate and the countenance of the party. The minister, looking at the one, will see abundant proof of majority, but from the other the party will appear a minor. It will be something like the amusing dilemma in which Frederick of Prussia was placed, when he came to address (as he always did to a new soldier) his three customary questions to a young foreigner in his body guards, and who, not knowing the language, had been instructed by his comrades what answers to return. The questions were, How old are you? How long have you been in the service? and How do you like your pay and clothing? The fellow had his replies ready enough, but unfortunately the monarch misplaced his questions, and first inquired how long the novice had been in the army? "Twenty-five years" was the reply. The king looked amazed, as the young man did not appear much more than 25 years old; but proceeded to demand how old he was? The reply was, "*two years!*" Upon which the king, with a mixture of anger and surprise, exclaimed, "Either you or I must be a fool." The fellow, mistaking this for the third question, replied, "Both," to the amusement of all the spectators, who then explained to the king the circumstance that had caused all this disparity.

But we have not yet done with the difficulties. In some cases not fewer than three, and sometimes four affidavits, and four certificates of consent, will be necessary, and the attendance, in one stage or another of the proceeding, of not less than *nine* different persons. This is in case both parties are minors, and the parents are all living: if only one is a *minor*, the same number of affidavits, and two certificates of consent, and the attendance of seven different persons, will be necessary: and even in cases where both parties are of age, and have not been previously married, three affidavits, and the attendance of four persons, are required. Surely this

is too much. Well-principled persons, whom no difficulties deter from pursuing their ends in the way limited by law, will yield, but will be oppressed; but we fear that instances will be found in which persons will dispense with the troublesome forms of the law altogether, and risk the consequences attaching to an illegal and immoral connexion: we say illegal as well as *immoral*, because connexions of this character are equally obnoxious to morals and to law, since the latter, not less than the former, has ever contemplated, as an object of the most necessary policy, the restraining of vice and immorality. In our remarks on the effect of the old law, we had to observe the increase of marriages in the Fleet which that Act occasioned, in the interval between the time of its becoming a law and passing into operation. A similar impetus appears to have been given on the present occasion; for, from the public statements, it seems that at Manchester, in one church, there was such an increase in the publication of banns, during the interval within which the survival of the old forms was permitted, that seventy-eight couples were named for the first time of asking, one hundred and twenty-five for the second, and fifty-eight for the third; and at the parish church of Lambeth, for some time before the 1st of September, the average number of marriages celebrated was *twenty a day!* We do not mean to say that in some of those cases ignorance or misapprehension may not have induced the haste, but we are sure that much was attributable to the dread of the new forms.

We fear, also, the business of our ecclesiastical courts will not be much diminished; and although many of the suits for nullity will now be at an end, they may be only given in exchange for an increase of suits of a different description, not a whit less mischievous in their effects on society. At the same time, we also entertain doubts whether the severity of the punishments of the new Act will not, in many cases, operate to prevent prosecution and secure impunity. Suppose the case which we put a few pages back, of a young woman of fortune inveigled into a marriage by a young profligate. His crime is felony, and his punishment transportation. But *who is to prosecute him?* Surely it cannot be expected that the relations of the wife will do so, when they can no longer obtain for her any desirable result. In this, therefore, the inutility of the measure is again apparent.

With these feelings, we cannot but regret that greater attention was not paid in Parliament to the ripened judgments of those learned and experienced men who opposed the measure, and many of whose difficulties, we doubt not, arose from their discovery of evils likely to occur in its working, as great, or even greater, than those already existing. The strong and decided protests entered against parts of the Act, by the Lord Chancellor, and Lords Stowell, Shaftesbury, Colchester, and others, ought surely to have had more weight. Usually the opinions of such men are first consulted, and with the greatest deference and respect. They anticipate evils of no ordinary magnitude from its operation, on the rights of property. The objections are of too legal a nature for us to dwell on largely; but we feel that the Bill has evidently been hurried with great precipitancy through all its stages*, so that no time has been given to ponder the tendency

* It was a curious fact, that a Bill, which was sent up to the House of Lords as the result of great deliberation, when returned to the Lower House with only the preamble and concluding clauses in *statu quo*, its head and tail hardly preserving for it sufficient features of resemblance to ensure its recognition, should yet pass without any effectual objection; and yet this was the good fortune of the new Marriage Act.

of its provisions, and doubtless another session cannot pass without the introduction of many corrective and explanatory clauses. Surely something better might be produced to protect the rights of parents and guardians, as well as the comfort of children, without the discouragement, by unnecessary difficulties, of the connexion of marriage.

Another matter of regret with us is this, that as so large an alteration has been made in our marriage laws, and crimes denounced and penalties threatened, no attempt has been made to uphold the dignity, and secure the purity, of the matrimonial contract, by the enactment of suitable punishments against the crime of adultery. Much has lately been written on that subject into which we forbear to enter: we, however, think it clear, that in the Scriptures (the foundation on which all our legal enactments are presumed to rest) adultery is viewed as a crime of so deep a dye as to *work a dissolution of the contract against which it is committed*, and that it should be so regarded in every Christian country. At the same time, some powerful security should be required against the evils which might be apprehended from numerous or easily obtained divorces; and *that* security should be provided in the *severity of the personal punishment of the criminal*. A return to the barbarities of old times we do not desire: but we are of opinion, that the feeble voice of ecclesiastical censure ("adulteri, maxima pro parte, pœnitentia canonica purgatur." Cowel, Inst. Jur. Angl. l. iv. tit. ult, p. 346) ought not in the present age to be regarded as an adequate, indeed it is often viewed as only a ludicrous visitation. That voice no longer sounds like the thunder of destruction to soul and body, which, as it rolled over the victims of papal superstition, made them tremble in every joint. But some punishment, confinement, or severe forfeiture or fine, should be made to follow this offence. Long and loudly has it been called for. Whether we look to ancient or modern writers, they seem to utter but one remonstrance against the mitigated severity of the English statutes in this matter. The present learned Dean of Westminster, the late Archdeacon Jefferson, and many other divines of eminence, piety, and talent, have urged the *strengthening of our laws on* this subject. The Roman laws, the laws of Greece, the ancient code of France, and various other nations, visited this crime with *great severity*; and severity would not be an innovation in *our own* laws: for the earlier statutes kept pace with the other enactments we have alluded to, in denouncing with the most rigorous strictness this pernicious and disgraceful offence.

We are unwilling to press our observations further; but we should hail the efforts of an upright and decisive mind, that could encounter, what we fear might be apprehended to assail him, the ridicule of the licentious, the hesitation of the timid, and the doubts of the worldly politician, in forcing upon the attention of our legislature a measure like this, although sanctioned, as it is, not only by the wisest of human legislators, but by the dictates of the only law that came from God.

There are various other points, relating to the subject of the matrimonial bond, on which much has been within these few years written, and with great learning, and to which the attention of Parliament might properly be called, but we abstain from noticing them, as we fear we have already trespassed too long on the attention of our readers; but, in concluding these remarks, we would observe, that we scarcely know any one thing that would be more useful and valuable from the framers of our laws, both to the clergy and to the people of the country generally, than a *collection and digest of the laws relative to marriage*. The worth of collectanea of

this sort is too evident to need an attempt at elucidation. The celebrated digest of the Roman Emperor conferred not greater honour on himself than benefit on his subjects. A portion of the same praise is due to our First Edward, whom Coke calls the English Justinian; and very great was the advantage felt by our clergy not long ago, by the exercise of a similar discretion in the compiling of the *Consolidation Act*. What we urge, then, is the application of this concentrating principle to our marriage laws. At present they lie loosely scattered, some among the black-letter pages of the statute-book, and some among the still darker abodes of the canons and constitutions of our Church. Now, as the new Act must doubtless undergo the discussion of the next session of Parliament, and a revision of its principles be made, we sincerely wish that the opportunity may be embraced for the collection of these miscellaneous enactments into one focus. We are aware that it demands labour and circumspection, but surely it merits the exercise of both. It would be a focus of light of the very highest utility. Both clergy and laity would rejoice in its rays, because the doubts and misapprehensions that now dim their path in a most important part of life would be dispersed; and their duties and privileges, thus rendered clear and attainable, would be at once understood and enjoyed.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—A Treatise on Daniel's Seventy Weeks, in vindication of Bishop Lloyd's hypothesis;—The Hundred of Mere; by Sir R. C. Hoare;—The Lime Rocks of Plymouth; by the Rev. R. Hennah;—The early History of Rome; by C. Mills;—Travels in the Holy Land and Egypt; by W. R. Wilson.

In the press:—A third edition of the Rev. Thomas H. Horne's "Introduction to the Critical Study and Knowledge of the Holy Scriptures;" with which will be published, with one new engraving, a small Supplement to the Second Edition, arranged conveniently for insertion in the respective volumes.

The foundation-stone of the intended college at Lampeter, in Cardiganshire, for the education of the Welsh Clergy in the diocese of St. David's, was laid on the 12th August, the birth-day of his Majesty, by the Lord Bishop of St. David's, in the presence of a large assemblage of the clergy and gentry of the adjacent counties, and a great concourse of the peasantry. After Divine service at the parish church of Lampeter, the Bishop proceeded to the site of the intended college, where J. S. Harford, Esq., and A. Harford Battersby, Esq., advanced towards his Lordship; and the former, placing in his hands the conveyance of the ground, addressed him in a speech, expressive of the high honour which he felt was conferred on himself and his brothers, in having it in their power to promote in any degree the noble and important scheme, long since projected by the Bishop, and now about to be realized, for the diffusion of sound learning and religious improvement throughout his extensive diocese. The Bishop made a reply, expressive of his grateful feelings to the above gentlemen, lords of the manor of Lampeter, for the important aid they had afforded him, and of the lively interest which he felt in the welfare of the projected institution. The usual ceremonials then proceeded.

A pamphlet lately published, entitled "Cursory Suggestions on Naval Subjects," strongly recommends the general establishment of savings' banks among our seamen. The idea deserves serious attention by persons connected either with the merchants' or the king's

service. The sums often spent by sailors in port, in a few days of improvidence and vice, might, if husbanded in savings' banks, prove a source of great comfort to them in their declining years, or to their families after them.

A market-house of large dimensions, and on an admirable plan, has been recently erected at Liverpool. It covers no less than 8235 square feet, is roofed throughout, and is well lighted and ventilated. The accommodation to the public, great as it is, of such a building, is of less importance than the saving of health and life to the market-people, who often suffer severely from their exposure to the weather in some of our towns, where, in certain instances, the inhabitants resist the erection of suitable market-houses, on the ground that the inconvenience of enduring the inclemencies of the seasons, and the want of facilities for storing their over-stock till the next market-day, induce the country people to sell at lower prices, and with more dispatch, than would be the case if they were comfortably accommodated.

FRANCE.

The Coquille corvette, commanded by M. Duperrey, lately set sail on a voyage to promote geography and physical science. The Coquille will visit the great Archipelago of Asia, the points of the western coast of New Holland, and the islands of the Pacific Ocean; and return to France by Cape Horn. M. Duperrey is to make observations on the configuration of the globe, the inclination of the needle, &c.

From some experiments of M. Macair on glow-worms, the following results arise. Solar light appears to have a constant influence on these animals. Some of them were put into boxes, from which the light was shut out, and, when the boxes were opened in the evening, they rarely gave any light; but the same worms, in the same boxes, with glass tops, and placed in the sunshine, shone brilliantly in the ensuing evening. Warmth caused them to become luminous. When the animals were thrown into water at 122 deg. they died instantly, but the light continued brilliant; at 30 deg. higher the light was extinguished, and could not be restored. Cold destroys their luminousness. The luminous matter is a yellowish-white organized substance, chiefly albumen, on the last three rings. This substance becomes opaque by drying, and then ceases to shine. Preserved in water, it shines with a yellowish-green light for two or three hours. Heat and galvanism re-produce the light as long as the substance is not opaque. It shines more in oxygen than in other gases. All bodies capable of coagulating albumen destroy its phosphorescence. The light does not appear except in gases containing oxygen. The galvanic pile excites it—common electricity does not.

GERMANY.

Within the last two years the number of persons who have been saved from drowning, by the Hamburgh Humane Society, has been 152. Of 44, who were to all appearance dead, the exertions of the surgeons restored 34. The Hamburgh Society for the Encouragement of the Arts and useful Trades, have granted sums of money to 232 individuals who had contributed to save the above persons; 15 others have received medals from the Society, as rewards for their exertions.

RUSSIA.

The emperor Alexander, from a desire that criminals, after suffering by exile in Siberia or otherwise, may appear again in society, in the event of their repentance and reformation, has abolished the punishment of marking with a brand, which it had hitherto been the practice to inflict, in connexion with the knout.

Lieutenants Wrangel and Anjou, appointed by the Russian Government, in 1820, to make discoveries in the North and North-East extremities of Asia, proceeded first to Neukolymsk, in the north-east part of Siberia. Thence they set out, on sledges drawn by dogs, in quest of Cape Scheheladeh, which has been described as an isthmus which connects Asia with the American continent. They were enabled, it is stated, to ascertain that there is no connecting isthmus in that region. They then returned to Neukolymsk, whence they proceeded on another journey to the north, to discover the great continent supposed to be in that direction, but insurmountable obstacles prevented their advancing very far on their route.

INDIA.

Various books are in preparation, or in the press, for the use of the college at Serampore. Among others, is a summary, in the Bengalee language, of the general principles of jurisprudence laid down by Grotius, Puffendorf, Montesquieu, and other European writers;—a

work highly desirable. The college committee have made arrangements with Mr. F. Carey, the author of the Bengalee Encyclopædia, for taking up the subject. The committee have also sent suitable persons into various parts of the country, furnished with lists of such native works as they already possess, and with directions to purchase or transcribe any work they meet with, not contained in this list. By this means various works have been brought to light in the popular languages, which will prove useful in the translations of the Scriptures.

A complete model has been made in ivory, on a scale of three inches to ten feet, of the celebrated Tauj at Agra, by the late Captain Fordyce and Captain G. Hutchinson. It has occupied nearly twelve years' labour, and is stated to give a very beautiful and accurate exhibition of that vast monument of past oriental magnificence.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Essays on all the Scriptural Names and Titles of Christ; by the late Rev. William Goode, Rector of St. Ann's Blackfriars, &c. 6 vols. 8vo. 3l. 3s.

Select Passages from the Bible, arranged under distinct heads, for the use of Families and Schools; by A. Adam. 12mo. 4s. 6d.

An Abridgement of the Prophecies, as connected with Profane History, both Ancient and Modern; in question and answer: selected by Mrs. Smith. 12mo. 7s. 6d.

The Epistles of Paul the Apostle translated, with an Exposition and Notes; by the Rev. Thomas Belsham. 4 vols. 8vo. 2l. 12s. 6d.

The Seaman's Prayer-Book. 18mo. 2s. 6d.

A respectful Letter to the Earl of Liverpool, occasioned by the Speech imputed [*imputed!*] to his Lordship at the Isle of Thanet Bible Society Meeting; by the Rev. H. H. Norris. 8vo. 7s.

Six Village Sermons; by the Rev. E. Berens. 12mo. 1s. 6d.

Lectures on some important Doctrines of the Gospel. By T. Raffles, LL.D. 12mo. 7s. 6d.

A Sermon on Covetousness; by the Rev. R. H. Shepherd. 1s.

The Claims of the Society for Promoting Christian Knowledge; a Sermon; by the Rev. J. Algar.

Sermons; by Jonathan Walton, B.D. 2 vols. 8vo.

Scripture Chronology, on a new plan. 2s. 6d.

Sexaginta Conciones, nunquam antehac promulgatæ; Lithographice Impressæ fideliter MSS. imitantes. A Presbytero Ecclesiæ Anglicanæ *.

The Book of Common Prayer. With Notes, &c.; by the Right Rev. R. Mant, D.D. 36s. medium, 3l. 12s. royal paper.

The Seasons contemplated in the Spirit of the Gospel: six Sermons; by the Rev. Thomas Gillespie. 12mo. 4s. 6d.

An Explanation of the Five Books of Moses. 3s.

A Charge delivered to the Clergy of the Diocese of Gloucester in 1822; by the Lord Bishop of Gloucester. 4to.

The Genuine and Apochryphal Gospels compared; in a Visitation Charge; by Dr. Butler of Shrewsbury, Archdeacon of Derby.

MISCELLANEOUS.

Memoirs of Mary, Queen of Scots; by Miss Benger. 2 vols. 8vo.

Cottage Biography, being a Collection of the Lives of the Irish Peasantry; by Mary Leadbeater. 12mo. 3s. 6d.

Remains of the late A. L. Ross, A.M. With a Memoir. 12mo.

An easy Method of acquiring the Reading of Hebrew with the Vowel-Points. On a sheet. 1s. 6d.

Political Fragments of Ancient Pythagoreans. Translated from the Greek; by T. Taylor. 8vo. 6s.

Geological Essays; by Joseph Sutcliffe. 8vo. 4s.

An Introduction to Fossil Organic Remains; by James Parkinson. 8vo. 12s.

The History of Preston, and the Guild Merchant. 4to. 15s.

The first five Books of Livy, with English Notes; by J. Hunter, LL.D. 12mo. 5s.

An Historical Review of the Spanish Revolution; by E. Blaquiere. 8vo. 18s.

The different Modes of Cultivating the Pine-Apple. 8vo. 9s.

A System of Mechanics; by the Rev. R. Robinson. 8vo. 13s.

A Letter to Sir Humphrey Davy, Bt. on the Application of Machinery to calculating Mathematical Tables; by C. Babbage, M.A. 4to. 1s. 6d.

Essays on Subjects of important Inquiry in Metaphysics, Morals, and Religion; by the late Isaac Hawkins Browne, 8vo. 15s.

Irad and Adah, a Tale of the Flood; by Thomas Dale. 8vo. 8s. 6d.

* We beg leave to refer the Rev. Presbyter to our announcement of a similar work of Mr. Warner's. Christ. Observ. 1821, p. 651.

An Analytical Dictionary of the English Language; by David Booth. Part I. 7s. 6d.

Specimens of the German Lyric Poets, consisting of Translations in Verse from Burger, Goethe, Jacobi, Klopstocke, &c. 8vo. 10s. 6d.

A Letter to the Earl of Liverpool, on the subject of the Greeks; by Thomas Lord Erskine. 8vo. 2s. 6d.

An Appeal to the British Public, in the Cause of the Persecuted Greeks; by the Rev. Robert Chatfield, LL.D. 1s.

RELIGIOUS INTELLIGENCE.

AFRICAN INSTITUTION.

THE annual publication of the Society has this year augmented to a closely printed volume of 412 pages; presenting a large collection of important and interesting—much of it, unhappily, most afflicting—intelligence. The volume is divided into three parts. The first contains an account of the Proceedings at the Sixteenth Annual Meeting, with the speeches of the Duke of Gloucester; the Marquis of Lansdowne; Earl Nugent; Lord Calthorpe; Sir T. Acland, Bart.; the Right Hon. J. C. Villiers; Messrs. Wilberforce, Brougham, Warre, W. Smith, Rice, Wilbraham, Randolph, Bowring, and Stephen; the Rev. W. Dealtry; and the Rev. J. W. Cunningham. The second contains the Report of the Directors; and the third, an Appendix of documents. Of the facts in the Report, we hope before long to give as copious an analysis as our limits allow. For the details in the Appendix, we must refer our readers to the publication itself. They relate to the present state and laws of the Slave Trade in different parts of the world, and under various flags; particularly the wide extension of the traffic by the French, both on the *eastern* and the *western* coast of Africa; —to the correspondence of the British and other governments on the subject;— to the discussions in the French Chambers, in the course of which is given at length a speech of the Duke de Broglie, which, for knowledge of the subject, eloquence, and general ability, well deserves general perusal;—to the proceedings of the American Colonization Society; the cheering progress of the settlement of Sierra Leone; the abolition of the Slave Trade at the Mauritius; the extinction of the Slave Trade and *Slavery* by the Independent States of South America; and other points connected with the general subject. The first part also of the volume we are obliged to pass over more cursorily than we could wish. We extract the following passage from the speech of Mr. Cunningham, partly for the consideration of our readers, and partly as an apology for ourselves, if any apology be needed, for urging this great question so often and earnestly in the pages of a religious miscellany. Mr. Cunningham remarked, that

"He was much struck with the statement that their funds had this year declined, and that they were now in a state of depression. To what was such a circumstance to be traced, more particularly when compared with the success which attended the progress of other institutions? Perhaps the cause of this difference was to be traced to the fact, that a sufficient attempt had not been made to place this institution on that broad basis of religious and moral feeling which had produced such an effect in other cases; and which, far above all considerations of policy and expediency, impressed such a powerful interest on those who were under its influence. This great question ought to rest on the widest basis; it was entitled to do so: nor ought they to stop until it was placed on its right foundation; a foundation firm as the will of God, and ample as the wants of human nature. It was true that people were so apt to be absorbed in one favourite object, that they turned with difficulty to others. Else the excellent individuals who were engaged in Missionary Societies could not fail to see the great importance, to their own success, of attaining the objects of the African Institution. They who were engaged in the dissemination of the Gospel, especially in Africa, ought to be aware how grievously the Slave Trade was opposed to their efforts to improve the existing opportunities, of which they might otherwise

so largely avail themselves, of communicating the glad tidings of salvation to that suffering continent. It was important, therefore, to the Christian Missionaries engaged in the great work of evangelizing Africa, to see how this detestable traffic raised a barrier against the ingress of Christianity, far more impassable than the wall of China, and made them appear to be unsuccessful Missionaries, because they were not sufficiently active and zealous Abolitionists."

To the same effect the Report observes:

"To Sierra Leone and its immediate dependencies, the blessings of civilization and religion are now, as it respects Western Africa, almost exclusively confined; and till Europe shall have honestly and effectually executed the sentence so long ago passed on the Slave Trade, there is no hope that they can flourish to any material extent beyond those limits. Whence then does it arise, that the supporters of Christian Missions in Africa are so insensible to this view of the subject? The difficulties which they meet with, in diffusing Christian truth on that continent, are not to be traced to the ignorance of the people, to their prejudices, their superstitions, their incapacity for instruction: the *radical* evil is the Slave Trade; and the only practicable mode of putting an end to this accursed traffic, and opening a fair field for the spirit of Christian enterprize, is by heartily and liberally supporting the efforts of the African Institution to effect its entire and universal abolition. They will thus be pursuing the most direct mode to the attainment of their great object, the propagation of Christianity. So long as this traffic continues, it raises against them a barrier which they cannot pass. Should those who profess to be earnest for the moral and religious improvement of the African race, continue so backward in lending their aid to that Society which alone labours for the annihilation of this guilty trade; and should the dealer in human blood, through their supineness, be still left to ravage that desolated continent, will not their responsibility be great? And, after generations shall have passed away, what progress can they reasonably hope will have been made in the noble work which they are so zealous to promote, that of diffusing the blessings of Christianity among the degraded population of Africa? The claim of this institution upon their assistance seems, therefore, irresistible.

"It is a deep conviction that greatly augmented funds will be indispensable to the new and multiplied exertions which are called for, that has made the African Institution adopt, for the first time, the plan pursued by so many other public societies for beneficent purposes, of having a more public meeting than heretofore, instead of confining its invitations to its own subscribers.

"The Directors are persuaded, that, had it been understood that the Institution needed pecuniary support, it would not have been withheld; but it was probably supposed that the Slave Trade was already abolished, and therefore that to subscribe to this Institution would be to misapply funds which were more urgently needed for other purposes of charity. But when it shall be generally known that benevolence, gratitude, and the duty of making reparation for injuries which we ourselves have committed, concur in enforcing on the people of this country the obligation of contributing to its funds, the Directors cannot but indulge a sanguine hope that those contributions will not be withheld."

From the speech of a zealous, enlightened, and long-tried friend of Africa, Mr. Stephen, we copy some interesting and consoling intelligence, followed by a few observations, not indeed consoling, but eminently seasonable and important.

"The motion which he had to submit, went to express their gratification that South America had, at the moment of establishing her own independence, decreed the speedy extinction, not only of the Slave Trade, but of Slavery itself, in that interesting quarter of the globe. While he most cordially assented to all that had been so well and so truly said of the conduct of the United States of America respecting this traffic; while he heartily concurred in the tribute to the Cortes of Spain for their late act; he must still say, that there was something in the conduct of the new Columbian Governments which deserved a higher meed of commendation, under the peculiar circumstances of their case. Those Governments were possessed of an immense and fertile territory, their means of improving which were narrowed only by the scantiness of their population, which they might naturally have thought of enlarging by this de-

testable traffic. But they had renounced it with abhorrence. Nor was this all. The people of property in those states were possessed of large numbers of slaves; and it was natural for every selfish passion to oppose the surrender of such a species of property. Yet the first measure of the Columbian Governments was in decided opposition to all those narrow notions of self-interest, which had, in other instances, so strongly interfered with all attempts to ameliorate the condition of the slaves, and to prepare the way for their emancipation. They had not only decreed the entire abolition of the Slave Trade, but they had adopted the regulations which were best calculated, in no long time, to give freedom to the unfortunate beings now in slavery, and to their descendants. He held in his hand a letter from a gentleman in that quarter, which contained the Law of Emancipation passed by the first General Council of Columbia. From this it appeared, that an amendment, fixing the emancipation of the rising race at twenty-five instead of eighteen years of age [the original proposition], was negatived by a majority of ten votes to one. All born, therefore, after the Revolution, are to be free at eighteen years of age. And such was the horror of that assembly, composed of enlightened men from every district, at the continuance of Slavery, under any modification, that they had established a fund, by a general tax upon property, for the progressive redemption of all who were still in bondage. All Slaves who had assisted in a military capacity, in achieving the independence of the Republic, were at once declared free. He need not say how peculiarly so noble a sacrifice entitled them to the gratitude of this Institution. It was most gratifying, further, to learn, that all the labouring classes in the state of Columbia, the newly enfranchised as well as those who had not yet been redeemed, were all peaceably at work, and that the utmost harmony prevailed among them. It was also a principle adopted by the Columbian Government, that colour should not in any degree disqualify persons from aspiring to public offices, whether civil or military: all, of whatever colour, were entitled to the same privileges as White men: the career to glory and honour was alike open to all. He must repeat, that he knew of no country which was so justly entitled to their cordial approbation as the infant Republics of South America, for the conduct which they had adopted respecting this detestable traffic, and still more in respect to the state of Slavery itself. General Bolivar, who had previously been at the head of the Venezuelan Government, began the good work there, and did so by the enfranchisement of his own slaves, 700 or 800 in number, for he was a most opulent landed proprietor. From the beginning he denounced the Slave Trade as an intolerable evil; but he had the manliness not to stop there, but to carry his principles into their full practical effect. To perpetuate slavery beyond the dire necessity of the case, would in his view have been inconsistent with the abolition of the trade. To omit any fair opportunity of relieving those who had been the victims of that gross injustice, from the chains it had imposed upon them, would, he conceived, be as indefensible an act as that of the robber who should avow his crime, admit its enormity, and yet withhold restitution of his booty. Fifteen years had now elapsed since Great Britain had decreed the abolition of the Slave Trade, and what had been done in her colonies which tended to abridge the period or lighten the chains of Slavery? Was it not true at this moment, that the child born yesterday in these colonies was still a Slave, and that for ever? No effective measures whatever had yet been adopted there towards the extinction of slavery. Human beings were still liable to be sold at the will of a master: they were still liable to be torn from their families, and from all their local ties and connexions, and sent into a distant colony. They were destitute of any available legal protection, being without the means of appealing to courts of justice for redress. That brutal system of acting, not on the moral feelings, but on the bodily sensation of pain—the *driving*, the flogging system—was still continued in our islands. The conduct of the new states of South America was indeed raised in moral value by the contrast it presented to that of the British colonies. He again hoped that public opinion would do much in aiding their object for the general abolition; and he earnestly trusted, that they would see the necessity of putting the funds of the Institution upon such a footing as would enable them to diffuse, as widely as might

be necessary, that information which was calculated to arouse public opinion in their behalf throughout the world."

DR. O'SHAUGHNESSY'S LETTER TO HIS CLERGY.

We are requested, by the Committee for the distressed Irish, to insert the following letter from the titular Bishop of Killaloe to his clergy. It is certainly conceived in a very grateful and conciliating tone towards his Protestant fellow-subjects. We could, however, have spared a theatrical exclamation; nor are we quite reconciled to mentioning "balls and theatres" with "charity sermons," in a solemn form to be read in places of Divine worship. Independently of other objections, balls and theatrical performances are most unproductive vehicles of benevolence; as in general, after paying the expenses, very little is left for the charity.

"Dear Sir,

"You will mention from your altar, on Sunday next, that Dr. O'Shaughnessy, R. C. Bishop of Killaloe, requests that the pastors of the distressed districts of said diocese should, at their respective chapels, excite their flocks to unite with the clergy in expressing their heartfelt and everlasting gratitude, for the unexampled, necessary, and timely relief administered to them, through the paternal influence of our beloved Sovereign, by the kind generosity of the government, and by the numerous donations of our benefactors in Ireland; but above all, by our truly charitable Protestant benefactors and fellow-subjects in England.

"This work of mercy originated with our generous and compassionate friends in England, by whose zeal and piety immense sums poured in on the London-Tavern committee of management, by whose anxiety for our relief all possible means were adopted—charity sermons, benefits of balls and theatres—and having tried all other measures, collections from door to door were resorted to, with considerable success.

"In the history of the world is there to be found an instance of such benevolent feelings as are now manifested? and by whom? by the illustrious English Protestants, in favour of the destitute Roman Catholics of Ireland.

"As the apprehension of famine must soon be done away, by the prospect of an abundant harvest, this same great nation is turning its thoughts towards a supply of night and day covering, for men, women, and children, of our half-naked peasantry.

"Heavenly God! can those wretched poor people ever forget such kindness! —[Here let the congregation kneel down.]—Therefore, with our heart and voice, let us offer our fervent prayer to the throne of the Eternal God, humbly and earnestly beseeching him, that every spiritual and temporal happiness and prosperity may be the reward of this unheard-of munificence, in favour of the destitute population of this unfortunate country.

"*August* 3, 1822."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The French papers have been chiefly filled with the continuation of the trials, in the assize court of Poictiers, of General Berton and his accomplices, for the late conspiracy at Saumur; and with the details of another course of state trials, in Paris, of 25 prisoners, for the conspiracy at Rochelle. In the former, Berton and five of his associates have been condemned to death, and eight others have been sentenced to heavy fines and imprisonment; in the latter, four have been capitally convicted, seven are to be imprisoned, one is liberated, but placed under thirteen years of police superintendance, and thirteen are acquitted. These trials strongly display the agitated state of public feeling in France; a state of things not likely to be remedied by the striking partialities which seem to influence the judicial tribunals in the conduct of trials affecting points of state policy. The guilt of the condemned parties in these trials appears to be established, and there is little room to doubt that the ringleaders wished to effect a revolution. But some of the proceedings on their trials, even if we allow the final decision to be substantially just, were no better than a mockery of justice. To say nothing of the improper and partial interference of the judges with the prisoners and witnesses, and

of the greater latitude of remark allowed to the prosecuting advocates above those employed for the defence, let us look at the case of Berton himself. He was denied the privilege of choosing his own counsel; and counsel of whom he is stated to have known nothing, and with whom he refused to communicate, was arbitrarily thrust upon him by the court, and that for the mere purpose of obviating a technical inconvenience, it being provided by the law that conviction shall not take place until the counsel of the accused shall have been heard in his defence. On this occasion the assigned counsel refused to act; and under these circumstances Berton was exposed for several days to a rigid cross-examination from the bar and the bench, and, quite in opposition to all British notions of jurisprudence, was subjected to interrogatories directly tending to self-crimination. To add to the glaring injustice of this proceeding, the name of M. Drault (the advocate who had refused to obtrude his services as counsel upon a man who denied him his confidence and protested against his appointment,) was, by a summary order of the court, struck off the list of advocates. Such a precedent is certainly calculated to increase the servile spirit of the French bar, and to deter advocates from that unshrinking discharge of their duties, the advantage of which is so powerfully felt in this country.

But while we so severely animadvert on the judicial institutions of our neighbours, let us not forget the cruel and barbarous policy of our own laws, which denies to criminals on their trial, even for capital crimes (treason excepted), the benefit of professional advocates, on the unsatisfactory pretext that the judge is counsel for the prisoner. We trust to see this disgusting remnant of ancient oppression speedily wiped away from our criminal code.

The trials of the conspirators has led to other judicial proceedings. Four journalists have been found guilty of "incorrectness and bad faith" in reporting these trials, and have been punished by imprisonment, and also by a prohibition, for a certain period, to publish any of the proceedings of courts of justice. Assuming the delinquency charged against these journalists to have been proved, we should not be disposed to object to the punishment as too severe, provided only that the court was as rigid in punishing the *mala fides* of those journalists who wilfully reported to the injury of the accused, as of those who dishonestly favoured their cause. It may be difficult in this free country, and under a long-settled constitution, to judge precisely how great a degree of temporary restriction is necessary in France, under present circumstances, to preserve the public peace from the attacks of individuals who may make liberty and the charter a pretext for disorder and revolution; but it seems to us very probable that the French government is at present stepping beyond this necessity, and making an undue and impolitic use of its power. As it can have no rational ground to expect, that, in the existing circumstances of France, it can possibly stifle public sentiment, the attempt to do so must eventually hasten on the very catastrophe, the apprehension of which has led to the attempt. But even if an oppressive partisanship were less unwise and less immoral than we are disposed to think it, as respects the members of legislative and executive bodies, still it ought, for the sake eventually of *all* parties, to be excluded from courts of justice. We are inclined, however, to attribute the anomalous proceedings in the French criminal courts, partly at least, to inexperience; and we trust it will not be long before judges, juries, prosecutors, witnesses, and advocates, will better understand and discharge their respective duties. The intercourse of France with Great Britain, since the termination of the war, has already opened the way to the adoption of several useful projects and benevolent institutions from this country; and we are happy to learn, that one point, not the least important point, towards which patriotic and enlightened persons among our neighbours are directing their attention, is the amelioration of their judicial system. We, however, have much also which requires amendment in our own system of criminal jurisprudence: and, most unquestionably, in what regards our administration of civil law, we might borrow very advantageously from the beautifully arranged and simplified code of our neighbours.

SPAIN.—A civil war continues to rage in the northern parts of Spain, and a war of words and proclamations in the capital and throughout the country. The constitutionalists, elated with their late triumph, have adopted severe measures against their opponents,

and some disturbed districts have been placed under martial law. They also appear to have committed an act of great injustice in the case of Elio, the Royalist governor of Valentia. Under the late ministry he had been tried for cruelties towards the Revolutionists, and condemned to death, but had been pardoned. Since the accession of the present ministry to power, he has been tried again, convicted, and publicly strangled. The King is not permitted to quit the capital. The irritation of the anti-constitutionalists is of course increased by these proceedings. Their troops entitle themselves the Army of the Faith, and their cause has a powerful hold on many of the people, from the force of their religious habits and prejudices, which the liberal party have probably too little respected, or may even have outraged with no sparing hand. Scepticism and infidelity, on the one side, and Popish error, superstition, and bigotry, on the other, prevail, we fear, among the majority of the active members of the contending sides; though doubtless many individuals of the revolutionary party are zealous Catholics, and some of their opponents sceptics. The Cortes are soon to meet. We very earnestly wish that their session may heal rather than inflame the civil wounds of their country. This would perhaps be more effectually done by the institution of a political body resembling the House of Lords in England, or the Senate of the United States, than by any other expedient that could be adopted. At present, the collision between the executive and the democratic parts of the constitution is too immediate and perpetual to afford a fair hope of internal peace.

Turkey.—The reports from the theatre of war between the Greeks and Turks are so inexplicably contradictory, that we forbear to attempt to unravel them. The reports of the late alleged Greek successes are not only disputed, but the Turks are affirmed to have driven their opponents from the Morea itself. It should be added, however, that most of the rumours unfavourable to the Greek cause arrive through channels not accustomed to give favourable views of their proceedings. The relief from the fear of Russian aggression on the north, will of course have given to the Turks a formidable opportunity of concentrating their forces against the undisciplined Greek insurgents. At Constantinople, the ferocity of the populace towards the Christians has been much better restrained than formerly; owing, we suppose, to the recent stipulations with Russia. On the death of the patriarch, a few weeks since, the Greeks were permitted to assemble peaceably to elect a new one, and their choice was approved.

The Congress.—The Congress has begun to assemble at Vienna, whence, it is said, it will shortly be transferred to Verona. The Emperor of Russia has already reached the Austrian capital. The Duke of Wellington, though in indifferent health, has left England to appear there as the representative of his Britannic Majesty. To this august meeting Europe is now looking with almost breathless expectation. Her peace is in its hands. If the great powers who will sway its decisions should meet with a real desire to respect the rights of independent nations, and to favour the diffusion of rational liberty and the march of general improvement in Europe, we and our children, and our children's children, may have cause to bless their deliberations. If, on the contrary, they should meet under the influence of a morbid fear of change, and of all improvement as leading to change; if under this influence they should attempt to crush the rising liberties of Spain and Portugal, as has already been done in the case of Naples; the probability is, that the revolutionary spirit may extend itself far beyond its present limits, and again involve the continent in confusion and conflict. But what will be done with Greece? Are the Greeks to be sacrificed, lest the members of the Holy Alliance should violate their anti-revolutionary consistency? Are they to be left to the tender mercies of their Moslem masters, lest their example should prove contagious? Are we to behold them exterminated from the land of their fathers, and either cruelly butchered, or sold into slavery, with every circumstance of aggravation that the passions of fear and rage and revenge and lust, combined, can inflict on a brave but subjugated people, lest the oppressed should hereafter ever dare to raise their voice or their arm against the oppressor? If such be the policy of this congress of sovereigns, England, we trust, will be no party to it. Her voice, we trust, will be raised, and not in vain, against

it. She, at least, we trust, will wash her hands of the guilt and the infamy of such conduct. She, at least, will assume, unequivocally, the attitude of the friend of the unhappy Greeks, and, if she can do no more, will do her best to afford them a secure asylum beyond the reach of Turkish ferocity. But is it possible to believe that she may not do more? Is it possible to believe that her generous intervention would be fruitless? She would, and must, be listened to, should she pronounce with sufficient decision, on this occasion, in favour of suffering humanity and outraged religion; and she would place herself higher in the estimation of Europe by that single act, than by all the glories which have accumulated around her during the last twenty years, even if we include her efforts in favour of Africa.

But this reminds us of another anxious topic, which is to occupy, as we understand, the attention of the Congress,—we mean, the African Slave Trade. In whatever degree a regard to consistency may influence the sovereigns assembled in congress to withhold their countenance from the cause of the Greeks, this consideration ought to influence them in a tenfold degree in absolutely insisting on the total and final extinction of the African Slave Trade. Their faith and honour are pledged to the early accomplishment of this object. The memorable Declaration of Vienna still rings in our ears, in which they expressed their determination "to put an end to a scourge which has so long desolated Africa, degraded Europe, and afflicted humanity"—to employ "all the means in their power for the most prompt and effectual execution of this object"—and "to act, in the employment of these means, with all the zeal and all the perseverance which so great and good a cause merits."—What will be their astonishment to find that the evil, thus denounced and condemned, has been flourishing and extending itself ever since; and that, at this very moment, tolerated, if not encouraged, by some of the very powers who were parties to this solemn sentence, it has attained an unprecedented extent of enormity! When the proof of this fact shall have been exhibited to them, it cannot be that they will not proceed forthwith to vindicate their contemned authority, and to carry into execution the sentence they have pronounced in the face of the world. Is, then, the Holy Alliance to be efficient only against the independence of nations; and are those of its decrees only to be impotent which favour humanity? And shall we see Sovereigns, who proclaim the Bible as their rule, taking a deeper interest in the bounds of some petty province, than in the happiness of a third of the habitable globe?

DOMESTIC.

The King returned from Scotland at the commencement of the month. His Majesty has since appointed Mr. Canning to the office of Foreign Secretary, void by the death of Lord Londonderry. Mr. Canning, of course, relinquishes the Governor-Generalship of India. His successor has not yet been appointed.

With feelings of humble gratitude to the bountiful Author of all mercies, we record that the harvest has been highly favourable and abundant; and that we may confidently anticipate a continuance of that plenty and cheapness of food which this nation at present experiences. May our national gratitude rise in proportion to our mercies!

ANSWERS TO CORRESPONDENTS.

A YOUNG INQUIRER; DUBITANS; AMICUS; E. W. E. H.; CLERICUS; S. H.; SCRUTATOR; A LOVER OF CONSISTENCY; R. H. S.; J. B.; J. M.; and A.; have been received and are under consideration. It would not be compatible with our plan to enter into the engagement C. R. proposes. We are much obliged to H. for his packets. The paper on "Necessity and Predestination," would, we fear, lead to a long and not very profitable controversy. The Commentary respecting which C. C. C. inquires, was composed by some members of the Assembly of Divines at Westminster. He will find an account of its compilers in Calamy's Life of Baxter. The public discussion SABBATARIUS suggests might probably defeat his object. B. B. had better insert his poem in the channel he mentions. Much literary and religious intelligence arrived too late. We have again to state, to several complaining Authors, that we mean no disrespect to them, or their works, or their principles, in not reviewing their productions. Much as we desire to satisfy the reasonable wishes of authors, it is not in our power to review a tenth of the works that are published, without reducing our critiques to mere literary notices.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IT is with much pleasure that I have observed the friendly tone of writers in your miscellany towards their fellow-Christians in the United States of America; as, for example, in the late review of Bishop Dehon's sermons, and in the observations of your excellent tourist who has communicated so much useful and authentic information on various points interesting to the religious public on both sides of the Atlantic. With a view to strengthen this aspect of regard among Christians in the two countries, and especially among the members of the Episcopal church, I send for your insertion the following memoranda of the late Mrs. Sarah Hoffman of New York; a lady whose exemplary piety and benevolence rendered her a bright ornament to society; and whose name possibly is not unknown to some of your readers in Great Britain, as well as America, particularly in connexion with that of her excellent friend the late Mrs. Isabella Graham, whose memoirs have been printed in both countries. Mrs. Graham, though herself a Presbyterian by education and conviction, lived in habits of endeared intercourse with her episcopalian friend, and with her contrived and executed those schemes of Christian benevolence which rendered both of them a public blessing to the community in which they resided. Mrs. Hoffman is mentioned as follows in the life of Mrs. Graham. The latter part of the passage has been fully verified.

"It was often Mrs. Graham's custom to leave home after breakfast, taking with her a few rolls of bread, and return in the evening about eight o'clock. Her only dinner on such days was her bread, and perhaps some soup at the Soup-house, established by the Humane Society for the poor, over which one of her widows had been, at her recommendation, appointed. She and her venerable companion, Mrs. Sarah Hoffman, second directress of the Widows' Society, travelled many a day and many a step together in the walks of charity. Mrs. Graham was a Presbyterian, Mrs. Hoffman an Episcopalian. Those barriers, of which such an unhappy use has been made by sectarians to separate the children of God; fell down between these two friends at the cry of affliction, and were consumed on the altar of Christian love. Arm in arm, and heart to heart, they visited the abodes of distress, dispensing temporal aid from the purse of charity, and spiritual comfort from the word of life. One [Mrs. Graham] has already entered into rest; the other must shortly follow. Amidst many comforts, and many afflictions, the life of Mrs. Hoffman has been a life of faith and resignation: her end will be peace; and then she will join her beloved and attached friend, in singing the praises of that Divine Redeemer whose footsteps on earth they humbly endeavoured in his strength to follow."

The writer of the following memoir has only to add, that he has availed himself of the general outline of Mrs. Hoffman's life appended to her funeral sermon by the Rev. John Stanford, A. M. of New York, the indefatigable chaplain of

the "Society for the Support of the Gospel among the Poor" in that city.

L.

BRIEF MEMOIR OF MRS. SARAH HOFFMAN OF NEW YORK.

One of the peculiar excellencies of religious biography is, that while it preserves the memory of the just, it insinuates itself, by a sort of irresistible impulse, into the breast of a pious reader; and, while it inspires him with admiration of the goodness and grace of God in the characters which it exhibits, it produces an anxious solicitude to copy after their example. This species of writing, therefore, is calculated to effect valuable impressions upon the heart, to be followed up in the future practice. To promote so valuable an object, the following sketch of the virtues and active life of Mrs. Hoffman is presented to the public; and although the incidents are not numerous, yet they so strongly exhibit the charms of piety and benevolence, that they present an admirable example for imitation, especially by every female.

Mrs. Sarah Hoffman was the daughter of David Ogden, Esq. one of the Judges of the Supreme Court of the then Province of New-Jersey; and also a Member of his Majesty's Council. Her mother's name was Gertrude Governeur. Mrs. Hoffman was born at Newark, New-Jersey, Sept. 8, 1742, and was married to Mr. Nicholas Hoffman, Nov. 14, 1762, by whom she had four children, two of whom, with twenty-four grand-children, and nine great-grand-children, survive her. It is not known when Mrs. Hoffman first received her religious impressions. It is however certain, that in the more early part of her life, she passed through many scenes of disappointment and affliction; and that, under all these, she enjoyed such religious support and consolations as made her Christian character shine with great brilliancy. Nor were these afflictions without a benign influence on her latter days; for while they taught her the evils to which humanity is subject, she learned the art of feeling for another's woe; and of stretching forth the hand of kindness to relieve it.

The numerous domestic duties of Mrs. Hoffman, rendered more urgent by the protracted illness of her husband and her daughter-in-law, confined her charities to private objects till the death of those beloved relatives, when she was enabled to express the benevolent feelings of her heart on a larger scale. Shortly after the establishment of "the Society for the Relief of poor Widows with small Children," she became an active member of it, and was chosen Second Directress, and she continued to fill this worthy station till the year 1806. Her name stands enrolled, with others, in the charter granted by the Legislature in favour of the institution. It was a happy trait in the constitution of this Society, that objects of distress are relieved by it without regard either to colour, or national distinction, or religious persuasion. This Society was not only the first of the kind established in America, but is stated to have been the first in the world. Information of its establishment soon reached England, and produced in some ladies of distinction a desire to form a similar institution in London, which was effected under the patronage of the Duchess of York. The dreadful ravages made in New York by the yellow fever in the year 1798, which arrested the hand of industry, interrupted the course of trade, and swept away more than two thousand persons, leaving many a destitute widow weeping over her helpless infants, called urgently for the humane exertions of this Society; and in consequence, the several ladies connected with it formed themselves into little bands, purposely to explore the habitations of distress, which opened an extensive though melancholy field for Mrs. Hoffman

to evince the sympathy and benevolence of her heart. Mrs. Isabella Graham was her chief companion. The temper, condescension, and perseverance of these humane ladies, furnished an edifying comment on the Apostle's admirable description of active charity, 1 Cor. xiii. 4—7. An aged lady, of a different religious profession to either of them, who accompanied them in their benevolent walks for two successive winters, states that they would meet at 10 o'clock in the morning, and continue their visits till the dusk of the evening, in search after objects of compassion. They were to be seen in garrets, cellars, and other places of obscurity, forgetful of their own comfortable homes, and, by a condescending address, making themselves familiar with the distressed, instructing the ignorant, leaving religious tracts behind them, and, by every possible mark of sympathy and attention, convincing the objects of their bounty that they were the servants of a compassionate Saviour. The Widows' Society still exists, and perseveres in its humane and generous efforts. During the winter of 1820 it fostered 254 widows, with 687 small children, under ten years of age.

The Orphan Asylum of New York took its rise from the Widows' Society. Several of the Managers of that Society, particularly Mrs. Hoffman and Mrs. Graham, in the course of their benevolent visits, found indigent helpless children whom death had deprived both of father and mother. For succouring these unfortunate infants, the Widows' Society, according to its constitution and charter, could make no provision; and the necessity of attempting something in the shape of an Orphan Asylum, was first suggested to the benevolent mind of Mrs. Hoffman, by visiting a family of five orphans, immediately after the decease of their mother by the yellow fever, in 1805. These children, of whom the youngest was only a few months old, were boarded at the expense of Mrs. Hoffman, until an Asylum could be provided. Upon this subject, she frequently conversed with Mrs. Graham and others, who also had children of their widows in similar circumstances. After much anxious deliberation and prayer, Mrs. Hoffman and her friends determined to risk the enterprise; and an institution was accordingly formed for the object in May 1808. The door of this Asylum was open to receive all destitute orphans, without restriction to any religious denomination or distinction of nations. During the first six months, *twelve* orphan children were received by the Society. Till this institution was formed, the real value of Mrs. Hoffman's benevolent and Christian character was comparatively unknown. Her acuteness and the solidity of her judgment in forming her plans, her mild and amiable manners, and her unwearied perseverance amidst every discouragement, contributed a large share towards its subsequent prosperity. In January, 1807, she laid before the Board, the plan of a constitution for the Society, which, after a due examination of all its parts, was unanimously adopted, and published. Soon after, a petition was presented to the Legislature of the State, praying for a charter of incorporation; which was readily granted. The hired house, occupied as a dwelling for the orphan family, being too small, a building was erected sufficiently commodious for the accommodation of more than one hundred children. The corner stone was laid by the ladies of the Board, on the 7th of July, 1807. As the funds of the Society were expended in purchasing the materials only, the master builders paid the workmen, without rendering their account until the building was roofed. Several ministers and churches favoured the Society by collecting for its aid. The Legislature made a donation of 5000

dollars to it, besides a grant of 500 dollars annually, which the institution still enjoys. The building was gradually completed, and a succession of orphans have been received. The faith and pious zeal of its Managers have indeed frequently been tried to the last extremity; but, in ways least expected, or not expected at all, the merciful hand of God has produced the necessary supplies. Once, for example, at a time when the funds of the Society were almost expended, and money immediately demanded, a young gentleman, who had just received a share of a paternal estate, sent to the treasurer the sum of five hundred dollars. It may gratify the reader to be informed, that the Asylum is now entirely freed from debt, and that there is gradually forming a fund for its future support, by means of legacies. The annual expenditure for the household amounts nearly to 5000 dollars, exclusively of repairs to the building. Since the establishment of the Society, in May 1806, there have been received 440 orphan children; 243 of whom have been placed with respectable employers: the others are still resident or under probation, with the exception of 15 who have died. It was a cause of sublime pleasure to Mrs. Hoffman, that while the providence of God thus mercifully protected and supported this orphan family, several of the children, both male and female, who are now arrived at the age of maturity, have exhibited their sense of his mercy, by maintaining a truly Christian character.

In the year 1817, Mrs. Hoffman, bent beneath the infirmities of age, and afflicted by a severe rheumatic affection, was compelled to retire from these scenes of active exertion, and to spend her remaining days in devotional exercises, awaiting the pleasure of her Lord to call her to the blissful regions of immortality. Let us follow her to the chamber of retirement; where it was her high privilege to cultivate communion with God, by meditation and prayer. Such was the estimation in which the Orphan Society held her virtues and past services that they would not permit her to resign the office of First Directress to the Asylum. When favoured with a mitigation of her pain, the Board of Direction met in her room; where her counsels were listened to with the highest veneration. Her own clergy of the Episcopal Church made her frequent visits, which she received with great delight and affection: she also took much pleasure in conversing with pious persons of all denominations who visited her chamber. Until her right hand was literally clenched by the violence of her rheumatic complaint, she would indulge herself in epistolary correspondence with her friends: and as such familiar letters usually express the feelings of the heart, and strongly mark the character of the writer, I shall take the liberty of presenting the reader with one of them, without much selection, by way of specimen.

To Mrs. S.

"My beloved Friend—

"While you are comfortable and happy in the pleasant habitation of your friends, I trust it will add a mite to your stock of pleasure, to receive assurances of the mending health and strength of an old pilgrim by the way-side, whom you left a suffering prisoner in a sick room. From the many and lively expressions of your regard which I have experienced for years past, I am fully confirmed, that while absent, you still remember me with a heart of anxious inquiry, desiring to know of my comfort and well-being. Considering this, I wish to anticipate your good friendship, and rallying all my strength, I send you this little page with my own hand, assuring you that I am somewhat better than when we were last together; and I think the trial I have made of cotton applied frequently to my limbs, has proved

greatly beneficial, both in mitigating my sharp pains, and increasing my strength. For all this may we praise Him together, who is the God of all comfort! But my most peaceful experience is, that—as run the promises to Israel—'In the latter day he will lengthen out her cords, and increase her dominion, and at even-tide it shall be light.' Even so, as He increases the cords of my life, he seems to enlarge my place; and though I am hedged in the body by pains and trouble, yet these seem to set the spirit at liberty. I cannot but dwell with delight on the words of our Divine Master, which are so expressly applicable—'If the Son make you free, ye shall be free indeed.' As to the increasing brightness of my sun, I trust I may say, it seems shining towards the perfect day, as I live to behold more and more the light of the knowledge of God in the face of Jesus Christ: he indeed is light, and in him is no darkness at all. But I am forgetting my crippled hands, and fear you will not be able to read what I have already written.—I suppose you have heard of Mrs. Williams' leaving 500 dollars to our little orphans. I say from her; but we may look higher—from above, and add, 'He openeth his hand, and filleth all things plenteously.' I have been much gratified by a friendly visit from our beloved Mrs. H. Our dear friend Miss O.'s health is very infirm: she has had pressing invitations from the bishop and Mrs. B. to pass the winter with them: change of air may have the desired effect, and she may return a blessing to her friends, as she has been to our little orphan flock. Mrs. J. O. H.'s health continues very weak and infirm: the event must be left to him who only knows what is best for us. I feel a very particular pleasure in telling you of the good health of all the numerous family. Mrs. H. appears to enjoy perfect health; her kind and unremitted attentions have doubly endeared her to my heart, and are numbered among the other many blessings which God has given me through a long, and, I may with truth say, a painful confinement. Kiss our dear little R. for me; remember me with sincere love of Christian fellowship and good wishes to Mrs. A. and every branch of her family. And now, my dear friend, may I be kept stedfast in the true faith; and may the promises of God be my hope, his providence my guard, and his grace my strength, till in his own good time I may be received, through the merits and all-sufficient atonement of a blessed Redeemer, to a happy eternity! Receive my warmest thanks for your past favours, and my prayers for your peace and comfort through life: and believe me,

"Your unalterable friend," &c.

Thus did this excellent woman pass away three long years in her chamber, exercising faith, hope, and patience, until the appointed time of her departure arrived, when she bad adieu to all that is mortal, and, like a faithful servant, entered into the joy of her Lord. That spirit of Christian benevolence which, for many years, Mrs. Hoffman had so warmly cherished towards the poor and needy, did not decline with her age. To the last she would make earnest inquiries respecting the general state of the public institutions; adding, "My time and ability to visit the Asylum are expired, and all that I can now do for them is, to present them in my prayers to the orphan's God and Father. It is however a delight to me still to hear that they do well, and that the Lord blesses them."

Mr. Stanford, gives the following particulars of her last days:—"July 6th, 1821, I made Mrs. Hoffman a visit. She was confined altogether to her bed, and endured severe pain. With much feeling she adverted to the fifth chapter of Romans—'We glory in tribulation also; knowing that tribulation worketh patience, and patience experience, and experience hope.'

'I want,' said she, 'to have more of this experience in my heart; and I wish you to pray that my patience may increase, so that I may cheerfully wait till it pleases my God and Father to receive me to his heavenly presence above.' In reply, I spoke to her of the conflict between nature and grace; the opposition between the flesh and the renewed spirit of the Christian; and remarked that it arises from 'the love of God shed abroad in the heart by the Holy Ghost given unto us;' and that it was her duty to plead with her heavenly Father, to grant her more abundance of his Spirit, having this encouraging promise—'He giveth his Holy Spirit to them that ask him.' She replied, 'This is true: I want more of the influence of this blessed Spirit; I cannot pray without it; and he is my Comforter.' As she had often expressed to me her anxiety for more patience under the pressure of her pains, I continued my address by explaining to her, that the kind of patience which proceeds from past experience of God's love, is very different from that which arises from the mere consideration that our distresses are not so great as they might have been; or so great as many others endure. Jesus said unto his disciples 'In your patience possess ye your souls.' This virtue comes from God, who is the God of all patience; not only that he has patience under our sinful murmurings and sins, but that he gives us patience under all our afflictions; so that in some degree we can say, Father, not my will, but thine be done. Christ himself is our great example for the exercise of this patience under all our sufferings. He was led as a lamb to the slaughter; and as a sheep is dumb before her shearers, so opened he not his mouth. 'Yes,' said she, 'this is true patience; when I meditate on the sufferings of the Saviour for my sins, why should I complain? Yet I must tell you, that I need more patience, that I may not be permitted to repine, but hold out to the last. And now I wish you to kneel down by my bed, and pray that God may be with me, and grant me more of this blessed experience and more patience.'

"On my next visit, Mrs. Hoffman appeared to be more rapidly hastening towards her final close. Although she frequently expressed to me the ground of her hope for future felicity, on this visit, I felt a solicitude to receive from her dying lips, whatever might be interesting upon so important a subject; for it is death that tries human souls, and a dying testimony, connected with a holy life, is always highly valuable to survivors. I therefore again proposed the question, and received for answer: 'My soul is fixed alone upon the infinite merit of Jesus, my blessed Redeemer. It is on his blood and righteousness I rest for the pardon of my sins, and the acceptance of my person, with my God and Father. And it is his promise, that he will never leave me nor forsake me, which encourages me that I shall be kept steadfast unto the end. I cannot say that I am always comfortable, or that I am free from temptation; but my whole desire and prayer to the Lord is for his grace and consolation.' Before I retired, she said, 'When you offer your supplications for me, I wish you always to conclude by repeating the Lord's prayer, for that has always been delightful to me.'"

During the last few days of this pious lady's illness, she was continually uttering expressions of gratitude, not only to her God and Saviour, but to her children and friends who surrounded her. She could receive nothing to refresh her, but a little iced water; yet, not a drop passed her lips, without her acknowledging her thankfulness. As she approached nearer to the last scene, every doubt and fear vanished; and she happily reposed herself in the bosom of her Lord. She was never heard to allude to

any of her good deeds, but constantly attributed all her mercies in life to the grace and goodness of her heavenly Father, resting her soul on the all-sufficiency of Christ her Saviour, and thus waiting the messenger death to call her to the scenes of immortality.

Saturday morning, July 30, her articulation had become almost unintelligible; but still, in broken accents, she endeavoured to glorify her God while breath remained. Looking at Mrs. B. the daughter of her still dear Mrs. Graham, she said, "My colleague has gone before; I am following fast." Then, after a short pause, she resumed her speech: "Tell them," meaning the Board of the Orphan Asylum; "tell them all, there is a crown of glory in reserve for me." These were nearly her last words, except now and then an endearing expression to her children and grandchildren. An oppressive slumber seized her spirits; and about nine o'clock in the evening, she gently fell asleep in Jesus, without a struggle or a sigh, aged 79 years. Thus she received an answer to her constant prayers, that when she should pass through the valley of the shadow of death, she might fear no evil; and certain it was, that her Shepherd and Redeemer was evidently with her; and his rod and staff supported and comforted her spirit while passing away to the mansions of eternal blessedness and glory?

The mortal remains of this mother in Israel were deposited in the burial yard of Trinity Church. The corpse was followed by many of her relations and surviving friends in carriages, and by a walking procession of one hundred of the Orphan Children, who had been the objects of her affectionate care, and a long train of respectable citizens, anxious to give their last testimony to her worth. The full burial service of the church was performed by the Right Reverend Bishop Hobart.

Such was the late Mrs. Hoffman; a humble, active, spiritually-minded Christian, whose example deserves perhaps the better to be exhibited for the very reason that her life was not, like that of her friend Mrs. Graham, a scene of great vicissitude and incident, but the every-day sphere in which thousands of her sex are privileged to move, and in which they may greatly benefit themselves and the world, and glorify their Father which is in heaven, by transcribing in their conduct her exalted but simple and *imitable* virtues. I will not trespass on the patience of your readers, by summing up the various features of her character; but I cannot refrain from remarking for a moment on her candid and conciliating spirit; her unwearied attention to the wants and comforts of the poor and afflicted, without distinction of sect or nation; and her unreserved renunciation of a worldly temper and conduct.

The first of these has been strongly evinced in the course of the above narrative, and is also strikingly displayed by the high esteem in which she was held by Christians of various denominations, at the same time that she stood firm to her principles, and was looked up to with veneration by the members of her own church. Episcopacy in the United States of America is what Episcopacy was in the early church before the days of Constantine. Not being the religion of the state, it has to look for its public acceptance only from its intrinsic character and the scriptural lives of its supporters, and such a life as that of Mrs. Hoffman was eminently calculated to promote its interests. Two prevailing faults often charged upon Episcopalians have been, formality among themselves and bigotry towards the members of other persuasions*.

* It is not intended in this observation to convey any thing like a general censure. The sermons of Bishop Dehon, for example, may suffice to shew, that spiritual-mindedness is not unknown among American Episcopalians; and it has even

From both these faults Mrs. Hoffman was remarkably free. She had drunk deeply into the excellent spirit inculcated in the following passage from an address of the bishop of the diocese of Virginia (Dr. Richard Channing Moore) to his clergy at the convention at Winchester, in 1818.

"Brethren," said he, "we have much to encourage us in the prosecution of the important object in which we are jointly engaged Many of the laity of this diocese discover an ardour in the cause of religion and the church, which is calculated to inspire the minds of the clergy with the greatest energy and hope. While we perceive in them an animation so laudable, the clergy cannot despair of success. United in love, we will advance in a solid column, fighting under the banner of the Lord Jesus Christ. The powers of sin and darkness, I trust, will be vanquished, the glory of God be promoted, our dilapidated churches be rebuilt, and Zion rear her drooping head. To promote the cause of genuine religion is our only object; and, as that object is legitimate, it must succeed. We know of no enemies but the enemies of our exalted Redeemer: we stretch forth the right hand of fellowship to all who in sincerity call upon the Lord Jesus Christ; we expect to meet in heaven with all who are true Christians, whatever their denomination; and while we labour in our department, we wish prosperity to all the friends of the Saviour. Yes, brethren, in heaven distinctions will be done away; we shall then be embodied under one name, 'the spirits of the just made perfect;' and in joyful union we shall unite with them and angels, in singing unto Him who loved us, and washed us from our sins in his own blood, unto Jesus, our exalted, our gracious Saviour, be all honour and glory ascribed, for ever and ever. Amen."

Mrs. Hoffman's unwearied attention to the wants and comforts of the poor and afflicted, without distinction of sect or nation, is also abundantly proved by the preceding narrative. She lived for others; she went about, in imitation of her Divine Master, doing good; and she did it "without partiality and without hypocrisy." In her favourite Orphan Asylum, no limitation was laid down, except that the objects of the Society's bounty should be orphans in a state of want, and the offspring of married parents—a restriction which the interests of religion, morality, and the public welfare rendered indispensable. She felt it no degradation, indeed she accounted it her honour and privilege, almost to live, for their temporal and spiritual welfare, among the indigent, the unfortunate, and the degraded. She seemed to have imbibed the spirit of the excellent Bishop Dehon, of whom the writer of his funeral sermon remarks; "If in his visits he made any distinction, it was in favour of families in humble life. He was a most patient instructor of the illiterate Africans. He had them at his house frequently, while they were preparing for baptism, and his success in this office, so entirely new to him, was truly surprising*." Or

been made a charge against them, that in many instances they are not *sufficiently* strict in keeping up the barrier between their own members and other churches. The venerable and amiable Bishop of New York, the late Dr. Benjamin Moore, was never once absent from Mrs. Graham's school examinations; and it is by no means unusual for Episcopal clergyman, and even for bishops in their Episcopal tours, to preach in the Methodist, Presbyterian, and other churches. The *chief* contest of the Episcopalian body in the United States of America, much to its honour, has been with Socinianism, against which it has made a firm and successful stand.

* See the funeral sermon for Bishop Dehon, by the Rev. Christ. Gadsden, Rector of St. Philip's Church, Charleston, South Carolina. A copy of this very interesting discourse was sent over

rather she had imbibed much of the spirit of Him who was her great example; who frequented the society of publicans and sinners, of the outcast and the dejected, of the sick and miserable, to heal their bodies and save their souls; to bring them to repentance for their sins,

to England, to the venerable Secretary of the Society for promoting Christian Knowledge, in reply to his inquiries respecting Bishop Dehon, and has been appended by him to the second volume of the Bishop's Sermons. Many of the Episcopal Clergy of the United States have diligently exerted themselves for the instruction of slaves. The following passage, on the *duty* of so doing, is copied from a sermon preached at the opening of the Virginia Convention of 1818, by the Rev. W. Meade. It was printed at the particular desire of the members of the Convention.

"There are differences of colour, and disparity of station among men, but the value of the soul is the same in all,—for in the duration of eternity there are no degrees. Should we not, therefore, in all our domestic intercourses, impress this duty, and regard all the immortal souls in each family as united in the sight of God, and equally the objects of our care. Think not, my brethren, that I speak this in the spirit and with the air of a censor, but rather, as God knows, in the spirit of self-condemnation, for having done so much less in this way than I might and ought, and less perhaps than some of you may have supposed. If there be any who object to this recommendation, and apprehend evil from the observance of it, to such we would answer,—This spiritual intercourse between their owner and these unfortunate beings is not likely to produce insubordination—is not that familiarity which breeds contempt. It, on the contrary, promotes order and every virtue, by promoting the fear and love of God. Does the Almighty lessen his authority among men by entering into their hearts, and freely conversing with them? Did the Saviour become little and contemptible in the eyes of his disciples by those Divine instructions which he daily communicated to them? Does the minister sink in the esteem of his parishioners by embracing all reasonable opportunities of conveying religious instruc-

to faith in their Saviour, and to newness and obedience of life.

Of her renunciation of the world, I will only remark, that she carefully avoided, not merely all disreputable practices, but whatever had a tendency to deteriorate her tenderness of conscience, and to draw her from her duties and

tion to their minds? Do Christians become lawless, insolent, and rebellious by hearing those Divine lessons of love, faith, humility and contentment which the word of God continually enjoins? These questions find an answer in the breast of every pious and rational person; and that answer is a sufficient refutation of the idea that our slaves can be in any manner injured by religious instruction. In the performance of this duty, masters and mistresses, and ministers of religion, will find much assistance from calling in the aid of those institutions already mentioned; namely, Bible Societies, Tract Societies, and Sunday-schools. These should be employed in their behalf,—and made to bless and enlighten, not only the cottages of the poor, but the cabins of the slave; should make each plantation a little village, with its school-house and its temple, its pupils and worshippers, its teachers and domestic priests. But even here, in this dark vale of sorrow, we have some cause for rejoicing. The spiritual as well as temporal condition of this class of our fellow-creatures is considerably ameliorated. The light of the Sun of Righteousness shines benignly in many of the once darkened souls of the sable sons of Africa; a communion of soul often takes place between the master and his slave; and they both look forward with joy to the time when soul shall meet soul in the still freer, sweeter, intercourse of heaven. Be it our effort to promote this blessed work to the utmost of our power, beloved brethren, or we shall be greatly deficient in our duty. Nor, while attending to this duty of preparing their souls for heaven, should we be unmindful of their condition on earth; but if there be a land of promise to them; if there be another Canaan, flowing with peace and plenty, let us kindly hasten their departure; otherwise God may, with an out-stretched arm, appear to lead them away and afflict us with worse than Egyptian plagues."

from God. Her inclination, and her habitual spiritual-mindedness, even more than her assiduous attention to her active labours of love, prevented her falling into the snares of temptation, or "indulging in those worldly pleasures, which may tend to withdraw the affections from spiritual things*."

* See the proceedings of the late General Episcopal Convention at New York. Some European readers may perhaps need to be informed, that the American Episcopal Church is regulated by annual or biennial conventions of each diocese, and the triennial convention of all the several dioceses. On both these occasions, lay as well as clerical delegates are present. At the diocesan convention the bishop presides; and at the general convention the bishops form an upper house, in which the senior bishop presides, and the lay and clerical delegates a lower house. The resolutions or canons passed at the general convention, bind the whole of the United States Protestant Episcopal Church; those of a diocesan convention the diocese in which they are made. The passage alluded to in the text is from the minutes of a late general convention in New York, when the "House of Bishops" passed a solemn resolution, or canon, impressing upon the clergy the duty of earnestly warning the people of their cures against "indulging in those worldly pleasures which may tend to withdraw the affections from spiritual things." Corresponding resolutions have from time to time been adopted in individual dioceses. At the general convention of the Protestant Episcopal Church of Virginia in 1818, a resolution, on the subject of conformity to worldly customs and amusements, was brought forward, which some individuals thought too strong; and it was accordingly proposed that the more general resolution of the House of Bishops should be substituted in its place. This proposal being negatived, an attempt was further made to substitute another amendment of a very singular nature, declaring, that "whereas differences of opinion have at all times existed in Christian communities, as to the criminal tendency of certain customs or amusements, springing from affections of the heart, which, innocent in themselves, lose that character through excessive indulgence," &c. &c. The amendment proceeded to assert the impropriety of the Convention's giving its opinion on such topics; and much more of "denouncing and repelling, by its canons, from the bosom of the church those who, to its regret, may sometimes appear to countenance those dangerous scenes of pleasure" which were the subject of discussion; particularly "gaming," "the fascinating amusement of the stage," and "dancing, a natural exercise among all nations, blended sometimes, as its sister art music has often been, in their religious ceremonies, and capable of being always innocently and usefully conducted, as none will question but those whose entire inexperience of the world has left them in ignorance of its effects on the heart and manners." This singular amendment being negatived, the original motion passed; *all* the clergy voting for it, and seventeen out of twenty-six of the lay-members. The resolution thus strongly approved and carried, I transcribe for the sake of my fellow-episcopalians, lay and clerical, on both sides of the Atlantic.

"Whereas differences of opinion prevail as to certain fashionable amusements; and it appears desirable to many that the sense of the Convention should be expressed concerning them; the Convention does hereby declare its opinion, that gaming, attending on theatres, public balls, and horse-racing, should be relinquished by all communicants of this church, as having the bad effects of staining the purity of the Christian character, of giving offence to their pious brethren, and of endangering their own salvation, by their rushing voluntarily into those temptations against which they implore the protection of their Heavenly Father; and this Convention cherishes the hope that this expression of its opinion will be sufficient to produce conformity of conduct, and unanimity of opinion, among all the members of our communion."

Connected with the details in this note, it may be useful to the reader to have before him the following recent estimate.

The number of clergymen of the Protestant Episcopal Church in the United States is 346, who are distributed as follows: Maine 2, New Hampshire 4, Massachusets 16, Vermont 7, Rhode

And after all the reasonings of Christian or unchristian casuists,

respecting worldly amusements, it is by the state of the heart and affections, that the judgment will be mainly swayed on the subject. He who is of the world, will love the world and its pleasures, however strongly conscience may remonstrate against them; while he who, like Mrs. Hoffman, feels himself a pilgrim and stranger upon earth, and whose affections are set upon things above, will need no arguments but those of his own instinctive feelings, to keep him far from the verge of temptation and pollution.

To the Editor of the Christian Observer.

MANY volumes of travels have been published, from which have been selected passages incidentally illustrative of the holy Scriptures. Biblical illustration was not indeed the professed object of the writers; but their observations on the places they visited, and the manners of their inhabitants, have, with great advantage to the cause of sacred literature, been applied for that purpose. Of late many of those persons who have travelled in Egypt, the Holy Land, and other parts of the East, have made it their business, after the excellent example of our Maundreis, Chardins, and other old writers, to compare the sacred writings with existing circumstances; and the result has been, that not only a striking coincidence has been found between them, but they have diffused light upon each other. Several valuable publications of this kind have lately appeared, among which J. Lewis Burckhardt's "Travels in Syria and the Holy Land" hold a distinguished place. Burckhardt has obviated various geographical doubts, and settled many hitherto questionable points. In the latter part of his volume he has furnished some curious and important information on the customs and habits of the people with whom he associated. These I have carefully selected and applied to those passages of Scripture to which they appear to belong. If you judge that the insertion of them in your miscellany will be acceptable to your readers, they are much at your service, and may hereafter be followed by others of a similar nature. I do not offer them *all* as direct coincidences; but all, I think, more or less throw light on scriptural language or usages, and some are perhaps as striking as any of the interesting illustrations from Morier, Burckhardt, Belzoni, &c. which have appeared in your pages.

S. B.

The famous cedars of Lebanon, as they now appear, are thus described by Mr. Burckhardt.

"I left my guide on the small plain, and proceeded to the right towards the cedars, which are visible from the top of the mountain, standing half an hour from the direct line of the route to Bshirrai, at the foot of the steep declivities of the higher division of the mountain. They stand on uneven ground, and form a small wood. Of the oldest and best-looking trees I counted eleven or twelve; twenty-five very large ones; about fifty of middling size; and more than three hundred smaller and young ones. The oldest trees are distinguished by having the foliage and small branches at the top only, and by four, five, and even seven trunks, springing from one base: the branches and foliage of the others were lower; but I saw none whose leaves touched the ground, like those in Kew gardens. The trunks of the old trees are covered with the names of travel-

Island 6, Connecticut 45, New York 85, New Jersey 14, Pennsylvania 28, Delaware 3, Maryland 55, Virginia 28, North Carolina 9, South Carolina 26, Ohio 8, Georgia 3, Kentucky 4, Louisiana 1, Missouri 1, Florida 1. The number of congregations of this denomination of Christians is nearly 600. In some instances, one clergyman has to perform public worship at three or four different places.

lers and other persons who have visited them: I saw a date of the seventeenth century. The trunks of the oldest trees seem to be quite dead: the wood is of a grey tint." (Burckhardt's Travels, p. 19.) Compare Psal. xcii. 12; Ezek. xxxi. 3; 1 Kings v. 6; 2 Chron. ii. 8; Ezra iii. 7.

Many instances are recorded by our traveller of the free and generous hospitality so commonly practised in the East, and so often alluded to in Scripture. The following is an agreeable example. "The mountaineers, when upon a journey, never think of spending a para for their eating, drinking, or lodging. On arriving in the evening at a village, they alight at the house of some acquaintance, if they have any, which is generally the case, and say to the owner, 'I am your guest.' The host gives the traveller a supper, consisting of milk, bread, and borgul, and, if rich and liberal, feeds his mule or mare also. When the traveller has no acquaintance in the village, he alights at any house he pleases, ties up his beast, and smokes his pipe till he receives a welcome from the master of the house, who makes it a point of honour to receive him as a friend, and to give him a supper. In the morning he departs with a simple Good b'ye." (Ibid. p. 24.)—Again: "It is a point of honour with the host never to accept the smallest return from a guest. I only once ventured to give a few piastres to the child of a very poor family at Zahomet, by whom we had been most hospitably treated, and rode off without attending to the cries of the mother, who insisted upon my taking back the money." (p. 295.) Job (xxxi. 32) says, respecting his conduct, "The stranger did not lodge in the street; but I opened my doors to the traveller."

The Turks believe that all strangers, who inquire after inscriptions, are in search of treasure. "When questioned on this subject at Baalbec, I answered, The treasures of this country are not beneath the earth: they come from God, and are on the surface of the earth. Work your fields, and sow them, and you will find the greatest treasure in an abundant harvest. 'By your life (a common oath), truth comes from your lips,' was the reply." (Ibid. p. 40.) Agreeably to this mode of swearing, we find Joseph protesting, "*by the life of Pharaoh*," that his brethren should not depart without leaving Benjamin. (Gen. xlii. 15: see also 1 Sam. i. 26, and xvii. 55.) Protesting by a person's life is, however, a common mode of asseveration in most countries I believe; and no where more so than our own, at least in the first person. "All that a man hath will he give for his life;" and hence the expression, "Upon my life," has become a sort of colloquial oath.

The shrub which produces the balm of Mecca succeeds very well at Tabaria (Tiberias) and several people have it in their gardens. "It was described to me," says Mr. Burckhardt, "as a low shrub, with leaves resembling those of the vine, the fruit about three inches long, and in the form of a cucumber, changing from green to a yellow colour when ripe. It is gathered in June: oil is then poured over it, and in this state it is exposed to the sun, after which the juice forming the balm is expressed from it." (Ibid. p. 324.)—This is very possibly the *stacte* mentioned in Exodus xxx. 34.

The Jews observe a singular custom at Tabaria in praying. "While the rabin recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate by their voice, or gestures, the meaning of some remarkable passages. For example, when the rabbin pronounces the words, Praise the Lord with the sound of the trumpet, they imitate the sound of the trumpet through their clenched fists: when a horrible tempest occurs, they puff and blow, to repre-

sent a storm; or should he mention the cries of the righteous in distress, they all set up a loud screaming: and it not unfrequently happens, that while some are still blowing the storm, others have already begun the cries of the righteous; thus forming a concert which it is difficult for any but a zealous Hebrew to hear with gravity." (Ibid. p. 327.) Such passages as Psal. cl. 3, xi. 6, xxxiv. 17, probably receive this vocal illustration.

"It is considered at Kereth an unpardonable meanness to sell butter, or to exchange it for any necessary or convenience of life; so that, as the property of the people consists chiefly in cattle, and every family possesses large flocks of goats and sheep, which produce great quantities of butter, they supply this article very liberally to their guests. Besides other modes of consuming butter in their cookery, the most common dish at breakfast or dinner is Fetyte, a sort of pudding made with sour milk and a large quantity of butter. There are families who thus consume, in the course of a year, upwards of ten quintals of butter. If a man is known to have sold or exchanged this article, his daughters or sisters remain unmarried; for no one would dare to connect himself with the family of a baya el samin, or seller of butter, the most insulting epithet that can be applied to a man of Kereth." (Ibid. p. 385.) See Gen. xviii. 8; Judges v. 25; 2 Sam. xvii. 29; Job. xx. 17; xxix. 6.

"I endeavoured to bind him by the most solemn oath used by the Bedouins: laying his hand upon the head of his little boy, and on the forefeet of his mare, he swore that he would for that sum (fifteen piastres) conduct me himself, or cause me to be conducted, to the Arabs, Howeytat, from whence I might hope to find a mode of proceeding in safety to Egypt." (Ibid. p. 398.)—This extract not only illustrates the scriptural custom of laying the hand on the head of a child on solemn occasions, as when Jacob blessed the sons of Joseph (Gen. xlviii. 14); but, by shewing the respect felt for the animal enjoined in the ceremony, softens the apparent harshness of such a passage as Sol. Song, i. 9, on which the pious and judicious Mr. Scott observes, "The simile, as applied to a beautiful female, is not very apposite." Certainly not to an European reader; but the case is very different with an Oriental.

"The Sheikh of the Towara Bedouins, an old man, seeing escape impossible, sat down by the fire, when the leader of the Maazy came up, and cried out to him to throw down his turban, and his life should be spared. The generous Sheikh, rather than do what, according to Bedouin notions, would have stained his reputation ever after, exclaimed, I shall not uncover my head before my enemies; and was immediately killed with the thrust of a lance." (Ibid. p. 471.) See Lev. xiii. 45; Ezek. xxix. 18; Amos. viii. 10.

"From Ayoun Mousa to the well of Howara we had travelled fifteen hours and a quarter. Referring to this distance, it appears probable that this is the desert of three days mentioned in the Scriptures to have been crossed by the Israelites immediately after their passing the Red Sea, and at the end of which they arrived at Marah. In moving with a whole nation, the march may well be supposed to have occupied three days: and the bitter well at Marah, which was sweetened by Moses, corresponds exactly with that of Howara. This is the usual route to Mount Sinai, and was probably that which the Israelites took on their escape from Egypt, provided it be admitted, that they crossed the sea near Suez, as Niebuhr, with good reason, conjectures. There is no other road of three days' march in the way from Suez towards Sinai; nor is there any other well absolutely bitter on the whole of this coast, as

far as Ras Mohammed. The complaints of the bitterness of the water by the children of Israel, who had been accustomed to the sweet water of the Nile, are such as may daily be heard from the Egyptian servants and peasants who travel in Arabia. Accustomed from their youth to the excellent water of the Nile, there is nothing which they so much regret in countries distant from Egypt: nor is there any eastern people who feel so keenly the want of good water as the present natives of Egypt. With respect to the means employed by Moses to render the waters of the well sweet, I have frequently inquired among the Bedouins in different parts of Arabia, whether they possessed any means of effecting such a change by throwing wood into it, or by any other process: but I never could learn that such an art was known." (Ibid. p. 472.) See Exodus xv. 23—25.

"I found the same custom to prevail here, which I observed in my journey through the northern parts of Arabia Petraea. When meat is served up, it is the duty of one of the guests to demand a portion for the women, by calling out Lahm el Ferash, that is, The meat for the apartment of the women: and a part of it is either then set aside, or he is answered that this has been already done." (Ibid. p. 434.) See Esther i. 9.

"Before us lay a small bay, which we skirted: the sand on the shore every where bore the impression of the passage of serpents, crossing each other in many directions; and some of them appeared to be made by animals whose bodies could not be less than two inches in diameter. Ayd told me that serpents were very common in these parts; that the fishermen were much afraid of them, and extinguished their fires in the evening, before they went to sleep, because the light was known to attract them. As serpents are so numerous on this side, they are probably not deficient towards the head of the gulf on its opposite shore, where it appears that the Israelites passed, when they journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom, and when the Lord sent fiery serpents among the people." (Ibid. p. 499.)—The Arabic translation of the Pentateuch, has "serpents of burning bites," instead of "fiery serpents." (Numb. xxi. 6.)

"Ayd still expressed his certainty that somebody had approached us last night, so much confidence did he place in the barking of his dog: he therefore advised me to hasten my way back, as some Arabs might see our *footsteps* in the sand, and pursue us in quest of a booty. On departing, Ayd, who was barefooted, and whose feet had become sore with walking, took from under the date bush round which we had passed the night, a pair of leathern sandals, which he knew belonged to his Heywat friend, the fisherman, and which the latter had hidden here till his return. In order to inform the owner that it was he who had taken the sandals, he impressed his footstep in the sand just by, which he knew the other would immediately recognize, and he turned the toes towards the south, to indicate that he had proceeded with the sandals in that direction." (Ibid. p. 513.)—If the footstep so clearly points out both the individual who impresses it on the sand, and the course he has taken, in how expressive a manner does Asaph represent the incomprehensibleness of the conduct of Jehovah, when he says, "Thy way is in the sea, and thy path in the great waters, and *thy footsteps are not known!*" (Psalm lxxvii. 19.)

Manna.—"In the month of June it drops from the thorns of the tamarisk upon the fallen twigs, leaves, and thorns, which always cover the ground beneath that tree in the natural state. The manna is collected before sunrise, when it is coagulated; but it dissolves as soon

as the sun shines upon it. The Arabs clean away the leaves, dirt, &c. which adhere to it, boil it, strain it through a coarse piece of cloth, and put it into leathern skins: in this way they preserve it till the following year, and use it as they do honey, to pour over their unleavened bread, or to dip their bread into. I could not learn that they ever make it into cakes or loaves. The manna is found only in years when copious rains have fallen: sometimes it is not produced at all, as will probably happen this year. I saw none of it among the Arabs; but I obtained a small piece of last year's produce in the convent, where having been kept in the cool shade, and moderate temperature of that place, it had become quite solid, and formed a small cake. It became soft when kept sometime in the hand; if placed in the sun for five minutes it dissolved: but when restored to a cool place it became solid again in a quarter of an hour. In the season at which the Arabs gather it, it never acquires that state of hardness which will allow of its being pounded, as the Israelites are said to have done. (Numbers xi. 8.) Its colour is a dirty yellow, and the piece which I saw was still mixed with bits of tamarisk leaves: its taste is agreeable, somewhat aromatic, and as sweet as honey. If eaten in any considerable quantity, it is said to be slightly aperient." (Ibid. p. 600.) See Numbers xi. 7—9.

"In the evening we continued our route in the valley Aleyat, in the direction N. W. To our right was a mountain, upon the top of which is the tomb of a sheikh, held in great veneration by the Bedouins, who frequently visit it, and there sacrifice sheep. It is called El Monadja. The custom among the Bedouins of burying their saints upon the summits of mountains, accords with a similar practice of the Israelites. There are very few Bedouin tribes who have not one or more tombs of protecting saints, in whose honour they offer sacrifices: the custom probably originated in their ancient idolatrous worship, and was in some measure retained by the sacrifices enjoined by Mohammed in the great festivals of the Islam." (Ibid. p. 612.) See Joshua xxiv. 30.

FAMILY SERMONS.—No. CLXVI.

Eph. ii. 4—7.—*But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus.*

THE Apostle, in the foregoing verses, had described the fallen and wretched condition of mankind by nature. He had spoken of the Ephesian Christians, as "in time past dead in trespasses and sins, wherein they walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." And then, as if to shew that this corruption of nature and habit was not confined to the Ephesian converts, who had been heathens, degraded by superstition and idolatry, and immersed in gross vice and ignorance; he adds, "Among whom also," that is, among these unhappy slaves of sin and satan, "*we all*"—all mankind, the Jew as well as the Gentile, even the Apostle himself in the days of his unconversion,—"we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath even as others." Such was the universal condition of the world: we all like sheep had gone

astray; we had turned every one to his evil way; we had come short of the glory of God; we had exposed ourselves to eternal punishment by our transgressions; and in this condition we were unable of ourselves to help ourselves, and no natural means of escape were open to us from the wrath to come. "But," adds the Apostle, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus."

This full and impressive passage teaches us, *first*, some especial blessings which God bestows on his people; and, *secondly*, the fountain from which they flow.

First, Let us consider the inestimable blessings here mentioned. These are, *being quickened with Christ; being raised up together with him; and being made to sit in heavenly places in him.* In the former chapter, the Apostle had spoken of "the exceeding greatness of the power of God to usward who believe," or, in other words, the converting and sanctifying influences of the Holy Spirit on the heart of the Christian, as a power similar to that "which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places." The same allusion seems to be continued in the text. Our new creation, our spiritual privileges, our growth in holiness, our hopes of glory, and our final admission to the bliss of heaven, are spoken of in reference to the resurrection and ascension of Jesus Christ. In baptism, we were buried with him; and, as he rose from the grave, so by the regenerating power of the Holy Spirit, we are raised from the death of trespasses and sins, to a life of righteousness, the prelude to an eternal life of glory in heaven. By means of the union which exists between the Christian and his Saviour, the resurrection and ascension of Christ become pledges as well as emblems of that spiritual resurrection and ascension which are the privilege of all true believers.

The blessings here mentioned will appear the more exalted, the more closely they are examined. Some blessings are universal; such as creation, preservation, and the gift of God's beloved Son for the redemption of a lost world. Others are more limited in their operation; such as many temporal mercies, and those outward religious privileges which are afforded to different ages, nations, and individuals in very various degrees, and for which each person will have to account, according to his opportunities of knowing the will of God. But the blessings mentioned in the text are the peculiar privilege of those who receive the Gospel in faith and obedience; they alone, either in possession or in prospect, are quickened with Christ, raised with him, and made to sit in heavenly places. All other persons are, as the Ephesians once were, dead to God, and without any well-grounded hope for futurity. The blessing is indeed freely *offered* to all; but it actually *belongs* only to those who have earnestly sought after it in the divinely revealed way of God's appointment.

1. The Christian is "quickened."—Spiritual life is breathed into his soul. He is made alive with Christ by a new and heavenly birth: he opens his eyes on new prospects; he is influenced by new principles: he is no longer insensible to his own sinful and perishing state by nature; but he feels it deeply, and is anxious to learn the scriptural way of escape from the perils of his unhappy condition, and to flee to the Saviour for pardon and acceptance with God. This is no slight change:

it is as distinct from man's natural state since the fall, as light is from darkness, as life from death, as the ways of heaven from the ways of hell.

2. Thus quickened, the Christian is further "raised." Motion returns with life; and he quits that grave of sin and insensibility in which he had lain so long torpid. He begins to act from the impulse of his newly acquired perceptions; he enters cordially and diligently into the service of God; he sets about making his calling and election sure; he echoes both in his creed and his life, the sentiments of the Apostle, that "like as Christ was raised up from the dead by the glory of the Father, even so we also"—we who are raised together with him—"should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Nor is even this the whole extent of the privileges enumerated in the text; for,

3. The Christian is made "to sit in heavenly places in Christ Jesus." Not only is he admitted outwardly and sacramentally into the fellowship of the Christian religion, but he partakes of its spiritual blessings; he experiences somewhat of its enjoyments; even on earth his hopes and his conversation are heavenly; and before him is the eternal reversion of the heavenly world. He is risen with Christ; and therefore he seeks those things which are above, where Christ sitteth at the right hand of God. And as he is risen with Christ, he shall ascend with him; the Spirit of Him that raised up Jesus from the dead, dwells in him; and therefore he that raised up Christ from the dead, shall quicken his mortal body, by his Spirit that dwells in him, and both body and soul shall be for ever with the Lord.

These blessings are spoken of in the text as the gift of God: it is he who quickens us, and raises us, and makes us to sit in heavenly places; both figuratively in our conversion and sanctification, and literally at the resurrection of the last day. All the steps in our salvation—the gift of Christ, the promised influences of the Holy Spirit, our repentance, faith, conversion, growth in grace, and eternal glorification—are traced up by the Apostle to the great Source of every good and perfect gift. This leads us,

Secondly, to consider the fountain from which the blessings mentioned in the text flow. The *nature* of the blessings themselves we have already seen; and the *medium* through which they are derived to us is abundantly evident. That medium is Christ Jesus: his is the only name given under heaven by which men can be saved; he is the only Mediator with the Father; the only way by which, since the fall of man, any individual of our guilty race can approach his justly offended Creator with acceptance. The whole passage before us points out this sole medium; and that not only expressly, as when it says that "the kindness of God and the riches of his grace" are shewn to us "through Christ Jesus," but also virtually in its general argument, in which there is a reference to the hope of pardon and glory by the resurrection and ascension of Christ, and also to that union between true believers and their Saviour by means of which his resurrection, ascension, and glory, become symbols and pledges of their spiritual resemblance to him in these points here, and their still more literal resemblance as respects their entrance on the future world.

But though we have thus considered the blessings themselves, and the medium through which they flow to us, the question still returns; What fountain supplied such immeasurable benefits? Whence originated the plan of human redemption, involving as it did no less costly a sacrifice than the un-

utterable sufferings and death of the incarnate Son of God? What was the first cause of this vast scheme of beneficence to a lost world? Was there any merit in mankind to constitute a *claim* to this stupendous display of Divine philanthrophy? Were there even any mitigating circumstances to smoothe the way to its exertion? The farthest from it possible. Nothing can be stronger than the language of the Apostle, in the very verses which go before the text, as to the universally sinful and guilty condition of the whole human race; and these expressions are in full accordance with the general tenor of the sacred Scriptures. Merit then is completely out of the question. If Divine compassion had waited till mankind deserved the exercise of it, or even till they earnestly sought after it, their case had been hopeless. The blessing, spring from whatever source it might, must, as far as respects us, be free, without money and without price; a point so essential to be known and felt, that the Apostle, in the fifth verse, stops in the very middle of his argument to enforce it. "By grace ye are saved;" a parenthesis short but most significant, and leading us to beware of imputing any of the merit or the power of our spiritual life, resurrection, or salvation to ourselves. In order, however, to prevent any possibility of misapprehension as to this vital point, he does not content himself with the parenthesis in the text; but the moment he has finished his sentence he repeats and enlarges on the doctrine in the succeeding verses (the 8th and 9th), where he says,—"By grace ye are saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." As far then as respects us, there was nothing, except indeed our extreme misery and helplessness, to cause the infinite display of Divine beneficence recorded in the text. The fountain then of all our blessings was,

1. "The great *love* wherewith God loved us." God is love: this is the original bond of union between him and the creatures whom he has made,—the inexhaustible source from which flow all the blessings of creation, preservation, and redemption. We are not to view the Almighty as a tyrant, more prone to inflict penalties than to confer mercies. Such is not his character: he is "the Lord God, full of compassion and gracious, long suffering, and plenteous in mercy and truth." The whole plan and accomplishment of human salvation originated in this Divine attribute; for "God SO loved the world, that he gave his only begotten Son, that whoso believeth in him should not perish but have everlasting life."

2. But the Apostle speaks not only of the great love of God as the source of the benefits bestowed on us, but also of the "richness of his *mercy*." Love was the moving cause; but this love had been abused and requited with ingratitude: our sins also had separated between us and our Creator; his image in our souls was defaced, and there was nothing left in us calculated, if we may so speak, to attract the kind regard of an equitable and Holy Being. On the contrary, he was justly displeased with us on account of our transgressions, and even the love which he bore to his once innocent, but now fallen and rebellious creature, would not interpose to thwart the severe claims of truth and justice. Under these circumstances love took the form of mercy. He loved us because he had created us; and he compassionated us because we had fallen from the high privileges of our creation. Love was his inclination to do us good: mercy was pity added to love, and displayed in compassing and completing our redemption.

3. But the Apostle adds yet

another motive which co-operated in the Divine Mind in the work of our salvation, namely, "that in the ages to come God might shew the exceeding riches of his grace, in kindness towards us through Christ Jesus." He saw fit to connect the exhibition of his own glory with the redemption and sanctification of our fallen race. He determined to add lustre to his attributes in the eyes of his universal creation, by making mercy and truth to meet together, righteousness and peace to kiss each other. "The ages to come," that is, both the times of the Gospel dispensation and the eternal ages of futurity, were to witness this exuberance of the Divine compassion, and to celebrate and adore the Author of so inestimable a gift. Greatly as the perfections of God were exhibited in the works of creation and the ordinary dispensations of an all-wise Providence, it was his "kindness towards us in Christ Jesus," in mercifully effecting our redemption, in bringing us to the knowledge of it, in leading us to newness and holiness of life as the grateful recipients of it, and in bestowing on us its blessed fruits in a future world, that was most emphatically to exhibit "the exceeding riches of his grace." Strictly speaking, we might suppose that human happiness could add nothing to the unalterable self-derived felicity of the Supreme Author of all blessings; yet God has not disdained to humble himself to our capacities by representing the exhibition of his glory as a motive with him for causing his love to operate for our redemption, sanctification, and eternal happiness.

What then remains but that we seriously ask our own hearts; "Are we partakers of these benefits?" Are we quickened by the Holy Spirit? Are we raised from the death of trespasses and sins? Are we exalted in our affections to spiritual and heavenly objects? Or, on the contrary, are we still living without God and without hope in the world, dead to religion and heedless of our everlasting welfare. Let conscience fairly answer these momentous inquiries: and let it be our constant and earnest prayer that God would bestow on us a new heart and renew a right spirit within us; and that we may henceforth live as becomes those who profess to be quickened and raised with him who is by name at least and profession their Lord and Master and Example.

To the Editor of the Christian Observer.

I WAS much pleased to find a correspondent, in your Number for August, drawing the attention of your readers to some points of the highest interest to University students. On the common occurrences of life, books without number have been solidly, beautifully, I might say divinely, written. Whether our peculiar affliction be from loss of friends, fortune, or health, our peculiar temptation from irreligious superiors, dangerous stations in life, or inward corruption, we may find in the writings of eminent Christians abundant consolation or warning. But from the application of these general topics the case of a student is in a considerable measure removed; and his chief temptations are the more dangerous, because the world tells him that the passions and motives which as a Christian he has to dread are in themselves honourable and useful. He must labour diligently for honours which he professes not to desire: he must exert every nerve to gain an eminence which, trembling at the thought of its numerous temptations, he often sincerely fears to reach. He is perhaps cut off from the society of religious friends, the guides of his childhood and youth, and is forced into a degree of contact with individuals of far other spirit. His literary duties, which require intense devotion of mind, necessarily call off his thoughts in a great mea-

sure from dwelling on heavenly objects. He seems to the world to be making fame his idol. The man of business may shew that his affections are not set on worldly possessions by his works of charity and love; but how can a religious student inform the world that he seeks not honour for its own sake? Failure perhaps is the only thing that can prove the state of his heart, by manifesting his cheerfulness under disappointment; and there may be moments in which he may feel disposed to pray even for failure, if failure be necessary to vindicate, either to himself or to others, the real character of his religious principles*.

This mental conflict—a conflict which involves a paradox worthy of Christianity—is a source of great anxiety in addition to the ordinary circumstances which depress the student; such as his seclusion, the solitude giving birth to melancholy, the lassitude arising from continued exertion of mind, and, to use a common phrase, the "nervousness" which these usually produce. Those who have never been in the situation alluded to can scarcely imagine the dreariness which a severe student often experiences, when at midnight, while every thing is still and at repose around him, he at length closes his books and feels that all his labour is indeed, except so far as it conduces to higher objects, "vanity and vexation of spirit." And thus exhausted in mind and body he is to meet his God before retiring to his feverish repose. It is to this point I would urge particular attention. Among the several snares of a college residence, by which, unless great vigilance be used, the means of grace will be rendered ineffectual to the soul of the student, and (to use the words of your correspondent) "the heart will almost invariably become cold to the most affecting and important subjects," the circumstance just mentioned deserves to be seriously considered and guarded against. Let the religious student never reserve his regular devotions for the last half hour before retiring to rest. It is indeed a pious and delightful practice to give the close of each day to God; but let the student appoint a much earlier period of the evening for his more

* The following passages in the late Mr. Hey's letters to one of his sons contain so much useful advice to college students, and place in so Christian a light the grounds on which they should diligently cultivate their academical studies, that I cannot refrain from quoting them:—"A candidate for a degree should submit to an examination as a matter of duty, not for the purpose of exaltation. I wish you and your brother to be diligent in your studies, because God has commanded you to be so; 'Not slothful in business; fervent in spirit, serving the Lord.' Be not greedy of honours; they have a great tendency to puff up the vain heart of man; but be diligent from higher motives." "I consider academical honours merely as tokens of your having attended to the duties of your station;—empty and vain in themselves; but not to be despised, as evidences of the respect you have paid to your academical duties.

"I sent you forth into the danger of a college life, because I judged that life to be a proper, and, in some sense, a necessary, preparation for the ministry which you have chosen. But I would not have you go one step out of the way of duty for all the honours which it is possible you should obtain. Reasoning on these solid principles, I consider the situation into which you would throw yourself by going to S. You would deprive yourself of all the means of grace which you might enjoy in our family, in our religious society, and in our public worship. And for what end are you to quit these inestimable privileges, and encounter the temptation arising from the want of such helps?—That you may be a step or two higher on the Tripos! I tell you freely, that I had rather hear you were the first senior optime by keeping in the way of duty, and the enjoyment of these spiritual privileges, than the first wrangler by running yourself into needless temptation. These are my views."

fixed devotions, including, as of course they ought, prayer, meditation, self-examination, and the reading of the holy Scriptures. This edifying process, if delayed till the powers are exhausted by study will generally be cold and spiritless: nor is it very reverent to set apart for heavenly things, a time in which the mind is languid and worn out with the labours of the day. Men of business cannot always choose their own hours, and must therefore submit to what they cannot controul; besides which, their pursuits are often of such a kind that a religious mind turns from them at the close of the day with conscious emancipation and with a delightful spring and vigour to heavenly contemplations: but the student, who has the regulation of his time at his own command, has not the same excuse for deferring his devotions to the extreme verge of the day; and in his case to do so is the more inexpedient and injurious because of the peculiar character of his occupations, and the less marked transition in his employments.

While on the subject of daily prayer, I would notice a snare in the path of religious young men at our universities. I allude to the ordinary attendance at chapel, which is very properly secured in our academical regulations. There cannot be conceived a more delightful break of the daily toil of a religious student than these services might be made; but in fact they are too frequently found even to be a disadvantage to spiritual mindedness in religion. The frequency of attendance, the repetition of the same service, excellent as it is, the indifference and coldness which too generally prevail on all sides, the lingering thoughts of worldly subjects from which the collegian has just separated, all conspire, unless the greatest care be taken, to render his prayers formal and heartless. Let him earnestly pray and strive against the first approaches of indifference and formality; for bitterly will he have cause to mourn if he once allow the words of devotion to become so trite that he repeats them without feeling their force. For the mischief does not stop at this point; it soon extends from the daily to the Sunday service. Sunday indeed, from the very circumstance of this daily use of the church service, is not at college marked out from other days in the distinct way which prevails without the academic walls; and though this ought to suggest to the collegian that Sunday does not differ from the rest of the week in merely reading a form of worship, and should lead him to distinguish it (as our church intended) by a religious observance of *the whole day*, yet not rarely, is the contrary effect produced. In the occupations too of the Lord's day, our spiritual enemy is apt to gain an advantage over the student by leading him to substitute theological for devotional studies. The line is often so very fine between the two, that it is advisable (as indeed in all cases of temptation) to keep clearly at a distance from it. This unhappy substitution of scientific for practical divinity, deprives those who have been almost every hour of the week toiling in the dust of earthly things, of the refreshment they might derive from those green oases, those "islands of the blessed," which are so graciously scattered along the wilderness. It is with pain I proceed to observe, that the deadness of soul which steals on the collegian in his public worship, even extends to the most awful of the Christian mysteries, the communion of the body and blood of Christ; especially when, in addition to his own deficiency of spiritual appetite, he sees around him countenances embarrassed from conscious unfitness, or cold from unconcern, or settled

* Ε, Οπεω πολλ... ...ουσιαζεται οι ...
...τος γιγνεται Ελληνων γλωσσα ... Μακρ... ...σ...
Herodot. 3. 26.

into a more awful expression of pride and carelessness. Directions for removing these impediments to the efficacious use of the means of grace, I do not pretend to give. I cannot, however, but recommend to every religious student (though the advice is not altogether connected with the subject under discussion) to let his sentiments be known in his college as early as he can consistently with modesty, humility, and wisdom. His course will thus be safer and much more comfortable to himself. This early frankness and consistency of character will cut at the root of numberless temptations which would otherwise assail him. Let him also make it his sincere and persevering prayer that God may not grant him these honours to which he is conscientiously aspiring, if his success would in the slightest degree interfere with his growth in grace and in the knowledge of his Lord and Saviour. Let him from the first take high ground: let him firmly close the door against the splendid bales of worldly merchandize, if the infection and the plague of sin is to be introduced with them. It is to those who have not yet commenced their collegiate residence that I chiefly address myself: my remarks will appear obvious enough to those who have already resided; but, in general, students are not sufficiently aware of the danger before hand; and their ignorance is one great cause of their danger. I have mentioned religious students; because every religious man at college should be a reading man*: not perhaps to the extent above intimated, but so far at least as to devote *regularly* a certain and ample number of hours every day to his academical studies. The publication of some periodical work having the growth of religion in our colleges as its principal object might be highly useful, or at least a frequent allusion to the subject in such established publications as the Christian Observer; and many of your readers, Mr. Editor, would hail with great pleasure, some occasional essays on the subject in your magazine.

A.

* Mr. Hey says: "The first things that a minister (or one preparing for the ministry) should regard, are a right knowledge of the doctrines of the Gospel, and an experimental acquaintance with their efficacy upon his own heart: but every qualification that can render his labours useful to mankind is worth the pursuit. Among these latter qualifications must be ranked a competent share of learning, obtained in such a manner as to cultivate the understanding; and the power of exercising the public functions of the ministry in a decent and impressive manner. Do not forget to *read* well. How many learned men are defective in this useful talent? A minister who is to officiate in a church where so much reading occurs as in our National Establishment, ought to be able to perform this office in a manner that shall not disgrace the solemn services in which he is to take the lead. I am aware that your voice is not a good one; but this should urge you to make up the deficiency, as much as possible, by a proper method of using it."

MISCELLANEOUS.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(*Continued from p. 561.*)

Charleston, South Carolina, 26th Feb. 1820.

I WROTE to you on the 19th inst. and soon afterwards received an invitation, which I gladly accepted, to accompany a gentleman to his rice plantation about thirty miles distant. With the interesting character of this excellent and venerable friend, I have already made you acquainted. Descended from

one of the old patrician families who form as it were the nobility of Carolina, educated at one of our English public schools and universities, and enjoying a high reputation, acquired in arduous military and diplomatic situations, he would be regarded, I am persuaded, as second to few in Europe, as a statesman, a scholar, and a gentleman. I took an early breakfast with him at his handsome town-house, whence we proceeded to the ferry. After crossing the bay, we found the General's carriage waiting for us, with a few periodical publications in it, and with led horses in case we should wish to vary our mode of conveyance. We stopped at noon to rest the horses, and to take a little refreshment in the woods, and reached the plantation to a late dinner in the evening. The road lay through a pine barren, such as I have already described; and we scarcely passed a creature in the course of the day, except my friend's sister, an old lady, and her two nieces, who were on their way to Charleston, in a large family carriage and four, with a Black servant on a mule behind, a Negro woman and child on the footboard, and three or four baskets of country provisions hanging from the axle-tree. They inquired how far they were from *the spring*, where we had been resting, and where they proposed to take their *al fresco* repast.

In the morning, I strolled out before breakfast, into the plantation, and saw about twelve *female* slaves, from eighteen to twenty-eight years of age, thrashing rice on a sort of clay floor, in the same manner as our farmers thrash wheat. It was extremely *hot*, and the employment seemed very laborious. After breakfast, the General took me over the *plantation*; and in the course of our walk we visited the little dwellings of the Negroes. These were generally grouped together round something like a farm-yard; and behind each of them was a little garden, which they cultivate on their own account. The huts themselves are not unlike a poor Irish cabin, with the addition of a chimney. The bedding of the Negroes consists simply of blankets, and their clothing is generally confined to a sort of flannel garment, made up in different forms. Those whom I saw at home were cowering over a fire, although the day was oppressively hot, and the little Negroes were *sunning* themselves with great satisfaction about the door. They all seemed glad to see my friend, who talked to them very familiarly, and most of them inquired after their mistress. I was told that their provisions were prepared for them, and that twice every day they had as much as they asked for of Indian corn, sweet potatoe, and broth, with the occasional addition of a little meat. Besides this they frequently prepare for themselves a little supper from the produce of their garden, and fish which they catch in the river. On many plantations it is usual to give out their allowance once a week, and to let them cook it for themselves, their fuel costing them nothing but the trouble of gathering it. A nurse and doctor, both Negroes I believe, are provided for them: and making allowance for the sick, the children, &c. I was told that on the rice plantations in that neighbourhood, half the *gang*, as they are hideously called, were effective hands.

I heard my benevolent friend order wine, oranges, &c. for some of the invalids; and I believe that I have seen a very favourable specimen of Negro slavery. Yet the picture must ever be a dark one, and, when presented to an eye not yet familiar with its horrors, must excite reflections the most painful and depressing. Humanity may mitigate the sufferings of the wretched victims of the slave system, and habit render them less sensible to their degradation; but no tenderness can eradicate from slavery the

evils inherent in its very nature, nor familiarity reconcile man to perpetual bondage, but by sinking him below the level of his kind.

The Negroes usually go to work at sun-rise, and finish the task assigned to them at three or four, or sometimes five or six o'clock in the evening. They have Sunday to themselves, three days at Christmas, one day for sowing their little crop in spring, and another for reaping it in autumn. In the West Indies, I understand that the slaves work under the lash a certain number of hours in the day, instead of having task-work; and that they are not generally supplied with food by the masters, but have a certain portion of time to plant their own provisions, during which they are still under the driver's lash. The mode of treatment, however, varies greatly in the different islands.

In the course of the morning we saw several other plantations in the neighbourhood; and on some of which were very handsome residences, with grounds resembling an English park. The live oaks profusely scattered, and often standing ing alone, contributed greatly to this resemblance. These noble trees form a very striking and interesting feature in a Carolinian landscape, especially when at distant intervals they cast their broad shadows on the level spacious tracts of cleared land, which stretch to the distant forest without a fence, or the smallest perceptible undulation or variety of surface. They are not tall, but from twelve to eighteen feet in girth, and contain a prodigious quantity of timber. At the distance of fifteen or eighteen feet from the ground, they divide into three or four immense limbs, which grow nearly in a horizontal direction, or rather with a gentle curve, to the length of forty or fifty paces. The wood is almost incorruptible; and on this account, as well as from its furnishing, in its natural state, almost every curve which is required in the construction of a vessel, it is invaluable for naval purposes.

We dined at a neighbouring plantation, and after tea I had a pleasant *tête-à-tête* ride home through the woods with my venerable friend. We spent the evening very agreeably, in general conversation on American and European politics, and in examining various works on the botany and ornithology of America. My friend had an excellent library, comprizing many recent and valuable British publications, and a more extensive collection of English agricultural works than I ever saw in a private library before. The house is a very handsome one, and covers more ground than houses on a similar scale in England, as it is thought desirable in this climate to have only one room deep, with a profusion of windows, which do not put one in good humour with our window-tax. From the windows of the library and dining-room, the eye wandered over extensive rice-fields, the surface of which is levelled with almost mathematical exactness, as it is necessary to overflow them at particular periods from various canals which intersect them, and which communicate with rivers whose waters are thrown back by the flowing of the tide.—At six o'clock this morning I left my hospitable friend, who sent me in his carriage half way back to Charleston, to a spot where my servant and horses met me.

The few days previous to this excursion had been spent principally in visiting the different families with whom I have already made you acquainted, and who were particularly attentive to me. The best society here, though not very extensive, is much superior to any which I have yet seen in America. It consists of a few old patrician families, who form a select circle, into which the "novi homines," unless distinguished by great personal merit, find it extremely difficult to gain admission. Strangers

well introduced, and of personal respectability, are received with much liberality and attention. Many of the old gentlemen were educated at English colleges, and retain something of their original attachment to the mother country, notwithstanding their sensibility to recent calumny and misrepresentation. Their manners are extremely agreeable, resembling the more polished of our country gentlemen, and are formed on the model of what in England we call "the old school." They are, however, the last of their generation, and will leave a blank much to be deplored when they pass away. The young ladies of the patrician families are delicate, refined, and intelligent, rather distant and reserved to strangers, but frank and affable to those who are familiarly introduced to them by their fathers and brothers. They go very early into company, are frequently married at sixteen or eighteen years of age, and generally under twenty, and have retired from the vortex of gay society, before even the fashionable part of my fair countrywomen would formerly have entered it. They often lament that the high standard of manners to which they have been accustomed seems doomed to perish with the generation of their fathers. The fact is, that the absence of the privileges of primogeniture, and the repeated subdivision of property, are gradually effecting a change in the structure of society in South Carolina, and will shortly efface its most interesting and characteristic features.

I arrived at Charleston immediately after the races, which are a season of incessant gaiety. They usually take place in February, when all the principal families visit their town-houses in Charleston, for three or four weeks, collecting from their plantations, which are at a distance of from 30 to 150 miles. During this short interval, there is a perpetual round of visits. About the beginning of March, they return to the retirement of their plantations, often accompanied by the strangers with whom they have become acquainted. As a large proportion of the plantations are in the swamps, where a residence in the summer months would probably be fatal from a fever of a bilious nature, from which the natives themselves are not exempt, the families return about the beginning of June, to the city, where they remain till the first frost, which is looked for with great anxiety towards October. They then go back to their plantations until February. Some, instead of coming into the city in June, retire to the mountains, or to the springs of Balston and Saratoga, in the State of New York, where a large concourse of persons assemble from every part of the United States and from Canada, and by the reciprocation of civilities, and a better acquaintance with each other, gradually lose their sectional and colonial prejudices. Although these springs are from a thousand to fifteen hundred miles from the Southern States, the inhabitants of Georgia and Carolina speak of them with as much familiarity as our Londoners speak of Bath or Cheltenham. Some of the planters spend the hot months on Sullivan's Island, at the mouth of the Bay, where even strangers may generally remain with impunity. When those who decide to spend the summer in the city are once settled there, it is considered in the highest degree hazardous to sleep a single night in the country. The experiment is sometimes made, and occasionally with impunity: but all my informants concurred in assuring me that fatal consequences would generally be expected; and a most respectable friend told me, that if his family suspected him of such an intention, they would almost attempt to prevent it by actual force. The natives, however, may pass to and fro between the city and Sullivan's Island without risk. Of late years it has been

discovered that there are certain healthy spots, even in the country, during the most sickly months. These are in the pine barrens at a distance from the swamps. To be safe in them it is necessary that the land be as barren as possible, and that not a tree be cut down except to leave room for the house. Even a little garden it is considered would entail some risk. I saw several of these retreats, which are occupied by the overseers of plantations.

The preceding remarks respecting liability to sickness, apply to the *natives*, who, you are aware, are generally exempt after the age of from ten to fifteen years, from the yellow or stranger's fever, their apprehensions being confined to what they term the "country fever," and "fever and ague." With regard to the yellow fever, I understand that, generally speaking, the probabilities would be greatly against a stranger escaping its fatal effects, who should remain in Charleston or Savannah during the sickly season.

There are two points connected with the yellow fever here, which are subjects of animated, and sometimes of angry controversy: 1st, Whether it is contagious; and, 2d, Whether it is imported, or originates at home. With regard to the first point, I believe the negative is supported by the best authority. A most intelligent friend told me, that he had slept in the same bed with a person who had the fever in the stage of black vomit, without suffering; and Dr. ——, who lived in Sir William Jones's family in India, informed me that he was in Philadelphia, under Dr. Rush, I think in 1798, and attended the hospital where upwards of 5000 patients were admitted, whom he visited daily, and that he never took the fever; that he once saw a young man swallow, with impunity, a tea-spoonful of black vomit, and take large quantities out of the stomachs of those who had died, and rub it over his arms, and that he had seen the patients eject it in large quantities on the nurses. With respect to the origin of the fever, I believe the weight of authority, both in numbers and respectability, is strongly against the idea of its being imported; but here I am on delicate and uncertain ground.

In passing through Charleston, at present so animated and gay, and with a climate at this season so delicious and so pure, it is melancholy to think of the stillness and desertion which will soon pervade its streets, when the heats will almost suspend all intercourse among the natives, and when the stranger who has been so rash as to remain in this infected region will move with fearful and trembling steps, his imagination filled with apparitions of "the pestilence that walketh in darkness," and his heart sickened with the "destruction which wasteth at noon-day." Having visited Cadiz and Lisbon, you are no stranger to the melancholy feelings excited by a view of the graves of our countrymen who have fallen victims to an epidemic on a foreign shore.

"No voice well known, through many a day,
To speak the last, the parting word,
Which, when all other sounds decay,
Is still like distant music heard.
That tender farewell on the shore
Of this wide world, when all is o'er,
Which cheers the spirit, ere its bark
Puts off into the unknown dark."

But the real plague-spot of Charleston is its slave-population; and the mixture of gaiety and splendor with misery and degradation is too incongruous not to arrest the attention even of the superficial. It always reminded me of the delicate pink peach-blossoms which surround the black hovels of the slaves on the plantations.

I shall never forget my feelings on being present, for the first time, at a sale of human flesh which took place here in a public street through

which I was passing the other day. Turning from a fashionable promenade, enlivened by gay parties and glittering equipages, I came suddenly in sight of at least 80 or 100 Negroes sitting on a large heap of paving stones; some with most melancholy and disconsolate faces, and others with an air of vacancy and apathy, apparently insensible to what was passing around them. Several merchants and planters were walking about, examining the unhappy creatures who were to be offered for sale. A poor woman apparently about 28 years of age, with a child at her breast, her two little boys from four to six years old, and her little girl about eight, composed *the first lot*. They were mounted on a platform (with the auctioneer), taking hold of each other's hands, and the little boys looking up at their mother's face with an air of curiosity as if they wondered what could make her look so sad. The mother then spoke a few words in a faultering voice to the auctioneer, who repeated them aloud, in which she expressed a strong desire to be purchased by some one who lived near Charleston, instead of being sent to a distant plantation. They were then put up like cattle with all the ordinary auction slang, and finally knocked down at 350 dollars round. As soon as they came down from the platform many of the Negroes crowded around the mother, inquiring if she knew who had bought her, or whither she was going: but, alas! all that she knew of her future destiny was that a new owner had obtained possession of her and her offspring for 350 dollars each. I could not stay to see the repetition of the hateful process on the person of a field labourer who composed the next lot, and who appeared depressed and dejected beyond what I had conceived. The melancholy feelings with which I quitted this scene were not diminished by the reflection, that it was *my* country which first transported the poor African to these western shores; that it was when they were the shores of a British colony that slavery was first introduced, by British ships, British capital, and with the sanction and encouragement of a British parliament. Would that I could forget that in a single year (1753) no less than 30,000 slaves were introduced into America by a hundred and one vessels belonging to Liverpool alone; that the efforts of many of the American States to abolish the importation of slaves, were long defeated by the royal negative which was put on those acts of the colonial legislature which had for their sole object the extinction of the Slave Trade; and that Burke was but too well justified in stating in parliament, that "the refusal of America to deal any more in the inhuman traffic of Negro slaves, was one of the causes of her quarrel with Great Britain!" Would that I could forget that if America has still her slave-holding States, we free Britons have also our slave-holding Colonies; and that in neither the one nor the other has one step yet been taken towards the emancipation, however remote, of the injured Africans! Do not think me insane enough to overlook the difficult part of this subject. I am insensible neither to the consideration due to those whose property is invested under legislative sanctions, nor to the *cruelty* of liberating slaves till they are prepared for freedom; but surely no men, much less a freeborn Britain or an American republican, can rest satisfied in the horrible conclusion that slavery is to be regarded in any region of the globe, as necessary, irremediable, hopeless, and perpetual. The time I hope is not far distant when a better order of things will prevail in this respect, even where the prospects are now the darkest; when this blot will be effaced for ever from the fair creation of that common Parent who "hath made

of one blood all nations of men, for to dwell on all the face of the earth." Every day are the horrors of slavery rendered more apparent by contrast with the free institutions which are rising on every side in its immediate vicinity, and by the brighter light which the diffusion of the Gospel is shedding over the globe. Every day does slavery become more abhorrent from the common feelings of Christian communities, and more inconsistent with the spirit of the times. Thus by the blessing of God on the benevolent attention which is now attracted towards this subject, which will give birth to suggestions, plans, and experiments in different quarters of the globe, every thing is to be hoped. But I forget how long a letter I am sending you, and yet I cannot resist the temptation of copying for you the following interesting extract from Humboldt's travels.

"We observed with a lively interest the great number of scattered houses in the valley inhabited by freedmen. In the Spanish colonies, the institutions and the manners are more favourable to the liberty of the Blacks than in the other European settlements. In all these excursions we were agreeably surprised, not only at the progress of agriculture, but the increase of a free laborious population accustomed to toil, and too poor to rely on the assistance of slaves. White and Black farmers had every where small separate establishments. Our host, whose father had a revenue of 40,000 piastres, possessing more lands than he could clear, he distributed them in the valley of Aragua among poor families who chose to apply themselves to the cultivation of cotton. He endeavoured to surround his ample plantations with freemen, who, working as they chose either on their own land or in the neighbouring plantations, supplied him with day-labourers at the time of harvest. Nobly occupied on the means best adapted gradually to extinguish the slavery of the Blacks in these colonies, Count Tovar flattered himself with the double hope of rendering slaves less necessary to the landholders, and furnishing the freedmen with opportunities of becoming farmers. On departing for Europe he had parcelled out, and let a part of the lands of Cura. Four years after, at his return to America, he found on this spot, finely cultivated in cotton, a little hamlet of thirty or forty houses, which is called Punta Zamuro, and which we afterwards visited with him. The inhabitants of this hamlet are nearly all Mulattoes, Zumboes, or free Blacks. This example of letting out land has been happily followed by other great proprietors. The rent is ten piastres for a vanega of ground, and is paid in money or in cotton. As the small farmers are often in want, they sell their cotton at a very moderate price. They sell it even before the harvest; and the advances thus made by rich neighbours, place the debtor in a state of dependence, which frequently obliges him to offer his services as a labourer. The price of labour *is cheaper here than in* France. A freeman working as a day labourer (Peon) is paid in the valleys of Aragua and in the Llanos four or five piastres a month, not including food, which is very cheap on account of the abundance of meat and vegetables. I love to dwell on these details of colonial industry, because they prove to the inhabitants of Europe, what to the enlightened inhabitants of the colonies has long ceased to be doubtful, that the continent of Spanish America can produce sugar and indigo by free hands, and that the unhappy slaves are capable of becoming peasants, farmers, and landholders."

I am sure you will thank me for this extract.

(To be continued.)

To the Editor of the Christian Observer.

THE following letter to the late Bishop Watson, was written by a respectable member of the Society of Friends, in consequence of his lordship's sermon before the Society for the Suppression of Vice in 1804. The insertion of it in your magazine, with his lordship's replies (for by mistake he sent two answers) may not be unacceptable to your readers, as the correspondence has for its object to impress some points, which, though now happily familiar to the public, can never be too often or too earnestly inculcated. The short extract from the Bishop's Charge in 1788 is still applicable to the condition of this highly-favoured country; and though the details of the St. George's Fields' school are now eclipsed by the astonishing progress of education under the powers of the new system in various parts of the world, it may not be unprofitable to look back upon "the day of small things;" and, as we compare the present with the past, to exclaim with devout gratitude, "What hath God wrought!" It is pleasing, also, to see a dignified Episcopalian and a Quaker agreeing so entirely on the necessity of early Christian discipline and education, for all classes of society, as the sheet-anchor of the country; and both of them incidentally concurring in a remark of the truly Honourable Robert Boyle, that "the rectifying the education of youth is a thing so important, that till it shall please God to awaken men to a greater sense than they now have, of the necessity and usefulness of it, we can scarcely expect any such reformation as is desirable either of men's principles or manners."

I will only add, that it is highly to the credit of the Society of Friends, that they so early and zealously interested themselves on this great question; and the acknowledged morality, benevolence, and general respectability of the members of that society (greatly as we must differ from them on some most important points of theology) are striking proofs of the beneficial effects of that early discipline and education which prevail among them. I cannot refrain from reminding my fellow countrymen and fellow-churchmen, that to the Quakers, as far back as the time of William Penn, we are indebted for the recognition of a most judicious principle, which is beginning at length to be generally understood and admitted, that "all prisons should be workshops;" that to the Quakers of Pennsylvania we must look for the first modern exhibition of those humane principles of criminal law which are now daily gaining ground in civilized society; and that, from the minutes of the yearly meeting of Quakers in 1688, we may extract a maxim of humanity, which even that joyous period of emancipation from civil bondage had not then prepared the British public to receive, that "the buying, selling, and holding men in slavery, is inconsistent with the principles of the Christian religion." I confess that when I reflect upon these circumstances, and add to the benevolent and enlightened zeal of the members of this society, as respects slaves, criminals, and prisoners, their strenuous exertions in the distribution of the holy Scriptures, the diffusion of education, and every other work of charity and mercy, I never see a worthy representative of this well-ordered community, without saying to myself,

"Quum talis sis, utinam *non* Presbyter esses."

I am, Sir, &c.

AN EPISCOPALIAN.

"To Doctor Watson, Bishop of Landaff.

"The sermon preached before the Society for the Suppression of Vice, at St. George's, Hanover Square, on the 3d of May last, I have lately read with great

satisfaction, and trust that it may have the effect of exciting a more general attention to a subject so essentially connected with the well-being of society: but I hope the good sense and enlarged mind of the person I am addressing will indulge me in expressing a doubt, whether the plan of the Society in question is likely to be the *most* efficacious in accomplishing the laudable purpose in view. Far be it from me to say any thing in disparagement of the efforts of this Society, of which, for the honour of my country, I am willing to believe that a majority of its inhabitants are virtual members; yet I beg leave to express an opinion, that there is a more effectual mode of diminishing the mass of crimes, and the population of our gaols; namely, by an improved method and system of education, to be extensively, I wish to say universally, practised, especially among the lower classes of the community. Under such an impression, I have made a feeble effort to serve the cause of morality and virtue in this country; and however insignificant such a mite, to serve such a cause, may appear, I have ventured to inclose it *, and to add, that it is one of the warmest wishes of my heart that this cause, and the means suggested for promoting it, may meet with the countenance and practical recommendation of men of talent and influence. At the same time allow me to say, that I feel much gratification in observing that the sentiments expressed in the sermon in reference to education in general, and to the situation of the adult male and female outcasts of this country in particular, accord so exactly with those which I have long entertained. To shew that this idea is not an idle visionary speculation, I have the satisfaction to state, that, since the publication of this piece, a school in St. George's Fields has, by the peculiar method of instruction practised by the master, swollen into an object of much attention on the part of those in the higher ranks, including many of the nobility, and some of the dignified clergy; among whom I may mention the Bishop of Durham, the Bishop of Chichester, and the Dean of Westminster. The number of scholars, all of the poorest and lowest description of the public, from four or five to eleven or twelve years of age, is now between six and seven hundred, all taught by one man (possessing very moderate qualifications as a scholar, but a suitable disposition for the management of boys,) aided by a few of the greatest proficients among his scholars, in the capacity of monitors, and that apparently with as much ease as is usually experienced in giving instruction to twenty or thirty. Of the result of such instruction it is easy for any competent visitor to form his own judgment, by noticing their proficiency in spelling, reading, writing, and the first rules of arithmetic; in all which, considering their ages, their improvement is indeed extraordinary. To these rudiments their instruction is confined, save that, what is more important than all the rest, their minds are imbued with the principles of virtue and piety, which, for the purpose of making a more lasting impression, are mostly committed to writing or print, in the form of practical precepts; for

Segnius irritant animos demissa per aurem,
Quam quæ sunt oculis subjecta fidelibus.

They are at the same time habituated to strict order and decorum, which is an important part of tuition to all ranks, but perhaps more particularly so to youth of this description, who have seldom the benefit of good examples at home. A school on a similar plan has been

* A small pamphlet, entitled, "Education respectfully proposed and recommended, as the surest Means within the Power of Government to diminish the Frequency of Crimes." 1803.

lately established in Westminster. The diffusion of this or some such mode of instruction, especially in our populous and manufacturing towns, I am strongly inclined to believe, would have a most desirable and beneficial effect upon the character of the coming age. For let our wealth as a nation increase to the utmost extent that both the Indies can supply, or that avarice itself could wish (if it were not an absurdity to speak of the limits of its wishes), yet unless morality and virtue are sufficiently prevalent in the national character to check the torrent of vice, the stability and permanency of the national prosperity must be affected. "History is Philosophy teaching by examples;" and the annals of mankind, as exhibited in the depravity and subsequent fall of states and empires, sufficiently prove, that, in the moral, as well as in the natural world, like causes produce like effects; and that vice, if persevered in, must degrade the character and ruin the constitution, as of an individual so of a nation. I think it does not appear that the legislators of Greece or Rome, or any of the flourishing states of ancient times, paid much attention to the virtuous education of the *lowest classes* of the people; and yet the tranquillity of government, in modern times at least, must depend very much upon the state of *their* morals. Nasica seems to have been not only a better prophet, but a better censor, than Cato. By recommending something like a society for the *prevention* of vice, by means of education, I hope I shall not be understood to have suggested any thing in disapprobation of the Society for the *Suppression* of Vice, by censure or legal restrictions. The salutary effect of the former mode must have been noticed in many cases within our own knowledge in regard to individuals, families, and larger bodies. I will instance a striking one; and that is in our native county of Westmorland, where education is perhaps more generally given to youth of all classes than in any other county in the kingdom; and the Bishop of Landaff is well able to estimate the criminal conduct of the inhabitants of this county, when compared with that of others. When have we heard of a capital execution in Westmorland, except about twenty years ago, when two men were executed for a murder perpetrated near Lowther; but they were *strangers*, and committed the horrid deed *in transitu*, as they were travelling southward. How different the recurrence of crimes in the neighbouring county of Lancaster! particularly in the southerly part of it, where education is much neglected. Ireland and Scotland afford an instance upon a larger scale. Now with respect to the latter mode, I mean, the *suppression* of vice, we do not find that the censors among the Romans, by the rigorous exercise of their authority, great as it was, effected much in checking the increase of depravity and dissolute morals: indeed, it seemed more calculated to repress the extravagant and reproachful conduct of the rich, than the vices of the poor, and yet,

Luxuria incubuit, victumque ulciscitur orbem.

The censors of our own times, whether in the capacity of churchwardens, police, justices, or a society for the suppression of vice, are worthy of commendation for all the attention they give to the preservation of morals; but the general state of morals loudly declares the want of something more radically efficacious than the schemes of suppression or punishment.

"It now remains for me to crave indulgence for obtruding on thy notice a few sentiments, which I am sensible are very inadequate to so very important a subject.

"I am, with sincere respect,

"Thy friend,

G. H.

"Nov. 3, 1801."

"To Mr. G. H.

"Calgarth Park, Kendall,
Dec. 17, 1801.

"Sir—On Saturday last I received your letter, dated 3d of Nov. and the pamphlet which accompanied it, and return you thanks for them both. I have perused them both with attention and satisfaction; for there are in both judicious sentiments, issuing, I am persuaded, from a well-regulated mind. That my sentiments concur with yours on the great point of the education of youth, may be seen from the following extract from a Charge to my clergy, published in 1788. 'All nations, indeed, of which we have any account, in becoming rich have become profligate: a torrent of depraved morality has, in every opulent state, borne down with irresistible violence those mounds and fences by which the wisdom of legislators attempted to protect chastity, sobriety, and virtue. If any check can be given to the corruption of a state increasing in riches, and declining in morals, it must be given, not by laws enacted to alter the inveterate habits of men, but by education adapted to form the hearts of children to a proper sense of moral and religious excellence.'

"I am, Sir,

"Your faithful and obliged servant,

"K. Landaff."

"Calgarth Park, Kendall,
June 15, 1805.

"Sir—In looking over some papers yesterday, previous to my setting forward for Landaff, I met with your letter of the 3d of November 1804, and found that I had not acknowledged the receipt of it. I beg you to excuse that omission, and to be assured that I wholly concur with you in the charitable and very sensible wishes and sentiments expressed in it. I am carrying with me, to be given to the young persons in my diocese, a second address: and, as I do not mean to publish it, you will perhaps be gratified with seeing how zealous I have been, and am, in impressing on the minds of youth a due sense of religion.

"I am,

"Your faithful servant,

"K. Landaff."

REVIEW OF NEW PUBLICATIONS.

The Life of the Rev. Thomas Scott, including a Narrative drawn up by himself, and copious Extracts of [from] his Letters. By John Scott, A. M. 8vo. London. 1822. pp. 673.

This is one of the most interesting specimens that has fallen into our hands of modern religious biography. The subject of the work was a clergyman of acknowledged piety, and, both as a preacher and a writer, of eminent usefulness in the church of Christ: and he lived in the exercise of his ministry, and in the varied application of his valuable talents, to a period much beyond that which is usually allotted to the active duties of human life. His biographer is his eldest son, himself also a well-known and highly respected clergyman of that church in which his venerable parent so long and so successfully ministered; a son, whose privilege it was to be trained up under his immediate care, to have the benefit of his wholesome instructions, and his truly Christian example,—and who has now the happiness to record concerning his venerable father, not merely what others have told him, but what has fallen under his own observation, and what, from an intimate knowledge of his

father's principles and character, he can testify with all the feeling, and all the authority, which become the biographer of so distinguished a Christian minister. Under such circumstances we should look for a narrative both interesting and instructive: and no reader can justly complain, in the present instance, that his reasonable expectations have in any degree been disappointed. It has frequently been observed, that the lives of persons, however eminent and valuable in their day, who have lived in comparative retirement, and have had no share in the great movements and changes of this busy world, afford, in general, few materials to the biographer, and excite little interest in posterity. The remark is not without many exceptions: and if Mr. Scott had never been known during his long and active life, beyond his chapel at the Lock Hospital, or his little living of Aston Sandford, and the circle of his correspondents, such was the character of his mind, and such his exemplary devotion to the high office committed to him, that there would have been no want to his biographer of instructive materials, or, to intelligent and well-principled minds, of interest in his memoirs. But, humble as was the lot of this good man, contrasted with that of numbers who, amidst the pomp of a world which is passing away, attract for a season the attention of mankind, and then disappear and are forgotten, his name was well known in various parts of the four quarters of the globe; and he had the honour to be intimately concerned in those mighty movements of Christian benevolence, which are already felt from the tropics to the poles, and are progressively and powerfully advancing to change the moral and religious aspect of every region of the earth. The political changes of the world will, by the lapse of ages, be frequently reversed: the present landmarks of nations will be swept away; the great monarchies of former days have vanished, to be succeeded by kingdoms which may, before long, submit to a similar fate: but the light of the Gospel, which the venerated subject of these memoirs laboured so earnestly and so successfully to diffuse throughout the world, will never be extinguished. In common with others who spent their lives in the same glorious cause, his Christian zeal and love will be his imperishable record: and if it were possible that, when the great moral and religious renovation for which he so zealously laboured, and wrote, and prayed, shall be effected, his writings should be unknown, and his name forgotten, he will not, on that account, have been less an instrument of good to millions yet unborn, or less influential in his generation, "through the grace given unto him," in extending the kingdom of Christ.

For writing the life of a man thus occupied, and thus distinguished, there can be no want of materials: and the author has availed himself, with great judgment, of the various sources of information to which he had access. Among these we notice particularly a memoir drawn up by the late Mr. Scott of his own life; his several publications, especially the pamphlet entitled, "The Force of Truth;" the communications of friends intimately conversant with his character and habits; together with a great mass of letters addressed either to other correspondents, or personally to the writer of these memoirs. As the materials are judiciously selected, they are likewise very happily arranged. The course of his life was marked by several distinct intervals, which form the subjects of so many separate chapters: and, from the time when his views of religious truth became sound and scriptural, there is subjoined to each chapter a selection from his correspondence during the period which it included. In this Number we shall accompany the author to

the time when he was on the point of quitting the chaplaincy of the Lock Hospital, to retire to the living of Aston Sandford; and as we shall, in the next Number probably, take occasion to offer some reflections of our own, at present we shall do little more than furnish an outline, up to the period just mentioned, of the narrative itself, with a few occasional extracts from the work.

The written memoir left by Mr. Scott, of his own life, was brought down to the year 1812: it was intended to prevent misinformation, and to supply a few authentic materials in the event of any narrative being published after his death: the proper reflections to be made upon the facts thus recorded, he left to others. It would have been an instance of affectation utterly unworthy of his mind to intimate a doubt whether the public would feel any interest in him, after his labours and his life had closed: he must have known that this interest would exist, and that *some* account would certainly be required. The charges therefore usually brought against auto-biography are, as to the *motive*, of no weight in this instance; and he must be a fastidious critic who can discover in the *execution* of the task any ground of censure: no task can be more plain, or can carry with it stronger internal evidence of honesty of mind and simplicity of intention.

The Reverend Thomas Scott was born on the 4th of February (old style), 1746-7, at Braytoft, in Lincolnshire: he was one of thirteen children, ten of whom lived to maturity. His father is represented as a man of uncommon energy of mind and vigour of intellect, who, under circumstances very unfavourable, surmounted in a considerable degree his almost total want of education.

Having gone through the common rudiments of learning, such as a village school supplies, and obtained a slight acquaintance with Latin, the subject of the present narrative was sent at ten years of age to Scorton in the parish of Bolton; his father having determined, in consequence of the death of his eldest son, who was a surgeon on board a ship of war, to bring him up to the medical profession. At Scorton he made considerable proficiency in his learning, attended however by the remarkable circumstance that he never could write themes; and that he looked with astonishment upon great books, being utterly at a loss to conceive how they could ever have been produced; a singular trait in the history of one, who was afterwards to prove so voluminous an author!

In September 1762, he was bound apprentice to a surgeon and apothecary at Alford, a village in the neighbourhood of Braytoft. It was his unhappiness to be placed with a master whom he describes as in all respects unprincipled, and probably an infidel. Under such authority and with such an example his own moral character, which he previously represents in no very favourable light, was not likely to be much improved: and at the end of two months he was dismissed by this very master in disgrace. Yet here it was, and by a remark of this unprincipled man, that he was first led to feel any serious conviction of sin against God. "Remonstrating with me," he says, "on one instance of my misconduct, he observed, that I ought to recollect it was not only displeasing to him, but wicked in the sight of God. This remark produced a new sensation in my soul, which no subsequent efforts could destroy; and proved, I am fully satisfied, as far as any thing proceeding from man was instrumental to it, the primary cause of my subsequent conversion." How unlikely the means to produce such a change! how little could have been anticipated all the subsequent effects of it!

His master having refused to

give up his indentures, he could not be placed out with any other member of the profession; and on his return home he was employed to perform, as well as he could, the most laborious and unpleasant parts of the work belonging to his father's occupation, that of a grazier. He continued in this employment for nine years, encountering all kinds of weather and compelled to associate with persons of the lowest station of life and wholly destitute of religious principle. Yet was he not at times without deep convictions of his sinful and guilty state, and without earnest desires, often vehemently expressed, for the mercy of God: and cut off as he now seemed to be from all prospect of accomplishing his object, he still indulged the thought which he had formerly entertained of going to the university, and of taking upon himself the clerical profession. The checks and impediments which he experienced in his studies, under his father's roof, at length dissipated his ideas of promotion in literary pursuits; and after some years of discontent and irritation he became more reconciled to his lot, and concluded that he should at last be provided for as a grazier. His elder brother was already fixed upon a farm; and he therefore seemed with reason to expect that he should himself succeed to the farm of his father.

Having discovered, however, that the lease of this farm was left by will to his brother, and that he was merely to be under-tenant to him for some marsh grazing lands of no very inviting aspect and without a house, he determined to extricate himself from his situation; recommenced his studies with vigour; and in a moment of provocation threw off his shepherd's dress, declaring his fixed purpose never to resume it. Recollecting, however, in the morning that a large flock of ewes, in yeaning time, had no skilful person to look after them, he so far abated of his resolution as to return and fulfil his shepherd's duties: but his main purpose he determinately pursued; and he went over immediately to Boston to lay his case before a clergyman with whom he had cultivated a slight casual acquaintance.

It will readily be believed that the clergyman listened to his tale with not a little surprize: but having examined him in the Greek Testament he readily promised to introduce him the next week to the archdeacon, who was then to hold his visitation. At the time appointed, Mr. Scott, having evinced his sense of filial duty by employing the intermediate days in again assisting his father, repaired once more to Boston, and met with so favourable a reception from the archdeacon, that he was induced to purchase the necessary books, and to apply himself diligently to study and composition. Having soon after procured a title to a small curacy (Martin near Horncastle), after walking for the purpose above fifty miles, and having procured testimonials and the other requisite papers, he repaired to London for ordination within seven weeks from the time of leaving his father. On his arrival he was informed, that as his papers had not come in time, and as other circumstances were unfavourable, he could not be admitted a candidate. In fact, he was suspected of Methodism; though, so far as appears, he might with just as much truth have been suspected of Mohammedanism. The bishop, however, condescendingly granted him an audience; and, on condition of his procuring his father's consent and a letter from some beneficed clergyman in the neighbourhood, intimated that he should probably admit him as a candidate at the next ordination. The conditions were such as almost to reduce him to despair, but there was no remedy: he therefore returned home, a great part of the way on foot; and at length reaching Braytoft, after walking twenty miles in

the forenoon, he put off his clerical clothes, resumed his shepherd's dress, and sheared eleven large sheep in the afternoon!

Some members of his family beginning now to feel an interest in his success, the difficulties, which before appeared almost insuperable were presently removed; and he was ordained at Buckden at the ensuing Michaelmas, and entered upon the curacy of Stoke and Weston-Underwood, Bucks, with a salary of about 50*l.* a year.

And what was the state of mind, and what were the views and principles, with which Mr. Scott engaged in the office of the ministry? He has expressed himself on this subject in terms of great humility; and has given a description of his character and state of mind, which we are anxious to exhibit by way of warning to candidates for orders.

"The Force of Truth sufficiently explains the state of my heart and my conduct, as it must have appeared in the sight of God, in this most solemn concern of my ordination; and it suffices here to say, that, considered in all respects, I deliberately judge this whole transaction to have been the most atrocious wickedness of my life. But I did not, at the time, in any degree regard it in this light; nor did I, till long after, feel any remorse of conscience for my *prevaricating*, if not directly *lying*, subscriptions and declarations, and all the evil of my motives and actions, in the whole concern." p. 38.

"'At this period,' he says, referring to the time when he lived with his father subsequently to his apprenticeship, 'though I was the slave of sin, yet, my conscience not being pacified, and my principles not greatly corrupted, there seemed some hope concerning me: but at length satan took a very effectual method of silencing my convictions, that I might sleep securely in my sins: and justly was I given over to a strong delusion to believe a lie, when I held the truth that I did know in unrighteousness. I met with a *Socinian* comment on the Scriptures, and greedily drank the poison, because it quieted my fears, and flattered my abominable pride. The whole system coincided exactly with my inclinations, and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable, without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being.'" pp. 39, 40.

After proceeding to state the fact of his explaining away, according to these Socinian models, the mysteries of the Gospel, and soothing his conscience with the wretched opiates which that system affords, he adds,—

"In this awful state of mind I attempted to obtain admission into holy orders!.... As far as I understood such controversies, I was nearly a Socinian and Pelagian, and wholly an Arminian. While I was preparing for the solemn office, I lived, as before, in known sin, and in utter neglect of prayer; my whole preparation consisting of nothing else than an attention to those studies, which were more immediately requisite for reputably passing through the previous examination.

"Thus with a heart full of pride and wickedness; my life polluted with many unrepented, unforsaken sins; without one cry for mercy, one prayer for direction or assistance, or for a blessing upon what I was about to do; after having concealed my real sentiments under the mask of general expressions; after having subscribed Articles directly contrary to what I believed; and after having blasphemously declared, in the presence of God and of the congregation, in the most solemn manner, sealing it with the Lord's supper, that I judged myself to be 'inwardly moved by the Holy Ghost to take that office upon me,'—not knowing or believing that there was any Holy Ghost,—on September the 20th, 1772, I was ordained a deacon.

"For ever blessed be the God of all long-suffering and mercy, who had patience with such a rebel and blasphemer;

such an irreverent trifler with his majesty; and such a presumptuous intruder into his sacred ministry!" pp. 40, 41.

We wish it were in our power to proceed farther with these reflections of this humbled penitent, and to add the just and forcible remarks of his biographer on the subject. It is pleasing to see that in the midst of this dereliction of sound principle and laudable conduct, there was yet much to be commended in his behaviour to his own family: his sentiments of filial duty speedily revived, and his letters written at this period convey a far more favourable impression, than his own report would lead us to expect, of his social character. Indeed, throughout the whole of his narrative, it must be remembered, that the sketch comes from the pen of a man who judged of principles and actions by the strict standard of Scripture, and whose deep self-humiliation led him to view his own conduct in a much severer light than that in which it would have appeared to an impartial spectator. It is by no means for the interest of religion, nor is it true in fact, to believe that such men as Mr. Scott were more profligate before their conversion than the ordinary run of worldly men.

From the time of his commencing the duties of his two curacies, he applied with renewed diligence to literary pursuits, and gave himself with commendable zeal and attention to his ministerial labours. He seems from the first to have been desirous of doing good: and, notwithstanding the benumbing influence of those cold and freezing regions into which Socinianism usually carries its votaries, the desire to be useful, and the interest which he took in the welfare of his people, appear gradually to have acquired strength. In the midst of his doctrinal aberrations there was a certain uprightness and integrity of character, which led him to be assiduous and even exemplary in the discharge of his pastoral care. Among his near neighbours at this time was the late Reverend John Newton, afterwards Rector of St. Mary Woolnoth, London: but hitherto Mr. Scott had little knowledge of his character and was prejudiced against his doctrines. Happening to converse upon the subject with the apothecary of Olney, who spoke of Mr. Newton as a very singular man, Mr. Scott observed,

"He gave Mr. Newton full credit for blameless and benevolent conduct, and for diligence as a minister: but he was 'a methodist and an enthusiast to a very high degree.' 'I cannot,' said the apothecary, 'tell what judgment to form of his preaching; it is like nothing which I ever heard: I wish you would come and hear him, and give me your opinion. He preaches on a Thursday evening: come and dine with me, and we will go to church together.' This, the narrative adds, was accordingly settled and executed. I sat fronting the pulpit, and verily thought Mr. Newton looked full on me when he came into the desk: and, when he named his text, to my great astonishment it was this; 'Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?' (Acts xiii. 9, 10.) As I knew that he preached extempore, I took it for granted that he had chosen the text purposely on my account. He observed, indeed, that ministers in the present day, not being under any immediate or infallible influence of the Holy Spirit, ought not to imitate the decided and severe language of the Apostle: and he then undertook to shew what were the right ways of the Lord, and to point out the wickedness and danger of persisting in endeavours to pervert or oppose them. But I thought his doctrine abstruse, imaginative, and irrational; and his manner uncouth; and the impression, that, though Elymas was named, I was intended, abode with me for a long time; nor was it wholly effaced till I discovered, some years afterwards, that he was regularly expounding the Acts of the Apostles, and that this passage came in course that evening; and that,

in fact, he neither saw nor thought of me. The idea, however, that I was aimed at, neither alarmed nor irritated me; but, at first, served me as a subject of merriment; and, afterwards, when I knew him better, but had not yet obtained the just explanation of the case, it appeared to me unaccountable. Yet, alas! at that time, the passage was but too appropriate to my character and conduct.—After this I never heard Mr. Newton preach, till my creed accorded with his in all the great outlines.'" pp. 61—63.

The example of Mr. Newton proved at this time more effectual than his sermon; and a visit which that gentleman paid to a dying person in Mr. Scott's parish, tended greatly to stimulate him to increased diligence in this, and possibly in other branches of his ministerial duties.

While thus gradually advancing in the knowledge of Divine truth, and in a practice conformable to that knowledge, he entered into the marriage state with Mrs. Jane Kell; a person, as it appears, of superior mind and information; and who, instead of retarding his spiritual progress, was disposed to go forward with him in the attainment of religious knowledge, and the fulfilment of all Christian obligations. He now commenced family devotion; and, as his views improved, exchanging a short manual of prayers belonging to his wife for Jenks' Devotions, and then himself composing prayers on particular occasions, to be added to the form, he at last adopted the method of extemporary prayer. His son dwells with much warmth of feeling on this interesting part of his domestic economy; and remarks, "that to his constant and edifying observance of family worship, in connexion with the steady consistent spirit and conduct which, notwithstanding imperfections incident to human nature, they could not fail to remark in him, is very much to be traced, not only the blessing of God, which I trust has descended on his own family, but the further striking and important fact, that in very few instances has a servant, or a young person, or indeed any person, passed any length of time under his roof without appearing to be brought permanently under the influence of religious principle."

Within a few months after his marriage Mr. Scott exchanged his curacy of Stoke for that of Ravenstone, to which place he removed in 1775. This curacy he retained till 1781: and this was always the *favourite scene of his ministerial* services.

"It was at this time that my correspondence with Mr. Newton commenced. At a visitation, May 1775, we exchanged a few words on a controverted subject, in the room among the clergy, which I believe drew many eyes upon us. At that time he prudently declined the discourse; but a day or two after he sent me a short note, with a little book for my perusal. This was the very thing I wanted; and I gladly embraced the opportunity, which, according to my wishes, seemed now to offer,—God knoweth, with no inconsiderable expectations, that my arguments would prove irresistibly convincing, and that I should have the honour of rescuing a well-meaning person from his enthusiastical delusions....I wrote him a long letter, purposing to draw from him such avowal and explanation of his sentiments, as might introduce a controversial discussion of our religious differences. The event by no means answered my expectation: he returned a very friendly and long answer to my letter; in which he carefully avoided the mention of those doctrines which he knew would offend me: he declared, that he believed me to be one who feared God, and was under the teaching of his Holy Spirit; that he gladly accepted my offer of friendship, and was no ways inclined to dictate to me; but that, leaving me to the guidance of the Lord, he would be glad, as occasion served, from time to time, to bear testimony to the truths of the Gospel, and to communicate his sentiments to me, on any subject, with all the confidence of friendship.

"In this manner our correspondence began, and it was continued, in

the interchange of nine or ten letters, until December the same year. Throughout I held my purpose, and he his. I made use of every endeavour to draw him into controversy, and filled my letters with definitions, inquiries, arguments, objections, and consequences, requiring explicit answers. He, on the other hand, shunned every thing controversial, as much as possible, and filled his letters with the most useful, and least offensive instructions; except that now and then he dropped hints concerning the necessity, the true nature, and the efficacy of faith, and the manner in which it was to be sought and obtained; and concerning some other matters, suited, as he judged, to help me forward in my inquiry after truth. But they very much offended my prejudices, afforded me matter of disputation, and at that time were of little use to me... When I could not obtain my end, at my instance the correspondence was dropped;....and our acquaintance was, for a season, almost wholly broken off. For a long time we seldom met, and then only interchanged a few words on general topics of conversation. Yet he all along persevered in telling me, to my no small offence, that I should accede one day to his religious principles; that he had stood on my ground, and that I should stand on his: and he constantly informed his friends, that, though slowly, I was surely feeling my way to the knowledge of the truth. So clearly could he discern the dawnings of grace in my soul, amidst all the darkness of depraved nature, and my obstinate rebellion against the will of God." pp. 81—83.

The expectation thus expressed by Mr. Newton was grounded chiefly upon the honesty and integrity of Mr. Scott's character. Notwithstanding a very narrow income, and an increasing family, Mr. Scott had avowed his determination not to accept preferment, then likely to be soon presented to him, as the price of subscription to Articles, which, with his Socinian notions, he did not believe. The fact was known to Mr. Newton; and he had the penetration to perceive, that a mind inquiring after truth, and honestly determined to submit to any sacrifice rather than violate conscience, would not be left in permanent and serious error.

His unwillingness to subscribe to the Articles, as the passport to a living, depended entirely upon the strictness or laxity with which such subscription was to be interpreted. There was in him no affectation of voluntary suffering, and no idle scrupulosity under the pretence of conscientiousness: he had formed his resolution to do at all hazards what he believed to be right; and his conduct through the whole of this matter evinced a firmness of resolution, and a dependence upon the providence of God, which would reflect credit upon a better creed than Socinianism can boast. The reader will perceive something of his spirit by the following extract from one of his letters.

"My conscience must be my judge in this world, and my Saviour in the next; and to them I appeal for the rectitude of my intentions. But even were I to be put to the trial of losing all my worldly goods, let me ask you, would you have me follow the example of the young man in the Gospel, who, sorrowing, left Christ rather than part with his large possessions? What think you of what our Lord says; 'But seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you?' Dare you believe this promise or not? I DARE: and will act accordingly, by God's assistance. As to what you argue of my family, &c. I will take every honest precaution to provide for them; and I dare confidently submit the event to God, without once distrusting his veracity and goodness. Nor will I ever violate my conscience to provide for my family: at least I hope I never shall.--Were I in your condition, as a private Christian, the subjects of my scruples would give me no concern: and I join in the whole Liturgy of the Church, some very few things excepted, with the highest satisfaction. As to my preaching, I neither preach for nor against any human inventions. The word of God is my subject and my rule; and my preaching, I may venture to say, is more calculated to satisfy than to raise doubts and scruples. Without preferment I may live, and live comfortably and happily; but

without a clear conscience I cannot. I am a minister of the Church of England, and hope to continue so, as I prefer her liturgy, her discipline, and her doctrine, to that of any other society of Christians in the universe: and if, by subscribing her Articles, they will declare they mean no more than such a preference, I will subscribe; but, if they mean by subscription an implicit belief of all their doctrines, it is a price I will not pay for preferment...Mr. Lindsay I think in many dangerous errors, and I am sorry my father has got his book." pp. 92—94.

Neither can we suppress some of the remarks made by his son upon his correspondence on this subject.

"All this appears to me to present as fine an exhibition, in proportion to the stage on which it was passing, as can, perhaps, be pointed out since the days of Luther, of a man resolutely taking the right side in a severe case of that conflict, which is continually, in one form or other, carrying on in the world, between conscience and present interests; and in which so few are proof against the various assaults that temptation makes upon them. These letters demonstrate that, though the writer was yet far from having obtained just views of Christian doctrines, even of those doctrines which are most essential to the formation of the Christian spirit and character, he yet had received that great principle of 'obedience to the faith,' which was sure, under the Divine blessing, ultimately to bring him right; to lead him to the reception of every truth, and to submission to every duty, as they might be successively brought home to his conviction. Indeed, almost all the great lineaments of my father's subsequent character are here presented to us in embryo, or indeed in a stage of considerable development:—his decision and boldness; his inflexible integrity; his acknowledgment of God in all his ways; his firm faith in His word and His providence; his superiority to the world; his exalted views of the service which Christ requires of us, especially in the sacred ministry;—views, be it observed, which, however familiar they may be to any of us, opened upon him with all the air and impression of a new discovery." pp. 94, 95.

There can indeed be no question, as the writer of this life further remarks, that Mr. Scott was at the time praying to God in an acceptable manner, as well as profitably reading the Scriptures. He was still involved in great errors of doctrine: but he no longer planted himself within the ramparts of Socinianism, as if at any hazard determined to defend them. He was on some great points certainly in darkness; but he was seeking to come to the light: he knew not the truth, but he was anxiously inquiring for it; and even if we were unacquainted with his subsequent history, we might well be satisfied, that a mind thus influenced and thus disposed could never finally rest in principles and doctrines so awfully opposed to the testimony of the word of God. The impulse had already been given to his mind: he could no longer be satisfied with considering Christ merely as the instructor of mankind: he beheld in him the Redeemer and Saviour of the world; and was persuaded that, "on him, by faith, we should rely for forgiveness, for effectual assistance in obeying his precepts, and for the acceptance of our imperfect obedience."

Hitherto Mr. Scott had added somewhat to his income by pupils: but having, as he became more decisively attentive to religion, lost one pupil, and having now moreover learned, more practically at least, to trust in the providence of God for temporal subsistence, he determined altogether to relinquish the system of tuition. "After many delays," he writes, "I complied with the admonitions of my conscience, and disengaged myself from all other employments, with a solemn resolution to leave all my temporal concerns in the hands of the Lord, and entirely to devote myself to the work of the ministry. Having thus become master of all my time, I dropped every other study, and turned the whole current of my reflections and inquiries into another channel: and for se-

veral years I scarcely opened a book which treated of any thing besides religion." It is proper to add in this place, that he did not deem it necessary always to adhere to this plan: when his mind was made up and well stored with information upon theological questions, his reading became as various as he had the opportunity of making it. Among other works mentioned by his son, as having particularly gained his attention, are, "Locke's treatises on Money," and Mr. H. Thornton's work on Paper Credit;—works which we should have thought not immediately in his way. At a much later period also, he felt himself deeply interested in reading the Greek tragedians and other classic authors with his pupils*.

Were it necessary to cite further proof of the change in his religious views, we might adduce a remarkable letter to his sister, dated Dec. 30, 1776. In this letter he expresses himself in very decisive terms upon some of the most important doctrines of revelation: and if, on certain points he would at a later period have adopted different language, we may consider him from this time as having nearly *embraced in substance* the views which he afterwards maintained.

In the spring of 1777, Mr. Scott removed to Weston-Underwood, to the house afterwards well known under the name of the Lodge, as the residence of the poet Cowper: and about the same time recommenced his intercourse with Mr. Newton.

"'Under discouraging circumstances,' he tells us in the 'Force of Truth,' he 'had occasion to call upon Mr. N., and was so comforted and edified by his discourse, that his heart, being by this means relieved of its burden, became susceptible of affection for him. From that time,' he says, 'I was inwardly pleased to have him for my friend; though not, as now, rejoiced to *call* him so.'" p. 114.

"This year, 1777, was marked as bringing his religious inquiries to a decisive result, and giving somewhat of mature form to his scheme of doctrine. In the course of it, his views were cleared up, and his sentiments established, successively, upon the doctrines of the atonement, human depravity, the Trinity, justification, the work of the Holy Spirit, and finally, on that of personal election. Now also he was enabled, after many conflicts with himself, to make his last and most trying sacrifice, that of reputation; and calmly, yea, cheerfully, to submit to 'suffer reproach,' and to be accounted 'a fool for Christ's sake.' From about the close of this year, he began with profit to hear Mr. Newton preach; and, being established in the belief of the great truths of the Gospel, to cherish their proper influence upon his own heart and life." pp. 116, 117.

The reality of the great change which had now taken place in his mind, and his unbending resolution to act consistently with his profession, were soon manifested by his conduct: and the Christian, and especially the Christian minister, may learn from him a lesson, as to the manner of declining to do what his conscience condemns, which deserves to be universally followed. Having seen, in the pernicious consequences occasioned by his own example, the evil of playing at cards, he avowed his fixed resolution to play at cards no more: the effect of this public avowal was, that he was never asked to play afterwards.

"Let me therefore from my own experience, as well as from the reason of the case, urge persons, from their first entrance upon a religious course, when asked to do any thing which they disapprove, fairly to state their disapprobation as a point of conscience. For not only is this most becoming those *in whom there is no guile*, but it is also by far the most *prudent* proceeding. If they assign reasons drawn only from local and temporary circumstances, when those circumstances are changed, they will be pressed again and again with re-

* Mr. Scott afterwards took pupils, with a view to the ministry and missionary undertakings.

doubled earnestness; whereas, if they once fairly declare their refusal to be the result of deliberate consideration, and the dictate of conscience, the hope of prevailing upon them will be given up, and they will save themselves great trouble and danger.

"Let me also observe, that the minister, who would not have his people give into such worldly conformity as he disapproves, must keep at a considerable *distance* from it himself. If he walk near the brink, others will fall down the precipice.—When I first attended seriously to religion, I used sometimes, when I had a journey to perform on the next day, to ride a stage in the evening, after the services of the Sabbath; and I trust my time on horseback was not spent unprofitably. But I soon found that this furnished an excuse to some of my parishioners, for employing a considerable part of the Lord's day in journeys of business or convenience. I need scarcely add, that I immediately abandoned the practice, on the same ground on which I resolved never more to play at cards, even before I thought so unfavourably of them as I now do." pp. 122, 123.

In 1779, he published the popular pamphlet, to which we have already adverted, entitled, "The Force of Truth." The work was revised by Cowper; and, as to style and externals, he tells us, but not otherwise, was considerably improved by his advice.

The sixth chapter contains a series of letters belonging to the period which marks the change in Mr. Scott's religious views. Several of these are addressed to members of his own family, who were by no means well pleased with his new principles and altered character. All these letters indicate a kind and affectionate disposition: and at the same time they afford clear evidence of the power of Divine grace upon his heart, and of the peace and comfort which he derived from it. Some of them refer to subjects of domestic affliction; by which a mind so sensible as his must have been deeply affected: but the Christian spirit and Christian character are conspicuous throughout; and when bereft of his children by the hand of death, he expresses, like his venerable contemporary Mr. Hey, a scriptural joy that they are adopted into God's family, taken home to his house, and filled with his love.

The removal of Mr. Newton to St. Mary Woolnoth, in 1780, left vacant the curacy of Olney, where he was very anxious for Mr. Scott to succeed him. The violence of party spirit in that place, however, for the present defeated the plan: and—greatly to the satisfaction of Mr. Scott, who wished to remain at Ravenstone—the prevailing party succeeded in procuring the appointment of another clergyman. Mr. Newton was much grieved at this circumstance; as both the principles and practice of the new minister were completely Antinomian. In about twelve months this person had embroiled himself with the parishioners, and acted in such a manner as to be publicly rebuked by the archdeacon at the visitation. His resignation of the curacy speedily followed: and Mr. Scott, after consulting with his friends, accepted the appointment; being succeeded, to his great regret, at Ravenstone, by this very Antinomian.

This change from Ravenstone to Olney, was, in the first instance, by no means favourable to the income of Mr. Scott; and for some time he was greatly straitened, and occasionally discouraged. His congregations were small, and notwithstanding the utmost assiduity in his parochial ministrations, it does not appear that he ever enjoyed in that place any considerable degree of what is called popularity. There is indeed something very humiliating in the reflection, how little popularity this sound and powerful divine attained, even in the subsequent years of his life. His unpopularity is noticed by himself again and again: and it may serve to remove the despondency of many a pious and able minister, when he sees himself deserted even by those

who make a loud clamour about religion, for some ignorant and noisy Antinomian, that thus it happened to one of the best, and ablest, and most experienced ministers of this age: to a man, whose name will be blessed, and had affectionately in remembrance, when these transitory meteors have burnt themselves out and are forgotten.

To those who are acquainted with Cowper's Letters, it may not be uninteresting to be reminded, that in the vicarage-house at Olney, then occupied by Mr. Scott, Lady Austen took up her abode. This was in the year 1782, about eighteen months after Mr. Scott became the curate of Olney. To Lady Austen he was indebted for a subscription, previously promised by the parishioners, but not hitherto raised, although formerly presented annually to Mr. Newton. The amount was not large: but to his small income every trifling accession was important.

"In the vicarage-house at Olney, during Lady Austen's residence there, most of those events which are recorded in the life of Cowper, as pertaining to this period, occurred. Here 'the Task' was imposed and undertaken. Here 'John Gilpin' was told as a story in prose, and the plan formed of giving it circulation in verse. Some things in the published account are not very accurately stated, as I know, who saw the springs which moved the machine, and which could not be seen by a more distant spectator, or mere visitant.—After some time the cordiality between Mrs. Unwin and Mr. Cowper, on the one part, and Lady Austen, on the other, was interrupted; and my lodger suddenly left me, to my no small regret."

"During her continuance at Olney, Mr. Hayley observes, the three friends 'might be almost said to make one family, as it became their custom to dine always together, alternately in the houses of the two ladies:' and it was in order to facilitate this constant intercourse, that a door was opened in the vicarage garden-wall towards the back of Mr. Cowper's premises." pp. 163, 164.

We could not resist this little notice concerning a poet, with whose private history the readers of Hayley are so familiar; and who, whenever he appears, comes to us in the guise of an old favourite and a friend.

It was during Mr. Scott's residence at Olney, that he gave into the irregular plan of preaching, not unfrequently, in private houses, or in unlicenced and unconsecrated buildings. He declares, what every candid person will readily believe, that he was conscious of no improper motives in adopting this practice, and expresses a hope that he was influenced by zeal for the honour of Christ, and love to the souls of men. Neither will it be denied that his labours were attended with spiritual benefit. There is, in particular, the testimony of the celebrated and excellent Dr. Carey of Serampore: "If there be any thing of the work of God in my soul, I owe much of it to his preaching, when I first set out in the ways of the Lord." Such a statement, from such a man, is decisive as to the occasional efficacy of this mode of preaching; but it does by no means remove the objections to which it is on other accounts justly exposed: and so much was Mr. Scott himself afterwards convinced of the inexpediency of these irregular proceedings, that he at last entirely abandoned them. It may perhaps serve in some measure to exculpate him, that other good men of the last century, and to whom he was personally known, had set the example: most, if not all of these divines, it may be presumed, would in these days entertain the same objections to the system, which Mr. Scott and others of them have been known to express.

"At Olney my father published a Thanksgiving Sermon on the close of the American war, preached July 29, 1784; and, about nine months afterwards, his Discourse on Repentance. Of the latter he thus speaks in his narrative.—

"'The Discourse on Repentance was first preached as a sermon to a very

small congregation at Olney, and afterwards to a very large congregation (irregularly) at Paulerspury, in Northamptonshire, where it produced permanent effects in several instances. I then wrote and enlarged it for the press, commonly with a child on my knee, or rocking the cradle, and my wife working by me; for a study and a separate fire were more than my purse would allow. I augured much usefulness from this work, as did my wife also, far more than from the 'Force of Truth:' yet, having printed seven hundred and fifty copies, and given away at least a hundred, I do not think the rest of the impression would ever have been sold, had I continued at Olney. Even of the 'Force of Truth,' ten years elapsed before the first edition, consisting of a thousand copies, was disposed of; though now nearly that number is usually sold in a year*. But several persons, who expressed much approbation of that work, decidedly opposed the Discourse on Repentance. So discouraging a beginning had my labours from the press!" pp. 178, 179.

His correspondence from the year 1780 to 1784, the period after Mr. Newton's removal to London, represents him as occasionally much harassed with the conduct of the Antinomians. He had the impression that Antinomianism is one of the most injurious heresies that satan ever invented: and seeing how prone many professors of religion were to fall into this snare, he expresses his determination to do his utmost for the purpose of checking the evil.

"'The [professed] conversion of the Antinomian, notwithstanding all his good feelings, only leaves him tenfold more a hater of the God of the Bible, than he was before. This, my friend,' he proceeds, 'I am sure of, and see more and more clearly every day; and the enmity of loose professors against searching, practical preaching, is full proof of it: and by God's grace I purpose to spend my whole life in bearing testimony against it; and shall rejoice in having you for a helper. In this work we must expect no quarter, either from the world or some kind of professors. But we need wisdom equally with zeal and boldness. Let us observe that some excellent men, far before us in every other respect, have been unintentionally betrayed into some mistakes of this kind; that therefore a religion bordering on Antinomianism has the countenance of respectable names: strong prejudices are in most places in favour of it: many hypocrites, I doubt not, there are amongst those who are for it; but they are not all hypocrites. We are poor inconsistent creatures, and few see the consequences of their own sentiments. You and I are young, obscure, little, nothing, in comparison of those who have lent their names to the opposite side. We must not therefore call them masters; nor must we conceal our sentiments, or shun to declare the whole counsel of God. The wisdom that is from above is first pure, then peaceable. We have therefore need of this wisdom: let us ask it of God. I would recommend it to you, and to myself, whilst we guard against one extreme, to be careful lest we be pushed by satan into the other. If we are faithful, we shall be called self-willed, self-important, obstinate. The clamour we may contemn; but let us watch and pray against the thing itself. They will say, we speak and act in our own spirit: let us beg of God continually that they may have no just reason to say so. They will say we are legal: but let us, by preaching Christ, and dwelling clearly and fully on the glorious scheme of free redemption, and its peculiar doctrines, improving them to practical purposes, confute them.'" pp. 201, 202.

Mr. Scott was, in doctrinal views, a Calvinist: we plead not for this peculiarity in his creed; but if there were any one thing more remarkable than another in his style of preaching, it was the *practical tendency* of his sermons: he was the determined advocate of Christian holiness *in all its branches*, and no Antinomian ever could endure him.

"As for myself," says he, in a letter written about this period, "I am very unpopular in this town, and preach in general to very small congregations. Before I came hither I had two curacies

* "Six thousand copies of a cheap edition have been sold within the last six months."

in the neighbourhood, one of which I retain with Olney. There I have a people to whom the Lord has made me the instrument of good. They love me, and are a comfort to me. They are not very numerous, but so many as to prevent my complaining that I have quite laboured in vain; and the Lord adds to their number one and another from time to time. O that he would multiply them a hundred, or a thousand fold!—I have a few even at Olney who cleave to me, and a small number of those who are my own: but I labour under great discouragement in this respect, and am generally looked upon as unsound, legal, arminian. The truth of the matter *is*, upon mature deliberation I am convinced that the preaching of the present day is not practical enough, or sufficiently distinguishing between true and false experience. I therefore speak more fully than most do of the moral character of the Deity; of the excellency, glory, and loveliness of that character as described in the word of God. From this I deduce the reasonableness and excellency of the holy law of God; which I endeavour fully to open in its extensive requirements." pp. 207, 208.

As an instance of his fervour of spirit in the work of the ministry, we select the following extract from a letter (1785) to the Rev. Mr. Mayor.

"I believe satan prevails as much against the cause of Christ by persuading ministers to sit still, or merely to go on in the beaten round, without attempting any thing more, as in any other way. My conscience is never quiet and joyful, but when I am busy in some ministerial employment; not merely in acquiring, but in communicating the knowledge of Divine things by my tongue and pen: not only by meditation endeavouring to affect my own heart, but, by some method or other, endeavouring to affect others, and stir them up to seek, trust, love, and serve the Lord. And, after a multitude of thoughts about pride, ambition, &c. influencing me to be active, (and they will insinuate themselves,) I am persuaded satan would have me while away my life in inactivity, under pretences of modesty, diffidence, and humility: and he never is wanting to furnish me with excuses for delaying or shifting services. But I beg of God to rouse us from this lethargy. Paul says to Timothy, Be instant in season, out of season; preach the word; and seems to think there is more danger of sloth, than of too great activity in the preacher of the Gospel. May the love of Christ constrain us, and compassion for perishing souls prevail with us, to leave no means untried to promote faith and holiness, and to bear testimony against irreligion and false religion; to awaken the careless, to undeceive the deluded, to allure souls to Christ, to encourage the humble, and stir up the believer to glorify God.—Write soon a letter longer than the note you sent from Birmingham, and let me know how things go on in your soul, and in your congregation. Stir up, my brother, the gift of God that is in you. *Hoc age.* Now is the time to labour, and suffer hardship and reproach. It is both seed-time and harvest; and it is shameful to sleep in either. Cast your bread upon the waters. Sow in the morning, and in the evening, and water it with many prayers; and, if you see it not before, you will see the fruit of it at the last day." pp. 213, 214.

Mr. Scott's outward circumstances had now, in some measure, improved at Olney; and there was little doubt that if he continued there till the death of the incumbent, then very old, he would succeed to the living. This was however in itself no very desirable preferment: and as his ministry still continued unpopular, there was not much prospect either of his remaining with comfort, or being provided with another curacy. Such, indeed, at this time, was the impression, even among his clerical brethren, concerning his harshness in the pulpit, that he was reminded of it by a clergyman in London, neither in very courtly terms nor at a very seasonable moment. Just as he was going into the pulpit, his friend said to him, "Do not *scold* my people as I have heard you do the people at Olney."

"'Mr. Cowper,' says the narrative, 'in letters to Mr. Newton which have since been published by Mr. Hayley, and which pretty generally found their way into the Reviews, brought the same

charge against me, in strong terms; which, coming from so eminent and popular a character, must have great weight. But Mr. C., it should be known, never heard me preach: neither did Mrs. Unwin, nor their more respectable friends. Mr. C.'s information concerning my preaching was derived from the very persons, whose doctrinal and practical Antinomianism I steadily confronted.—Notwithstanding these harsh censures, however, God blessed my ministry at Olney to the conversion of many; and to effectually repressing the Antinomian spirit which had gone forth in the place: and thus it was made subservient to the usefulness of my successors, who were not bowed down with the same load of unpopularity that I was.'

"In explanation," adds Mr. John Scott, "of what is here mentioned concerning Mr. Cowper's never hearing my father preach, it should be remembered, that one feature of the unhappy illusion under which that admired character laboured, was a persuasion that it was his duty to abstain from religious worship. I believe I am correct in stating the fact thus generally: certainly, at least, he abstained from *public* worship as from a blessing prohibited to *him:* and I think I have a distinct recollection, that, though he might suffer prayer to be offered in the room with him, he declined joining in it." pp. 216, 217.

We believe this statement to be correct. About four and twenty years ago, Mr. Newton gave a similar account in our hearing: "Mr. Cowper," he observed, speaking of a period by some years prior to this, "was accustomed to fetch me, when he had found any poor persons that were sick, that I might converse and pray with them; but he would not kneel down: he stood quietly in a corner: he thought that prayer might be beneficial to others, but that *he* had no sort of concern with it."

On returning home from one of his irregular excursions, Mr. Scott found a letter from the Secretary of the Lock Hospital, informing him of the Governors' intention to appoint a person to the office of Morning Preacher to the Chapel, and visiting Chaplain to the patients: and inviting him to come to town, and to give them the opportunity of hearing him. With much doubt and hesitation he obeyed the wish of the Governors, and with considerable reluctance accepted the appointment. The difficulties of his new situation were at first in a great measure unknown to him: but when he found how prevalent among the congregation at that time was the spirit of party, and how little reliance could be placed upon some who appeared in the first instance to be his warmest friends, he expressed a strong apprehension that he had acted precipitately, and a conviction that if he had been duly informed concerning the situation, he should have thought it madness to engage in such a service.

Yet to this step, humanly speaking, we are indebted for a most effective stand in London against a meagre and corrupt representation of Christianity, and for his invaluable commentary on the holy Scriptures.

We cannot but notice once again the amount of his clerical income. "My salary at the Lock," he tells us, "was no more than 80*l.* a year, nearly 40*l.* of which was necessary for rent and taxes."

"'I had indeed imagined that I should, without much difficulty, procure a lectureship on the Sunday afternoon or evening, and perhaps one on the week-day; and I stood ready for any kind or degree of labour to which I might be called. But, whilst almost all my brethren readily obtained such appointments, I could never during the seventeen years of my residence in town, procure any lectureship, except that of St. Mildred's, Bread Street, which in a manner came to me because no other person thought it worth applying for. It produced me, on an average, about 30*l.* a year. Some presents, however, which I received, added considerably to its value during the last two or three years that I held it. For some years, also, I preached at St. Margaret's, Lothbury, every alternate Sunday morning, at six o'clock, to a small company of people, and ad-

ministered the sacrament. The stipend, however, for this service, was only 7*s.* 6*d.* a time, though I walked about seven miles in going and returning.'" pp. 226, 227.

For a specimen of his Sunday labours, we insert the following statement, made by a visitant at his house.

"At four o'clock in the morning of every alternate Sunday, winter as well as summer, the watchman gave one heavy knock at the door, and Mr. Scott and an old maid-servant arose,—for he could not go out without his breakfast. He then set forth to meet a congregation at a church in Lothbury, about three miles and a half off;—I rather think the only church in London attended so early as six o'clock in the morning. I think he had from two to three hundred auditors, and administered the sacrament each time. He used to observe, that, if at any time, in his early walk through the streets in the depth of winter, he was tempted to complain, the view of the newsmen equally alert, and for a very different object, changed his repinings into thanksgivings.—From the city he returned home, and about ten o'clock assembled his family to prayers: immediately after which he proceeded to the chapel, where he performed the whole service, with the administration of the sacrament on the alternate Sundays when he did not go to Lothbury. His sermons, you know, were most ingeniously brought into an exact hour; just about the same time, as I have heard him say, being spent in composing them. I well remember accompanying him to the afternoon-church in Bread Street (nearly as far as Lothbury), after his taking his dinner without sitting down. On this occasion I hired a hackney-coach; but he desired me not to speak, as he took that time to prepare his sermon. I have calculated that he could not go much less than fourteen miles in the day, frequently the whole of it on foot, besides the three services, and at times a fourth sermon at Long-acre chapel, or elsewhere, on his way home in the evening; and then he concluded the whole with family prayer, and that not a very short one. Considering his bilious and asthmatic habit, this was immense labour! And all this I knew him do very soon after, if not the very next Sunday after, he had broken a rib by falling down the cabin-stairs of a Margate packet; and it seemed to me as if he passed few weeks without taking an emetic! But his heart was in his work; and I never saw a more devoted Christian." pp. 229, 230.

As to his medical management, Cowper had observed concerning him some time before—

"'Mr. Scott has been ill almost ever since you left us; and last Saturday, as on many foregoing Saturdays, was obliged to clap on a blister, by way of preparation for his Sunday labours. He cannot draw breath upon any other terms.—If holy orders were always conferred upon such conditions, I question but even bishoprics themselves would want an occupant. But he is easy and cheerful.'" p. 168.

Truly, if every clergyman had to pass such Sundays as Mr. Scott, there would be as rapid a succession as the greatest lover of new preachers could desire.

With all this work, however, constantly on his hands, and an alternate lecture at the chapel of the Lock Hospital every Wednesday evening, it seems that he still thought himself equal to additional labour; and therefore requested permission of the governors to preach every Friday evening. The congregation which might be expected to attend, was very generally ultra-Calvinistic; and, as he commenced with the Epistle to the Ephesians, they endured him with much toleration through the first three chapters; but when he came to the practical part of the Epistle, these hopeful religionists rapidly disappeared: he lost *irrecoverably* one half of his congregation, and the critics gave out, not very candidly, that he had changed his principles, and had become an Arminian. In a word, he became as unpopular as St. Paul himself would have been under similar circumstances.

It is—we scarcely know whether to say—more ludicrous or afflicting, to see such pretenders to theology, who were about as well

qualified to settle questions in divinity as to decide law-suits in the moon, presuming to sit in judgment upon a minister like Mr. Scott! As, however, there is proverbially no hatred like theological hatred, so there is no folly like theological folly. It may indeed rarely happen that the fidelity of a minister renders him quite as unpopular as was the subject of these memoirs about this period at the Lock: but characters like those with whom he had to contend are to be found in every age of the church, and are a grievous hindrance to every minister who is determined to declare "*the whole* counsel of God;" merging no point of doctrine or practice for the sake of worldly ease or conformity.

During this time, Mr. Scott's whole comfort, as a minister, was derived from his labours in the hospital; and having discovered how incomplete was the institution, he set himself with his characteristic activity to form the plan of an asylum for the reception of the unhappy inmates of the Lock, when they should express a wish to that effect, on their leaving the hospital. On this subject he wrote and published a pamphlet, which he left with his own hands at the doors of most of the nobility and principal gentry in town. The experiment succeeded; and institutions on the same general principle have since been formed at Dublin, Bristol, Hull, and other places.

While thus busily occupied in discharging his various duties, and rendering himself useful in every way open to so obscure and unpopular a person, we find him in 1787 directing his attention to the scarcity of Bibles in the principality of Wales. By the assistance of benevolent individuals, and the aid of public societies, something was done toward the relief of their distress; and the attempts made at this period were never wholly remitted, till they issued in the formation of the British and Foreign Bible Society. Mr. Owen's first extract from Mr. Scott's letters on that occasion bears date May 15, 1787, and implies a prior communication from Wales: this has been found among Mr. Scott's papers, and published in his Life*.

We come now to his commentary on the Scriptures. By diligent and humble study of the word of God he had become well conversant with the sacred writings; and a proposal was made to him to write notes on the Scriptures to be published with the sacred text in weekly numbers. The difficulties and embarrassments which he met with in the prosecution of this work would have been sufficient to deter almost any other man, under similar circumstances, from persevering in the design: but Mr. Scott was not of a character to abandon any attempt, which was likely to bring glory to God and to be beneficial to mankind; and in the

* The reader will find a highly interesting account of the rise of the Bible Society, originating in the want of Welsh Bibles, in the first volume of the history of that admirable institution, from the pen of one whom we have long felt it a happiness to call an endeared friend—the late clerical secretary of the Society. That eminent man is now no more; but his sound judgment in counsel, his promptitude and energy in action, his manly and splendid eloquence, his happy faculty of attaching friends and conciliating opponents, his personal piety and his ministerial usefulness, will be long remembered in connexion with the labours of the mighty institution to which they were chiefly devoted, and to whose astonishing successes they powerfully contributed. Mr. Owen was removed to his heavenly rest at Ramsgate, on the 26th of September, after a distressing season of mental and bodily debility, brought on doubtless, in a great degree, by his former exertions in the cause of the Society. The greatest respect and affection have been shewn to his memory by all classes, but especially by the poor who dwelt around him. We shall be glad to see a memoir of him, for public edification.

midst of severe privations, harrassing perplexities, and repeated attacks of painful indisposition, with a mind almost overwhelmed with incessant occupation, and a frame nearly exhausted for want of necessary repose, he nobly held on his way, till this his great work was fairly before the public.

"The first edition of this work, completed in 1792, consisted originally of three thousand copies: but, after all that remained of it had been sold in 1798, for 450*l.* (the retail price of little more than one hundred copies), it continued to be reprinted, as different parts were wanted, by the purchaser, and afterwards by others into whose hands it came, and who advertised their reprints as a *third* edition; and was sold exclusively till 1802, and then jointly with my father's editions till 1814: so that it is making a low calculation to say, that it extended to five thousand copies. The first edition *with references*, commenced in 1802, and completed in 1809, consisted of two thousand: the second begun in 1807, and finished in 1811, of the same number: the third, which was in the course of publication from 1812 to 1814, of three thousand. The edition, on the revision of which the author laboured from the year 1818 till the very commencement of his last illness, and which is just completed, is in stereotype; and forms, I presume, the largest work ever submitted to that process. The copy was fully prepared by himself for the press to the end of 2 Timothy iii. 2: and for the remainder he left a copy of the preceding edition, corrected, though less perfectly, to the very end of Revelation; from which the work has been finished, according to his own final directions, and in concert with his family, under the care of a person who had been his literary assistant in carrying it on, and in whom he placed entire confidence.

"Besides these English editions, amounting to at least twelve thousand copies, I have received, from an American bookseller of respectability, the particulars of eight editions printed within the territories of the United States, at Philadelphia, New York, Boston, and Hartford, from the year 1808 to 1819, amounting to twenty-five thousand two hundred and fifty copies: besides an edition of the sacred text only with my father's references, contents of chapters, and introductions to the several books of Scripture.

"The retail price of all the English copies, taking their number as above stated (which I believe to be short of the truth), would, I find, amount to the sum of 67,600*l.*; that of the American copies, to 132,300*l.*; making together 199,900*l.* Probably no theological work can be pointed out, which produced, by its sale during the author's life-time, an equal sum." pp. 289, 290.

The Commentary being completed in 1792, this indefatigable writer lost no time in attacking the infidel and anarchical principles which were then widely diffused in the nation: and his "statement of the Scripture-doctrine in respect of civil government and the duties of subjects," with two other publications directed against the writings of Paine, were of considerable service at that momentous crisis. Two of these pieces were repeatedly printed: and the answer to Paine was circulated widely in America as well as in England. In the ten following years he produced his essays and sermons. The latter were undertaken by desire of Mr. H. Thornton and Mr. Wilberforce. The former contain a brief but admirable compendium of Christian theology.

We have already seen Mr. Scott unconsciously leading the way to the formation of that great institution the British and Foreign Bible Society; and we find him in 1800, with several other distinguished individuals, promoting the establishment of the "Church Missionary Society." To have had any share in forming either of these noble institutions, might be a matter of most gratifying reflection to any individual, who witnessed even their earliest efforts: to have contributed in some measure to the formation of both, and then to behold them, as Mr. Scott had the happiness to do, rising in successive years from humble beginnings to unexampled usefulness and im-

portance, with prospects of benefit continually extending, and resources growing and increasing beyond the most sanguine expectation;—these things must have imparted to the mind of this venerable man a pure and sacred pleasure, which no earthly considerations could either give or take away: and if we advert for one moment to the delight with which he once expressed himself at an anniversary meeting of the Church Missionary Society, while contrasting the former apathy of the Christian public, with the efforts now made by Bible and Missionary Societies to diffuse the knowledge of the Gospel, we doubt not that many can recollect the circumstance and bear testimony to the truth of the observation.

It is frequently urged as an argument against persons who aim at a great object, and are anxious to extend the light of Christianity among distant nations, that they overlook the little matters immediately before them, and neglect the means of doing good to those who are fairly within their reach. Not such certainly was the character of Mr. Scott: he was instant in season and out of season, and lost no opportunity to warn and to preach wherever there was the slightest prospect of a beneficial result. A Margate packet is perhaps not exactly the place which clergymen in general would consider as the most promising sphere of usefulness: Mr. Scott, however, having occasion, on account of some family indisposition, to take numerous voyages by these vessels, did not find himself even here out of his element: he easily introduced subjects of religious conversation, and the attention which he sought, he for the most part readily obtained. Whether he were eminently successful or not, he at least had the satisfaction of attempting to do good; and so popular was he with the sailors, that they always welcomed him, and described him as "the gentleman whom nothing could make angry."

As a specimen of the coarseness with which on these occasions he was sometimes assailed, we are furnished with the following anecdote.

"A man, who it appeared was a brewer in London, having for some time endeavoured, in his way, to support the cause of irreligion, and feeling himself foiled by my father's arguments and animadversions, at length so far lost his temper, as to wish that he 'had him, and a dozen more such parsons, at his disposal—he would boil them in his copper!' Such an ebullition had, of course, the effect of raising the voice of the whole company against its author; who, in consequence, withdrew, and was seen no more during the remainder of the voyage.

"On other occasions, the result was very different; and once, at least, at the general request of the company, he expounded and prayed with them in the cabin, while the vessel lay at anchor." p. 316.

We close this part of our review with a few extracts from letters belonging to the period between 1792 and 1801.

"For my part, I am not able, after twenty years endeavouring after it, to rise a whit above a poor sinner, trusting in free mercy, through the atoning blood; and a poor beggar, who might as easily live in health without food, as serve God one day without fresh supplies of wisdom, strength, and grace, sought, in earnest prayer, from the fulness of Christ. If this be neglected, I find all good declines, all evil revives: and am sensible that nothing which has passed would keep me from the vilest crimes, of which my wicked heart is capable, if this could be wholly suspended. Yet, I trust, the Lord does put, and will *put his fear into my heart, that I may not depart from him:* and my view of final perseverance is this, that the Lord has engaged to keep me (if indeed I am a believer), empty, poor, hungering, praying, and living by faith on the fulness of Christ, till he bring me to glory: and then all the painful experience I have had of my own weakness and sinfulness, will tune my songs of praise to *him that washed me from my sins in his own blood*, through the countless ages of eternity." pp. 321, 322.

Of Mr. Wilberforce's "Practical View," he writes thus:—

"April 26, 1797. It is a most noble and manly stand for the Gospel; full of good sense, and most useful observations on subjects quite out of our line; and in all respects fitted for usefulness: and, coming from such a man, it will probably be read by many thousands, who can by no means be brought to attend either to our preaching or writings. Taken in all its probable effects, I do sincerely think such a bold stand for vital Christianity has not been made in my memory. He has come out beyond all my expectations. He testifies of the noble, and amiable, and honourable, that their works are evil; and he proves his testimony beyond all denial. He gives exactly the practical view of the tendency of evangelical principles, for which I contend; only he seems afraid of Calvinism, and is not very systematical: perhaps it is so much the better. It seems, likewise, a book suited to reprove and correct some timid friends, who are at least half afraid of the Gospel, being far more *prudent* than the Apostles were; or we should never have been able to *spell* out Christian truths from their writings. But it is especially calculated to shew those their mistake, who preach evangelical doctrines without a due exhibition of their practical effects. I pray God to do much good by it! and I cannot but hope that I shall get much good from it, both as a preacher and a Christian." pp. 341, 342.

The subjoined extract is from a letter written, after a severe attack of illness, to his son: it exhibits in a striking manner the state of his mind at that period.

"During almost sixteen years' continuance in London, though often greatly indisposed, I have never once before been prevented officiating on the Sunday: but I have now done nothing since Wednesday se'ennight in the evening. I have not been able even to pray in the family till last night, and then with great difficulty. In the former part of life, I had many more violent and long continued fevers: but I have not been so ill, since I had a nervous fever in Shropshire, in 1783; and, as far as I can recollect, I never had so violent an attack of the asthma before. For many hours of two successive nights, it was all but absolute suffocation; and the sense and dread of that were continually present to my mind. Yet, bless the Lord, I was not left either to murmur or despond. I had very serious apprehensions of immediate death; though I said nothing to those around me: and all my cares, plans, hopes (as to this world), and every thing, except my wife and children, seemed quite out of sight. I had not any *sensible* comfort; yet I thought of dying without emotion, though the idea of dying by suffocation seemed formidable. I felt the grand concern to be safe; and was willing to leave all below, to have done with suffering, sin, and temptation. I did not feel much of what the Apostle mentions, of DESIRING *to be with Christ*; and I was convinced, for that very reason, that my Christianity was of a small growth: yet I trusted that it was genuine. I tried to commit all I loved, and all I had laboured to effect, into the Lord's hands: and I thought of recovering, as a sailor, just about to enter harbour, would of being ordered out to sea again. Yet I was willing, if the Lord saw good. This was about the state of my mind. I could confusedly recollect very many things to be humbled for, and ashamed of; but nothing that impeached the sincerity of my professed faith in Christ, and love to him: and, though conscious of very many faults and imperfections in my ministry, I was also conscious, that I had honestly sought to glorify God, and save souls, in preference to all worldly interests. My hope was that of a sinner, throughout saved by grace: yet I was satisfied, that the aim of my heart, and the tenour of my conduct, since I professed the Gospel, evidenced that I had built on the sole foundation by a *living* faith. When I die, it is not to be expected, that I should be able to declare my views and experiences; and therefore I commit these things to paper, as what passed in my mind when I had serious apprehensions of dying.

"It pleased God, however, at length to bless the means, and repeated emetics, blisters, &c. abated the paroxysm: yet the lungs were left in such a state, and I had so strong a fever, that, for almost ten days, I tasted neither animal food nor fermented liquor, except a spoonful of wine two or three times, by way of trial, which always disagreed with me. So that, altogether, I have

been reduced very low: but, thank God, the fever yielded to medicine; and I have now nothing remaining of my disorder, but the languor, and a sort of irritable state of the lungs, which chiefly troubles me by preventing me from sleeping. In other respects I am amazingly recovered, and relish my food better than I have done for months past. I am, however, advancing in years; and this attack will probably have some effect upon my plans, so far as to make me backward to undertake all that labour, which I had some thoughts of. But wherever, or how long, or in whatever way, I may be employed, I never felt so deeply convinced in my life, that *being employed*, as a minister, is the only thing worth living for. The vanity of all worldly possessions, distinctions, connections, and enjoyments, never so forcibly impressed my mind, as on this occasion. The folly of shrinking from that hardship or suffering, which the frown or scorn of men can inflict on us, for faithfulness, appeared extreme; when I felt how easily God could inflict far sharper sufferings, if he saw good. The reality and importance of eternal things shone on the scenes around me; so that the crowds of noble and affluent sinners, following the steps of the rich man in the Gospel, appeared the most miserable of wretches. Transient pain taught me emphatically the value of deliverance from *eternal* misery; and endeared the love of the Deliverer, who voluntarily endured such pain and agony for us vile sinners. The evil of sin, the happiness of the poorest true Christian, and the little consequence of the smoothness or ruggedness of the path, provided we come to heaven at last; these things, and others connected with them, have not, for many years at least, so impressed my mind. The Friday evening before I was taken ill, I preached on the text, 'Follow holiness, without which no man shall see the Lord.' But I did not properly dwell on the Lord's method of making us *partakers of his holiness*: so he has since preached to me on the subject. And, as I now think little of the distress and pain attending the remedies used for my body (the pain is all past), because I hope I shall have the subsequent benefit of better health; how little should I think of the sharpest sufferings I can here go through, if the health of my soul be forwarded, and, at length, perfected, by means of them: or rather how ought I to bless and thank God for them all! Pray for me, that I may not lose these impressions; but, if spared, may live, and preach, and pray, and write, in a manner, somewhat less unsuitable to the vastly important services I am engaged in: for *who can be sufficient for these things?* I rejoiced, and blessed God, when I recollected that he had put you into this high office of the ministry. O may he preserve you from the snares, and smiles, and frowns of the world; from the fascinations and delusions, from the lukewarmness, and evangelical formality, and attachment to secular interests, which are sanctioned too much in the church! May you be a wiser, holier, more faithful, and more useful minister, than ever I have been! O keep the concluding scene in view every step of the way; and judge of every thing by it. The evils I have protested against in health appeared to me far, far more pernicious, as I lay gasping for breath, than before: and I seem to rejoice in the hope of entering further protests against them. But I must stop my pen, or I shall hurt myself. You will excuse the overflowings of my heart at this time: it never was more full of love for you . . . . My love and blessing to *my daughter*. God bless and prosper you, in the best sense! Your truly affectionate father,

"Thomas Scott."

pp. 349—353.

(*To be continued.*)

A Charge delivered to the Clergy of the Diocese of Gloucester, at the Third Visitation of that Diocese in the Year 1822. By [the Right Rev.] HENRY RYDER, D.D. [Lord] Bishop of Gloucester. Gloucester. 1822. pp. 40.

IT is, we believe, very generally lamented, by all our bishops, clergy, and laity, who have the welfare of religion deeply at heart, that our visitations, both episcopal and archidiaconal, have degenerated too often into little more than a periodical ceremony, for the transaction of certain affairs more secular than religious or spiritual, and producing scarcely any benefit beyond the orderly discharge of the current business of the diocese.

Independently of other benefits, which always *might*, and to a certain extent, we would hope, usually *do*, accrue from these annual and triennial conventions, not the least important is, that the bishop has hereby an opportunity of becoming acquainted with his clergy, and his clergy with each other, and that all may by mutual conference be incited "to love and to good works." The preacher appointed to address his assembled brethren, by a wise, faithful, and scriptural discharge of his office, may greatly improve the occasion, and interpose a salutary interval for serious pastoral reflection, between the business and bustle of the morning, and the friendly conviviality, rarely we believe, if ever, carried to excess, of the afternoon. But the official charge of the bishop is the *most* powerful and extensive instrument of utility on these occasions: it is listened to with anxious curiosity and attention: its dicta are usually received with great reverence and affection, and tend in no scanty degree to form the principles and habits of the subordinate clergy throughout the diocese. In proportion, therefore, as the episcopal charge is scriptural, affectionate, and judiciously adapted to the circumstances of the meeting; or, on the other hand, hard, secular, imperious, unsound in doctrine, or bigoted in spirit, will be the benefit or injury to the clergy, and through them to their parishes and to society at large.

The high importance of a wise and faithful discharge of their visitation duties by bishops, has been frequently urged by our chief ecclesiastical writers. The venerable Hooker is most urgent on this subject. Thus he remarks:

"Touching bishops' visitations, the first institution of them was profitable, to the end that the state and condition of churches being known, there might be for evils growing remedies provided in due time. The observation of church laws, the correction of faults in the service of God, and the manners of men, these are the things that visitors should seek. When these things are inquired of *formally, and but for custom's sake*, fees and pensions being the only thing which is sought, and little else done by visitations, we are not to marvel if the baseness of the end doth make the action itself loathsome.

"A bishop in whom there did plainly appear the marks and tokens of a fatherly affection towards them that are under his charge, what good might he do! Ten thousand ways more than any man knows how to set down! But the souls of men are not loved. That which Christ shed his blood for is not esteemed precious. This is the very root, the fountain, of all negligence in church government.....

"Men whom it standeth upon to uphold a reverend estimation of themselves in the minds of others, without which the very best things they do are hardly able to escape disgrace, must, before it be overlate, remember how much easier it is to retain credit once gotten, than to recover it being lost. The executors of bishops are sued if their mansion-house be suffered to go to decay; but whom shall their successors sue for the dilapidations which they make of that credit, the unrepaired diminutions whereof will in time bring to pass, that they which would most do good in that calling shall not be able, by reason of prejudice generally settled in the minds of all sorts against them?.....

"Devotion, and the feeling sense of religion, are not usual in the noblest, wisest, and chiefest personages of state, by reason their wits are so much employed another way, and their minds so seldom conversant in heavenly things. If, therefore, wherein themselves are defective, they see that bishops do blessedly excel, it frameth secretly their hearts to a stooping kind of disposition, clean opposite to con-

tempt. The very countenance of Moses was glorious after that God had conferred with him; and where bishops are, the powers and faculties of whose souls God hath possessed, those very actions, the kind whereof is common unto them with other men, have notwithstanding in them a more high and heavenly form, which draweth correspondent estimation unto it, by virtue of that celestial impression which deep meditation of holy things, and, as it were, conversation with God, doth leave in their minds. So that bishops which will be esteemed of as they ought, must frame themselves to that very pattern from whence those Asian Bishops, unto whom St. John writeth, were denominated, even so far forth as our frailty will permit; shine they must, as angels of God in the midst of perverse men. They are not to look that the world should always carry the affection of Constantine, to bury that which derogates from them, and to cover their imbecilities."—Hooker's Eccles. Pol. Book.

We have frequently lamented to observe the undue proportion of secular topics often introduced into our archidiaconal and episcopal charges. It is, indeed, very rarely that we meet with a Charge so peculiarly exceptionable in this respect as the primary one of the present bishop of Peterborough, on which we were lately constrained to animadvert, as not containing *one single sentence* strictly religious, not a syllable perhaps which a Socinian, or even a Deist, might not have uttered with a safe conscience; the whole being a mere technical document, without a prayer, or benediction, or allusion to any Christian doctrine, or any thing, in short, to indicate that the writer had ever read the charge of Him who said, "Feed my sheep, feed my lambs." We hope and believe that a Charge so completely forensic is quite unique; but many Charges, even some of distinguished merit in other respects, are exceptionable *in their degree*, in the general secularity of their contents. It is proper, we are aware, for a bishop to inform and counsel his clergy on many points not strictly "spiritual." Acts of parliament, and canonical regulations, and many secondary duties and observances may require to be touched upon; but might not the details on such points often be passed lightly over in the Charge, and reserved as subjects of useful remark, or for a regular address, after the fraternal repast, at which the bishop usually presides, when the business of the day is concluded? Many useful suggestions are, we believe, often thrown out on such occasions; and we could mention instances of District Committees, National Schools, and other valuable institutions, which have owed their origin to a well-timed "after-dinner speech." By thus retrenching secular topics, the Charge might have ampler verge for what should be its main object, to stir up the clergy to a more zealous discharge of their peculiar duties, as ministers of Christ, ambassadors for God, men whose office it is, in the impressive language of the Ordination Service, "to be messengers, watchmen, and stewards of the Lord; to teach and to premonish; to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever." The whole Ordination Service is couched in this simple yet elevated strain; and it would materially benefit the cause of religion and the interests of the Established Church, if all our official charges were constructed in a kindred spirit. Interwoven with this rich web, might be appropriately introduced all necessary or proper subjects of detail; and schools and charitable institutions, in particular, might be recommended as among the most powerful

means for assisting a clergyman's labours. *One* topic, which frequently occupies a large space in visitation charges, might be usually passed over without detriment; we mean, whatever concerns the temporal rights and privileges of the clergy. Few persons need to be told of their rights, but all require to be reminded of their duties. We could probably, by looking over the volumes of an extensive ecclesiastical library, find some scores of Charges on the subject of tithes: but what benefit is gained, generally speaking, by the discussion of this topic in a "concio ad clerum?" Those who require to be convinced are not present to hear; the farmers are at market or at the plough; nor are the bishop's arguments, as retailed to them on the succeeding Sunday by their honest friend and representative, the churchwarden, in the church-yard, before and after service, by any means likely to satisfy their obtuse intellects respecting the beauty and excellency of this mode of providing for the clergy. Would it not be better generally to choose such subjects of admonition, as by their powerful tendency to increase piety, zeal, disinterestedness, affection, and soundness of doctrine and holiness of life in those who minister in holy things, would go infinitely farther towards reconciling their rustic parishioners to tithes, or their town parishioners to customary dues, than the most elaborate vindication of the abstract right of the clergy to demand, or the duty of the laity to pay, these statutable offerings? We are not reasoning against the propriety and imperative necessity of enforcing such points before the public: all that we suggest is, that such discussions usually appear with the worst grace, and the least effect, in visitation charges.

The excellent Charge before us is not of this character. The Right Reverend author zealously and affectionately presses on his clergy their religious obligations: as for their prerogatives and secular privileges, he leaves them, as far as this Charge is concerned, to be discovered and descanted upon elsewhere. It is strictly, as it ought to be, a discourse *to the clergy*, and not, through them, *at* the laity. The author, in his *first* Charge, had dwelt chiefly upon the general duties of the clerical profession, the performance of the service, and the tenour and spirit of the sermon; in his *second*, he had entered into the offices which commence, continue, and close a minister's pastoral communications with each member of his flock; in this, his *third* Charge, he explains and urges that most powerful, though indirect, instrument of ministerial instruction—teaching by *personal example*. His lordship considers his three charges as a connected exposition of St. Paul's apostolic address to Timothy, "Take heed to thyself and to thy [*the**] doc-

* Bishop Horsley, in his Second Charge to his clergy of the diocese of Rochester, strongly objects to the "typographical error" of *thy* for *the*. The old editions of Barker's excellent press in 1611, 1612, 1617, all read *the*; the first of these is the *editio princeps* of the English Bible now in use, and the second was the first quarto impression. In subsequent editions, by different editors, *thy* seems by mistake to have been far the more common reading, till Baskett's edition of 1756; from which period, Bishop Horsley says, that he found the text correctly given in all the Oxford editions which he had examined except one, and in Eyre and Strahan's editions. We believe *the* is now the usual reading of *all* the authorized presses. The Greek is with the article, not the pronoun. The Bishop of Gloucester uses the pronoun; but his lordship, we are persuaded, will fully concur in the sentiments of Dr. Horsley, if not in his assumption of the Apostle's intention, in the following excellent passage on the subject: "'Take heed unto *the* (not thy) doctrine;' as if the Apostle studiously avoided a form of expression which might seem to imply that even St. Timothy had any doctrine to deliver of his own.

trine:" the two former shewed how a clergyman should take heed to his doctrine: the present relates to taking heed to himself; that is, to his general character and deportment; first, *in his pursuits of business;* and, secondly, *in his relaxations and amusements.*

In his remarks respecting a clergyman's pursuits of business, his lordship first touches upon those which are clearly unlawful and unbecoming; namely, the ordinary trades and occupations of secular life. Of these he remarks, that,

> He is enjoined to take heed to *the doctrine*, that is, to the doctrine delivered by the inspired Apostles, and, by the authority of the church, committed to St. Timothy. And this, my brethren, must be your rule: you have no authority to preach new-fangled opinions of your own, or to adopt those of any uninspired self-commissioned teachers. you must stick close to *the doctrine*, to the form of sound words originally delivered to the saints; you are to lay open the wonderful scheme of man's redemption; you are to lay open its entireness; you are to set it forth faithfully and exactly, as it is exhibited in the holy Scriptures; and, upon the authority of the Scriptures, in their plain, natural, unsophisticated, meaning in the Offices, the Thirty-nine Articles, and the Homilies of the Church of England. This doctrine will always find its way to the hearts of those that shall be saved, and bear down all opposition, internal or external, of the carnal man. But if, instead of preaching Christ, you are content to preach only Socrates or Seneca; if, instead of the everlasting Gospel of the living God, you preach some extract only of your own, accommodated, by a bold retrenchment of mysteries, to the blindness and the pride of human reason; depend upon it, animated enthusiasm will be an overmatch for dry frigid ethics; superstition will be an overmatch for all such mutilated gospels; and crafty atheism, taking advantage of the extravagance of the first, the insipidity of the second, the enormities of the third, and of the rash concessions of half-believers, will make an easy conquest of them all.....The whole Gospel, with all its mysteries, must be preached in all congregations."

> "If 'honest (in themselves) and of good report,' they may well befit the most pious amongst our people: the laity may thus, 'in the fear of the Lord, and with the comfort of the Holy Ghost,' get their own living in that station in which it hath pleased God to place them; but to us they are forbidden. We are set apart for higher and still better things. We have our own vocation, and in that we can hardly be too earnest, too laborious, too much absorbed, 'spending and being spent.'" pp. 11, 12.

Two legal secular employments, in which a clergyman *may* embark, are superintending the cultivation of his restricted allotment of glebe; and engaging in the office of tuition. The former of these, his lordship considers allowable, so far as a prudent regard to the temporal wants of a clergyman and his family may demand; but he strongly cautions his reverend auditory against too great a sacrifice of time, or an over-anxious attention, even in the business of this the most ancient and peaceful occupation of the human race. We could certainly wish that our clergy had never any need, or any temptation, to become agriculturists, at least for pecuniary profit; as all such pursuits tend to indispose the mind for a life of diligent pastoral exertion, and create a turmoil of worldly business which degrades a parsonage into a farm-house, and the reverend inhabitant of it into a sordid rival among his parishioners. We are not indeed convinced that a moderate taste for agriculture, so far as to supply the simple wants of a retired clergyman's family, is any disparagement to a country pastor: without withdrawing him from his duties, it may benefit his health, and furnish him with innocent recreation, as well as contribute to his temporal comforts and necessities; but all beyond this is clearly dangerous, and we shall be glad to learn that the judicious counsels of the Bishop of Gloucester on this subject are weighed and acted upon by all our coun-

try clergy with the attention they merit.

Tuition is, we believe, very rarely practised by the clergy, except from pecuniary necessity or convenience. The advantages and disadvantages of its being confided to clerical hands, are correctly exhibited in the Charge before us.

"The high standard of mental culture and literary acquirement, the early steadiness and sobriety of manners, which ought to be presumed in general to distinguish the academic preparing for the pastoral office, and his retired habits and well-regulated household, when he becomes the rural pastor, all tend to qualify him, in a peculiar manner, for the education of youth. His store of liberal and useful knowledge, which may be in its degree a providential gift, an entrusted talent, will thus not be wasted and lost, but will be transfused into a succession of youthful minds, and qualify the rising generation for filling their respective stations in a manner honourable to themselves and beneficial to the community. And with the learning profitable for this life in its right use, but very liable to abuse, the clerical instructor will have special power and opportunities, under the grace of God, of communicating that heavenly wisdom, which must be its only corrective and guide—of conveying those waters of life which will alone prevent the fabled fountain of Helicon itself from becoming a deleterious poison—that 'milk of the word' which will alone render every other mental food salutary and nutritious. Accustomed in his parochial career to read characters in a spiritual sense, and to suit his advice to each varying shade of disposition, he will be best calculated to develop and to fix the changeful soul of youth, and to mould it, while tender and pliable, into the frame which will promote its happiness here and hereafter. His people may also be benefited, from time to time, by the introduction of a youthful disciple, who may take delight in treading in the steps, and sharing, in his little measure, the labours of his revered Master, as the reader of the Scripture in the cottage—the subordinate instructor of the Sunday school—the humble but anxious aspirant after admission, in due time, into that blessed office which he will have learnt, thus early, to understand, to prize, to love, and to desire.

"But with these advantages this engagement has its peculiar evils and temptations: it cannot but divert much time from thoroughly clerical studies and occupations—it exhausts the spirits and tries the temper—it has a tendency to habituate the mind to a train of ideas, to a tone of feeling and a moral taste, wholly adverse to vital religion—to make the preacher, in the strong language of Bishop Horsley, 'the ape of Epictetus,' instead of 'the ambassador of Christ,' and to cast a deadening apathy or a sickly refinement over all his ministrations, especially in the cottage and among the poor." pp. 16—17.

His lordship strongly urges the inconveniences of clergymen becoming magistrates, though he admits that there may be cases in which it is a minister's duty "to undertake this burden, and subject himself to this trial." We believe that this is a very just view of this much litigated question; although we ourselves are strongly disposed to question the frequency of such cases. But, to all who may think it their duty to undertake the magisterial office, we recommend his lordship's excellent advice, (pp. 20, 21); and we are persuaded, that if every clerical magistrate would act up to the spirit of this episcopal counsel, the evils we apprehend from this union of the secular with the spiritual functions, would be greatly diminished, if not wholly obviated. It is only on account of the imperfections which attach to the best of men, that any office becomes dangerous or unsuitable to the clergy, in which they may benefit their fellow-creatures. We are of opinion indeed, that it would be a great public service, in moral and spiritual as well as in temporal matters, if clergymen of wisdom and piety could be *more often* induced to devote suitable attention to the general economy of their parishes, especially in whatever concerns the poor, and the administration of perochial dis-

cipline; and that even these secular labours, consecrated by faith and prayer, would greatly conduce to the glory of God, and the welfare—not excepting the spiritual and immortal welfare—of their people. What a striking illustration of this opinion is furnished in the case of Dr. Chalmers of Glasgow!

His lordship's next topic respects *the recreations* of the clergy: on the whole of which subject his sentiments are characterised by a sound and temperate judgment, united to great tenderness of conscience, and a truly devotional spirit. In the list of obvious prohibitions, he includes whatever is contrary to the laws of the country, the letter of Scripture, or which tends to scandalous sin.

"But," he adds, "the line of exclusion must go far beyond the proscribed, because vicious, class of pleasures: it must penetrate into a circle, a pecullium of amusements, which the worldly respectable men have often set apart for themselves: it must cut off that, which is sometimes almost as precious, and appears almost as necessary, 'as the right hand or the right eye,' that which, from a relaxation, will sometimes become the business of life, and, if it does not encroach upon the time which is necessarily given to the stated duties of our profession, usurps their place in our thoughts, affections, and desires.

"To private Christians it has often been recommended as the test of the lawfulness of a diversion, to consider whether, after a day or an evening thus spent, the devotions will be as heartily and satisfactorily performed, whether the train of ideas and imaginations which it generates, will be favourable or unfavourable to a religious frame of mind; and whether the individual would be content to be summoned to his account from amid such a scene and such an occupation. To this test, in the case of a clerical diversion, it must surely be added: Will it tend to fit or to unfit you, not only for the punctual but for the cordial discharge of your sacred duties? Will it leave you as disposed and qualified to lead the prayers of the congregation with that lively earnestness, that 'spirit of supplication,' which becomes such matter and such expressions—with the heart obviously in the work—with the whole soul 'drawing nigh unto God?' Will it leave you as capable and willing to exhort and to supplicate by the bed of sickness, with the Christian sympathy of a soul daily intent upon heavenly things, and inured to the contemplation of death and eternity? And again; How will the sight of the minister engaged in such diversions affect the feelings with which his people view him? Will it produce in any measure on their part a contagious indifference and lukewarmness in their common devotions, and a want of that, not only mental, but bodily assent, that realizing reception of the truths delivered from the pulpit, which can alone give them their full influence and power? Will the sight produce in them any suspicion of their minister's sincerity—any mistrust of the efficacy of his ministrations; and, if not a contempt of his person, yet a contemptuous withdrawal of that reverential regard, with which the ministerial character should always be invested?

"Apply these tests to many a customary amusement of the day—to many an allowed dissipation of the night; apply them seriously and thoughtfully—not with a reference to the suggestions of former prepossessions and habits, or to the examples and opinions of worldly companions, but with a reference to Scripture, spiritually interpreted,—to the oracles of discipline in your own church, especially to the 75th canon, and to the recorded sentiments and practice of her best and wisest sons.'

"Apply these tests to the diversions under such impressions, and I cannot but think that the veil of ignorance will drop off, the colour of palliation will fade away, and the 'true nature of these diversions will appear—unbecoming, inconsistent, and therefore unlawful: for we are commanded to avoid all occasions of offence, 'that the ministry be not blamed;' 'to abstain from all appearance of evil;' and, in the emphatic language of the Apostle to the Philippians, 'to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, amongst whom ye should shine as lights in the world, holding forth the Word of Life.'" pp. 24—26.

His lordship proceeds to shew that a clergyman's hours need never

be destitute of a pleasing variety and recreation. "The profession of a minister," he remarks, "is not sedentary, and the bodily frame of him who is duly engaged in it, will not suffer greatly from absolute want of exercise." The interesting pursuits of his hallowed vocation, furnish of themselves a succession of enjoyments, affording a temperate yet sufficient stimulus, if the mind is not perverted by other and extra-professional tastes. *Reading and social intercourse* form the fittest relaxations; and on both these points the Bishop has some highly useful observations. With regard to the first of them he remarks:

"I would suggest, first, with regard to pleasures and relaxations of a literary description, that such reading should be chosen as has some tendency, however indirect, to store the mind with ideas conducive to personal amelioration of heart or mind, and to pastoral usefulness. The contrary at least should be carefully excluded. To a laborious minister in an extensive sphere those studies of his profession which should never be intermitted, doctrinal, practical, and devotional—those studies which will give to his sermons that fulness and critical accuracy, that pointed application, and that spiritual unction, which are indispensable to their beneficial impression—those studies which will furnish him a command of argument and language in private discourse, and enable him to give a reason, not only for the hope which is in him, but for the line of conduct which he inculcates, and for the church which he represents—those studies, which will, in the emphatic figure of Holy Writ, season his conversation with salt, and make his words distil as the penetrating dew—to a minister laboriously occupied in active duty, these very studies will be almost an adequate refreshment; but history, biography, and poetry, cautiously selected, will serve to enrich his memory, and to enliven his faculties, and cause him to please unto edification." pp. 30, 31.

The advice respecting the *social relaxations* of the clergy is equally valuable.—

"With regard to the intercourse of friendly society and intimate communications, I would restrict it to those who are decided in their religious views and character. With such alone we can take sweet counsel together; their conversation alone will improve while it pleases, and edify while it informs: with such society alone will that striking Proverb prove true; 'As iron sharpeneth iron, so a man sharpeneth the countenance of his friend.' Clerical associations, conducted upon such principles, and regulated by a due regard to discretion and ecclesiastical discipline, deserve and receive my high commendation.

"But even to relaxations and pleasures of a nature such as has been generally described, unexceptionable and capable of being profitable, the lawfulness must depend upon the temper and disposition with which they are pursued and enjoyed. They must be regarded as necessary diversions, not deviations, from our ministerial career. The grand aim and object must still preside, 'to save ourselves and those that hear us.' Our thoughts must be often 'inditing of the good matter' in the midst of our pleasures, and our conversation tending heavenwards, even when it relates primarily to our earthly scenes and occupations. As in the well-wrought web the thread runs through and pervades the whole texture—as the stream will often retain through its whole course the taste of the mineral, which imbeds its spring—so there should be a prevalent cast, a perceptible savor of godliness in our moments of greatest ease and liveliness.

"The most tempting excursion, however innocent and refreshing, should be gladly sacrificed at the call of duty—the pastor should be readily re-assumed by the deeply-interested student—and the man of God should ever shine through the agreeable companion. Alone, or in company; in business, or in pleasure, in the most sublime and pathetic exercises of our profession, and in the least intellectual occupations of our lives, the predominant quality of the mind should, as much as possible, be spirituality—the characteristic feature of our conduct should be consistent devotedness to the service of Christ, and of our brethren, for whom Christ died.

"Such, my reverend brethren, is, I

trust, the scriptural portrait of the faithful minister of the Gospel, however rudely and inadequately delineated—in the private walk—in the employments and the relaxations of his domestic and his social life. Such is the character, I venture to assert, neither too highly elevated nor too strongly coloured, which it becomes, which it behoves, us all to endeavour to attain and to exhibit, if we would escape the shame and woe of unprofitable, and secure the praise and reward of profitable, pastors of the church of Christ. Such is the character which the Scripture, the primitive church, the Church of England, best offspring of that parent, best copy of that original, expect and demand. Such alone will answer the requirements and fulfil the promises of our Ordination Service, which no modern interpretations can enervate, no modern customs excusably transgress." pp. 31—33.

For the *motives and principles* which ought to actuate the clergy, and which alone can produce and sustain such a character as has been described, we must refer our readers to the Charge itself. To those who know the truly scriptural complexion of his lordship's sentiments, and the unblameable tenor of his devout, diligent, and eminently amiable and useful life, we need not remark that he traces up the motives and principles which should predominate in the clergy to an habitual and paramount regard to eternity; to that faith which is the substance of things hoped for and the evidence of things not seen, and which enabled saints, apostles, confessors, and martyrs to live as pilgrims and strangers upon earth, looking for a heavenly and eternal inheritance of grace and not of debt; and to that love of Christ which constraineth all who experience it to live, not to themselves, but to him who loved them and gave himself for them.

We need add nothing to these remarks in order to put our readers in full possession of our opinion of the merits of this truly pastoral Charge, or of the principles upon which its suggestions are grounded. May the justly revered writer be long spared to follow up, and to see the fruits of, his assiduous labours; and may he be rewarded by an abundant increase of sound doctrine and scriptural piety, with all their innumerable beneficial results, moral, social, political, spiritual, and eternal, in the diocese of which he is the head, and the church of which he is so valuable a member and so bright an ornament!

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

Preparing for publication:—Lectures on the Book of Genesis; by Dr. Rudge;—An Analysis of the Epistle to the Hebrews, on the Principles of Biblical Poetry; by the Rev. T. Boys;—A Geographical, Historical, Political, and Commercial Account of Columbia;—A History of Rome, in ten octavo volumes; by C. Mills;—History and Description of Fonthill Abbey, by Mr. Britton;—A considerable Portion of Cicero's Treatise de Republicâ, discovered by M. Angelo Mai, Keeper of the Vatican Library, on a *Codex Rescriptus*;—A New Translation of Sophocles, by Thomas Dale;—Lives of Philanthropists;—Sequel to a Manuscript of H. K. White's, designed to illustrate the contrast between Christianity and Infidelity at the close of life.

In the press:—The life and remains of the late Dr. Clarke of Cambridge;—A new edition of Bythner's Lyra Prophetica;—Observations on Prison Discipline and Solitary Confinement, by Mr. Roscoe;—An improved edition of Mr. R. Stevens's Remarks on Ireland, with an Appendix of New Matter;

printed cheaply, but neatly, for gratuitous distribution;—Gleanings and Recollections on Moral and Religious Subjects;—The History of Henry Milner, a Little Boy, who was not brought up according to the Fashions of this World; by Mrs. Sherwood;—A Second Letter to the Earl of Liverpool, &c. &c. in Reply to that from the Rev. H. H. Norris, on the Subject of the Bible Society; by the Rev. James Scholefield, M.A. Fellow of Trinity College, Cambridge;—The Lexicon of Photius, from Professor Porson's corrected transcript of the Codex Galeanus; by Mr. Dobree, who has collated the MS. and noted all the varieties, &c.;—A Funeral Sermon for the late Rev. J. Owen, by the Rev. W. Dealtry; and another by the Rev. Joseph Hughes.

According to the late statistical returns, the inhabited houses of England, Scotland, and Wales, are about 2,450,000; and the uninhabited above 80,000. There were found to be about one hundred men and nearly two hundred women, in the kingdom, above one hundred years of age. How short, at the longest, is human life! How urgent the preparation for eternity!

The Court of Examiners for regulating the practice of apothecaries, have lately determined that six months' attendance on the physicians' practice of a provincial hospital shall confer the same eligibilities as a similar attendance on hospitals in London.

We are requested to insert the following memorandum.—

"How to distinguish Oxalic Acid (which is an active poison) from Epsom Salt.

"There is a very simple way of satisfying one's self that the dose about to be taken is not oxalic acid. Taste one drop of it, or else a particle of the suspected crystals; and if it be oxalic acid, it will be found extremely sour, like most other acids. The taste of Epsom Salt is quite different."

Captain Scoresby, in a recent voyage in the ship Baffin, has made some interesting discoveries on the long-lost eastern coast of Greenland, in sight of which he remained three months. He has surveyed the coast from lat. 70 to 75, comprising an extent of coast, with its indentations, of about 800 miles. He has discovered several very extensive inlets which were ascertained to penetrate upwards of 60 miles beyond the outer line of the coast; and were without any visible termination. From various circumstances, he is of opinion, that this country, hitherto deemed a continent, consists of a vast assemblage of islands, and that some of the inlets communicate directly with Baffin's Bay. He landed on various parts of the coast, and explored several of the bays; where he found frequent traces of inhabitants, with evident marks of their huts having been recently occupied. He also discovered a considerable hamlet of deserted huts, among which were many graves. He has brought home with him a considerable collection of animal, vegetable, and mineral productions from this remote region, and has constructed a chart, from actual observations, of an immense tract of this coast, which he states to have been hitherto so erroneously laid down, that only three points could be recognised, and that the error in the longitude in these instances was no less than fifteen degrees. An extensive portion of the coast has been denominated Liverpool; and some of its bays and promontories have been named in honour of several inhabitants of that town.

The last few weeks have been singularly destructive to ancient ecclesiastical edifices. On the 11th of September a fire broke out in the high church of the cathedral at Ghent, which did considerable damage to that magnificent edifice. Four days after the cathedral of Rouen, founded in the year 900, and known throughout Europe for its richness and splendour, caught fire by lightning: the flames raged so violently that the great dome fell entirely in, and even the solid tower arches, and galleries have sustained much injury. On Wednesday the 16th of October, the principal part of that fine monument of ancient architecture, St. Etholbert's Tower, Canterbury, the most conspicuous ornament of the sublime ruins of St. Augustine's Monastery, fell with a tremendous crash, and the remainder of the edifice is so much shaken, that it must be removed. The Tower was built about the year 1047, in honour of the king whose name it bears, and who embraced the Christian faith in consequence of the preaching of Augustine, whom he patronised when that celebrated saint came over as a missionary to this land.

UNITED STATES.

The union of the American lakes with the Atlantic Ocean, by a canal from

Hudson's river, is stated to proceed so rapidly, that in a few months the Grand Western Canal, 315 miles in length, will cause the inland seas and the ocean to mingle their waters. Ten thousand men have been for some time employed in this vast enterprise.

As a proof of the eagerness of American speculation and rivalry, in re-printing the popular publications of Great Britain, the "New York Post" affirms that the last Waverley novel, consisting of upwards of five hundred pages duodecimo, was put to press in New York on a Thursday morning, the moment the first copies arrived; was completed the next day; and was ready for sale on Saturday morning at eight o'clock, by the different booksellers.

The Secretary of War has laid before Congress a Report of the expenditure under the Act to provide for the Civilization of the Indian Tribes; from which it appears, that 10,665 dollars have been paid to different missionary and other benevolent institutions, in aid of their exertions for effecting this great object.

INDIA.

An order has been issued, dated Feb. 1822, to the police officers, to prevent the burning of women in all cases where the shasters forbid it; as, for example, where the victim is under sixteen years of age, or does not give her full assent, or has had any intoxicating potion administered to her. It is to be hoped, that by the vigilance of the officers who are enjoined to attend on these occasions, some one or more of the prohibited circumstances will in every case be found to exist. But how much more becoming a Christian government it would be, to prohibit this murderous practice entirely!

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Asaph, or the Herephatters; being a Rhythmical Sketch of the Modern History of the Church of the United Brethren; by one of its Members. 12mo. 2s. 6d.

An Historical Epitome of the Old and New Testaments, and part of the Apocrypha; by a Member of the Church of England. 12mo. 6s. 6d.

Popular Lectures on the Bible and Liturgy; by E. H. Locker, Esq. 7s. 6d.

An Essay on the Moral Benefits of Death; by D. Eaton. 1s.

Sermons on Important Points of Faith and Duty; by R. P. Buddicom, A. M. F. A. S. 2 vols. 10s.

A Sermon for the Benefit of the Distressed Districts in Ireland; by the Rev. L. Warnford, M. A. 8vo. 1s. 6d.

A Sermon preached in the Cathedral Church of St. Paul's, on Monday, July 1, 1822, at the Visitation of the Bishop of London; by C. Goddard, D. D. 1s. 6d.

MISCELLANEOUS.

An Historical Account and Delineation of Aberdeen; by R. Wilson, A. M. 12mo. 7s. 6d.—fine paper, 10s. 6d.

Notes on Orkney and Zetland; by A. Peterkin. Vol. I. 8vo. 10s. 6d.

The History and Antiquities of Hengrave, in Suffolk; by J. Gage, Esq. 4to. 3l. 13s. 6d.

Views on the Thames. 4to. 8l. Imp. 4to. 12l. India paper proofs, 12l.

A Journal of a Voyage to Greenland in 1821; by G. Manby. 4to. 1l. 11s. 6d.

Narrative of an Expedition from Tripoli to the Western Frontier of Egypt, in 1817; by A. Audibert. 8vo. 10s. 6d.

A Description of Rome; by the Rev. E. Burton, M. A. 8vo. 15s.

The Elements of Astronomy; by John Brinkley, D. D. 8vo. 12s.

The Life of William Penn, abridged and adapted to the Use of Young Persons; by Mary Hughes. Foolscap 8vo. 4s. 6d.

The Political and Private Life of the Marquis of Londonderry; by T. P. Fitzgerald. 8vo. 12s.

Essays on the Institutions, Government, and Manners of the States of Ancient Greece; by Henry David Hill, D. D. 12mo. 7s.

Examinatory Questions in Arithmetic, Geography, Latin Grammar, English Grammar, and the History of England; by the Rev. H. C. O'Donoghue. 2s.

A Key to the above, for the Use of Parents and Teachers. 2s. 6d.

Bibliotheca Heraldica Magnæ Britanniæ; by T. Moule. 8vo. 30s.—4to. 3l. 3s.

Six Views of Chudleigh, in Devonshire, engraved by Hollis, after drawings by de Cort. Imp. 4to. 15s.—folio 21s.

The Visitation of Middlesex, begun in 1663; by W. Ryley. Folio. 1l. 11s. 6d.

Costumes of the Spaniards. 4to. 2l. 12s. 6d.

A new Geographical, Historical, and Religious Chart; shewing the religion, government, civilization, and population, and Missionary Stations in each country; by the Rev. T. Clark.

Maritime Geography and Statistics, &c.; by J. K. Tuckey. 8vo. 8l. 16s. 6d.

Part I. of the Outlines of the Geology of England and Wales; by the Rev.

W. D. Conybeare, and W. Phillips. Small 8vo. 16s. or demy 8vo. 1l.

An Historical Account, Part I. of his Majesty's Visit to Scotland. 8vo. 2s. 6d.

Tables of Logarithms, Sines, and Tangents; by M. Taylor: with a Preface and Precepts; by Nevil Maskelyne, F. R. S., Astronomer Royal. 4to. 3l.

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Verses on the Death of Percy Bysshe Shelley; by Bernard Barton. 2s.

Thoughts on the Greek Revolution; by C. B. Sheridan. 8vo. 3s.

Substance of the Speech delivered by the Rev. T. Gisborne, M. A. on laying the Foundation-Stone of the new Church at Burton-upon-Trent, Sept. 11, 1822. 6d.

The Expedition of Orsua, and the Crimes of Aguirre; by Dr. R. Southey, Poet Laureate, &c. 12mo. 6s.

Charles Lorraine; or the Young Soldier; by Mrs. Sherwood. 18mo. 1s. 6d.

A New Series of Tracts; by the same Author, and the Author of M. Whyte, &c. &c. Nos. 1 to 20 are already published, 1d. each, to be continued monthly.

RELIGIOUS INTELLIGENCE.

GENERAL PROGRESS OF EDUCATION.

The last Report of the British and Foreign School Society, in its brief view of the progress of education in those foreign countries with which the Society has had intercourse, relates the following important particulars.

From the Report of the Society for Elementary Instruction at Paris, read April 10th, 1822, it appears that 157 new schools have been formed during the year 1821, making, with those formerly reported, 1400. The French government, it is stated, has uniformly supported the establishment of schools, whether Roman Catholic or Protestant, by grants of money towards their building and outfit. In several of the departments, as well as in the metropolis, schools have been successfully established for adults. The Society is making efforts to multiply Sunday-schools. In several prisons schools have been formed, with the best effects on the morals of the prisoners. The Bible Society at Paris has granted 6000 Testaments during the last year to the schools connected with the Paris Society for Instruction.

In Spain, the schools mentioned in former Reports are continued under the sanction of the Cortes. The Government had assigned a convent for the establishment of a Normal or training school, and provided funds for its support. It is intended for 500 boys and 300 girls. Lieutenant-Colonel Kearney had opened several schools in the principal towns, and others attached to military corps. All the schools are making rapid progress. The Cortes, by a decree of April 30th, have ordered the general establishment of new schools in every district, and in all the military departments.

Education is making considerable progress in the Netherlands. The province of Hainault, in particular, since the year 1817, has doubled the means of education, by the adoption of the new system; and in a population of half a million, nearly 60,000 scholars are daily receiving instruction.

In Sweden, M. Gerelius, by order, or with the sanction, of the government, has organized many schools both in Stockholm and in other towns. By the especial desire of the king, he has introduced the new system into a naval and military school for 370 boys. A Society has been formed for the further extension of the improved method. It has also been adopted in girls' schools.

In Russia, the printing of the British and Foreign School Society's "Scripture Lessons," and their extensive circulation, have prepared the way for schools. It is earnestly to be hoped that the numerous friends of Bible Societies in the Russian empire will speedily turn their attention to this subject.

Some hopeful beginnings have been already made in various parts of Italy; though strong efforts have been used to check the diffusion of knowledge, by the suppression of the schools on the system of mutual instruction, and many schools were actually shut up by the course

of last year. The School Society at Florence, however, continues its philanthropic exertions; and in addition to the three schools established in the city of Florence, seventeen schools are in operation in various parts of Tuscany.

In Malta, the School Society of Valetta continues to promote the cause of education; the schools in that city, patronized by Sir Manley Power and his lady, maintain their reputation; and a Catholic priest, the Rev. Padre Luigi Camilleri, has recently added a school for girls to his establishment at Casel Zeitum. Other schools are contemplated in the country villages. The schools at Valetta have been visited by many foreigners of distinction, who have expressed their admiration at the effects of the system adopted in them.

We pass over various other details, in order to extract a few interesting particulars relative to that important and rapidly improving part of the globe, the continent of South America. Mr. Thompson, after establishing schools at Buenos Ayres, visited Santiago, in Chili, and at the request of the governor has instituted schools there also. He finds every where a considerable anxiety to receive instruction, and he intends to visit all the States of South America, with a view to promote the means of education on the British system, before he returns to Europe. He has received authority from the Government of Chili to print the "Scripture Lessons" in the Spanish language for the use of the schools of that country. An English master, trained in the Southwark Central School, was engaged to superintend a school for 150 boys, at Santiago, and several other schools were in progress. Mr. Thompson was proceeding to Peru in his useful career.

Several new Sunday and day schools have been formed for the Slaves in the West Indies, particularly in Antigua, Berbice, St. Eustatius, the Bahama, and various other islands. Mr. Durant, the president of a society formed chiefly by People of Colour, for the purpose of improving the condition of their brethren, lately came from Barbadoes to this country, at his own expense, with a view to learn the British system; and, after acquiring a competent knowledge of it, returned to Barbadoes, where he has already established a numerous school for the education of Negro children.

EVANGELICAL MISSIONARY SOCIETY.

The Evangelical Missionary Society lately established at Basle, having received contributions from Germany, Switzerland, and France, has been encouraged to provide missionaries, destined to several quarters of Continental Asia. These, and other missions which the Society may establish, will be supplied with their agents from the seminary at Basle; which will also furnish missionaries to such other societies as require its assistance. The course of study is now fixed for four years; but in case of peculiar necessity, the finishing of the course may be dispensed with. The course includes every preparatory study necessary for a faithful and enlightened discharge of the ministerial and missionary office. The students are taken, indifferently, from the various Reformed communions; but in the seminary they cease to be distinguished from each other. No one announces himself as the disciple of Luther, of Calvin, or of Zuinglius: they know but one Master, one Saviour, one faith, one baptism.

The Geneva Auxiliary Missionary Society, which was formed last year, has printed 2000 copies of a volume of 300 pages, entitled, "An Exposition of the present State of Evangelical Missions among the Heathen." This work, and the Committee's "Appeal," which has been widely circulated, have produced so great an effect, that 2855 francs have been already transmitted to the Society at Basle.

AMERICAN MISSIONARY INSTITUTIONS.

Each of the five principal denominations of Christians in the United States—the Congregationalists, the Presbyterians, the Baptists, the Methodists, and the Episcopalians—has now a Missionary Society which directs its attention to the heathen beyond the territory of the States, and the Indians within that territory. The Methodist and Episcopal Missionary Societies also supply instruction to the White settlers of the back territory, where Christian ordinances are not as yet regularly administered.

We shall briefly notice these Societies in the order in which they were established.

The Board for Foreign Missions is composed chiefly of Members of the Con-

gregational or Independent Churches. This Society was formed in Boston, in June 1810; and was incorporated June 12, 1812. It has established mission families among the Cherokee and Choctaw Indians; at Bombay, in Ceylon, and in the Sandwich Islands; and has sent missionaries to the Mediterranean. Its receipts, to the close of its twelfth year, amounted to nearly 300,000 dollars, and its payments to nearly 250,000.

The Baptist Board of Foreign Missions was instituted in May 1814, at Philadelphia. The first mission adopted by the Board was that at Rangoon, in the Burman Empire. In 1817 it began to send missionaries to different tribes of Indians: particularly among the Cherokees. An institution has been formed in Washington, entitled the "Columbian College," for the preparation of missionaries, under the direction of the Board.

The United Foreign Missionary Society is composed chiefly of persons who adhere to the Presbyterian form of church government—whether Presbyterians properly so called, members of the Reformed Dutch Church, or members of the Associated Reformed Church. It was formed at New York, July 28, 1817; and has established mission families among the Osages of the Arkansaw and those of the Missouri, and has missionaries among the Tuscarora and Seneca Indians. The receipts to the end of the fifth year, were about 33,000 dollars, and the payments about 31,000.

The Methodist Missionary Society was formed in 1819. The Methodists have long directed particular attention to the Black and Coloured population of the States; and their Missionary Society is now exerting its efforts for the Indians, particularly the Wyandots and Choctaws.

The Episcopal Missionary Society was established at the triennial general convention of the Protestant Episcopal Church, held in Philadelphia, in May 1820. In 1815, the Church Missionary Society in London had opened a correspondence with several of the American bishops, and had suggested the formation of a Missionary Society, proposing to make a grant in aid of such an institution. Circumstances prevented the immediate accomplishment of the object, but it has now been happily effected. The presiding bishop of the church is the president of the Society; and the other bishops, now eight in number, are vice-presidents. The Society meets triennially, at the time and place of the session of the general convention of the Episcopal Church, when a sermon is preached, the preacher being appointed by the House of Bishops. A theological seminary was opened at New-Haven, in September 1820, for the education of candidates for holy orders; and it is one important object contemplated in the plan of this seminary, to train missionaries.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The French papers during the month have been occupied chiefly with points relating to the late state trials. Berton, and one of his accomplices in the Saumur conspiracy, have been executed; Caffé, another of the condemned, anticipated his fate by suicide. Four of the Rochelle conspirators have also suffered, and are stated to have died with a decency of deportment and attention to the rites of religion which have not been displayed in all similar cases. On the shewing of the French government itself, the disaffection, of which these conspiracies were a proof and a result, is widely spread throughout the country. The strong fears they entertain on the subject must tend to aggravate the evil. Fear is a cruel passion, and leads men who are under its influence to indulge suspicions and multiply precautions without measure or end. These will of course appear unfounded and irrational—the effect of the mere caprice and wantonness of despotic authority, or of a hatred of freedom—to the unconcerned spectator, and they must often also involve the most loyal and peaceable persons in their consequences. Disaffection is thus secretly and rapidly diffused. The feeling of restraint and

uneasiness becomes general, and men's minds are habituated to look forward to revolution as the natural crisis of the disorder. We are disposed to think that such is pretty nearly the state of France at the present moment. The existing ministry in that country has few or no sympathies in common with the great mass of the population. It is regarded as alien from France. It is known to be in heart attached to an order of things which is there almost universally dreaded and detested; and every arbitrary act of the government, and every abridgment of the public liberty, is contemplated not as a solitary exertion of power, but as the result of a fixed design to restore the ancient regime; an idea pregnant with alarm, not merely to those who speculate in politics, but to nine-tenths of the occupiers of land in France. It is to be remarked, that here again the passion of fear, when once excited, is likely to produce, if possible, still more irrational and exaggerated effects, than we have supposed it likely to produce on the part of the government. The bulk of a people will be still less apt to reason, and still more quick to feel, than their rulers; and with the lessons on this subject which the Revolution has taught, it surely would have been the true wisdom of the royalist ministers to have set themselves sedulously to abate prejudices and alarms, instead of pursuing measures directly calculated to excite them. We allude, for example, to the manifest discouragement they have given to the diffusion of light and knowledge, by means of the schools of mutual instruction, and which has procured for them the significant title of *Eteignoirs*. We allude also to the increasing jealousy with which the Protestants are regarded, and the direct countenance afforded to practices and proceedings which excite the apprehension of a revival of jesuitical power and bigotry, with all their injurious accompaniments. We should say that the tendency of things under the present men, is further manifest from this, that the Slave Trade, instead of being proscribed and punished, is connived at, and in private defended as desirable and beneficial, if it were not that upon this point almost all their predecessors have thought nearly alike, and that here, we hear, they are not placed in any direct opposition to the general feeling in France. But, however that may be, we have little doubt that France is now in a very unquiet state; and the extraordinary vigilance of the police shews that this at least is the feeling of the government. Two of our countrymen, Sir Robert Wilson and Mr. Bowring, have come under its notice. We are not surprized that the former, considering the part he took in the liberation of Lavalette, should be an object of jealousy with the present ministers, or that he should have been ordered to leave the country. The latter was arrested at Calais, and is detained in prison, confined *au secret*, on a charge, it is said, of conveying treasonable letters to this country. We forbear to enter on the subject at present, as no official proceedings have yet transpired, and we are led to expect that there will be an early judicial investigation of the alleged delinquency. Mr. Bowring was the bearer of fifteen letters; but he professes himself to have been wholly unapprized of their contents.

Spain.—The royalist and democratic parties continue in a state of open war. Trifling skirmishings have occurred in some of the provinces, but have produced nothing decisive as to the relative strength of the parties. It would appear that the Liberals have generally obtained the advantage over their opponents, but that the latter are so buoyed up by the supposed favourable regard, if not the expected assistance, of France, Austria, and Russia, that matters are not likely to find their adjustment so speedily as they would if all hope or fear of foreign interference were at an end. The disclosures officially made to the Extraordinary Cortes, which the emergencies of the country have induced the ministry to assemble, prove that the Government is conscious of its weakness. The financial exposition acknowledges a general failure of the revenues, and the difficulty of either paying present claims or raising funds for the future. A loan of nearly ten millions sterling is necessary; and how, in the present distracted state of Spanish politics, this money is to be raised, it does not seem very easy to devise. The king's speech is remarkably strong against the ultra-royalist party; but in this his majesty is probably constrained to act a very unwilling part. Whether his neighbour, the king of Portugal, has been acting under similar constraint, when, in taking the oath to the constitution, he gratuitously expressed the pleasure

and cordiality with which he took it, time alone can shew. It is clearly, however, the policy of both to be content, wisely and with good faith, to guide and moderate measures which they cannot prevent. And if this had been done by Ferdinand from the first, how different might at this time have been the state of Spain! The appointment of Sir W. A'Court as a minister of the first rank from Great Britain to the Court of Madrid is said to have encouraged the friends of the Constitution with the hope that British influence at the Congress will be employed to prevent the adoption of any measure of hostile interference in the internal affairs of the Peninsula.

PORTUGAL.—The kingdom of Brazil has at length, by a solemn decree issued by the Prince Regent, formally thrown off its submission to the mother country. Portugal seems to have no chance of restoring her power in that quarter; and will therefore do well to ensure, with as good a grace as possible, the commercial advantages she may probably obtain from her relationship with her now full-fledged and independent offspring. Pride, and passion, and obstinacy, however, are likely to oppose themselves to this course. A war will probably ensue, and already there are strong indications that it will extend, in its range and consequences, to the Black and Coloured population of that immense region. The Brazilian proclamations have already begun to advert to the subject: the inveterate hostility of Portugal, they remark, is preparing for them the fate of Hayti.

TURKEY.—Our knowledge of the real state of affairs, in the contest between the Greeks and the Turks, has made scarcely any advances during the last few weeks. No decisive action has occurred; and the Greeks seem wisely to have adopted the plan of melting away the Ottoman armies by a retreating protracted warfare. Every week's delay is a partial victory to the insurgents. The Turkish finances begin to suffer severely by the expenses of the war, and the diminution of the customary supplies raised by the legal—and not unfrequently *illegal*—plunder of their hapless Christian subjects. The government is resorting to arbitrary measures to recruit its finances: it is stated, in addition, to be meditating an issue of paper money. Another naval victory is reported to have been obtained by the Greeks.

ECCLESIASTICAL PREFERMENTS.

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Rev. T. C. Brown, Chaplain to Duke of Manchester.
Rev. Christ. Jeaffreson (Rector of Iken) Chaplain to the Marquis of Hertford.
Rev. G. P. Boileau Pollen, Chaplain to Lord Northwick.
Rev. Lord William Somerset, to a Prebendal Stall in Bristol Cathedral.
Rev. Matthew Chester, St. Helen's P. C. Auckland, Durham.
Rev. John Cumins, Rackenford R. Devon.
Rev. John Glanville, St. Germain's P. C. and Jacobstow R. Cornwall.
Rev. John Nolan, Torpoint P. C. Cornwall.
Rev. Mr. Bullock, St. Paul V. Bristol.
Rev. A. C. Player, Headcorn V. Kent.
Rev. G. Prideaux, Bayton, P. C. Cornwall.
Rev. S. Redhead, Calverley V. Yorkshire.
Rev. Sam. Savory, Houghton juxta Harpley V. Norfolk.
Rev. H. Tattam, St. Cuthbert R. Beds.
Rev. W. Thursby, All-saints V. Northampton; and Hardingstone V. in the same county.
Rev. R. Vavasour, Stowe St. Edwards R. co. Gloucester.
Rev. H. W. Whinfield, Tyringham cum Filgrave R. Bucks, with the R. of Battlesden cum Potsgrove, Beds.
Rev. John Watson, D.D. Ringstead V. cum Denford, Northamptonshire.
Rev. Thomas Bittland, B.A. Chaplain to Right Hon. Lord St. Helen's.
Rev. W. Thursby, M. A. Domestic Chaplain to Duke of Cambridge.
Rev. Henry Tattam (Rector of St. Cuthbert's, Bedford), Chaplain to the English Church at the Hague.

ANSWERS TO CORRESPONDENTS.

BENTFORDIENSIS; A BOOKSELLER; A SERIOUS INQUIRER; F. V.; C. C.; and some communications without signature, are under consideration.

B. B. will find that we replied to his note last month.

We refer AMICUS to the preface to our last volume.

We agree with CLERICUS, that the reading of the new Marriage Act, during Divine Service, however well-intended the provision, is unseasonable and painful; but our correspondent is mistaken in supposing, because the Act specifies no particular penalty for a breach of this injunction, that therefore no punishment can be inflicted on an offending party. The violation of a statute is an offence at common law; indictable as a misdemeanour, and punishable at the discretion of the judge, where the Act does not specify the penalty. So much for the legal point. With regard to the moral obligation, we shall say nothing at present, as our correspondent seems to be already aware of our opinion of Sir James Stonehouse's celebrated receipt for evading a similar requisition in the case of the Act against Profane Swearing. It would be very desirable that some of the members of our Houses of Parliament should exert vigilant attention to prevent the introduction of clauses of this nature into the bills brought before the Legislature. The new Marriage Act is nearly double the length of many a modern sermon; and even after it is read, what is an ordinary congregation likely to know of its provisions, from one or more hurried and perfunctory recitations? The reading exends to six times; three times in the present, and three in the next year. In many churches the sermon has been omitted, to make room for it.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

MEMOIR OF THE RIGHT REV. THEODORE DEHON, D. D. LATE BISHOP OF THE PROTESTANT EPISCOPAL CHURCH OF SOUTH CAROLINA.

THE following particulars of the life and death of the Right Reverend Theodore Dehon, D. D. late Rector of St. Michael's Church, Charleston, and Bishop of the Protestant Episcopal Church of South Carolina, are selected from the account presented of him by the Rev. Dr. Dalcho, M. D., in his history of that church, and which is prefixed to the Bishop's sermons, lately published, and from the more copious memoir given in his funeral sermon from the pen of the Rev. C. E. Gadsden, Rector of St. Philip's Church, Charleston.

Theodore Dehon was born in Boston, Dec. 8, 1776, and was, says Mr. Gadsden, "in early life remarked for his personal beauty, the index in his case of a celestial disposition." Like many other eminent men, he owed much to the care of a pious mother, by whom he was religiously educated. His childhood was remarkable for docility and the love of learning; and his prevailing wish, from his earliest youth, to become a minister of the Gospel, excited him to unremitted exertions in his studies. In the common amusements of youth he took little delight, but devoted all his leisure to reading.

Having received the rudiments of his education at the Latin school at Boston, conducted on the old English system, he entered Harwood university at the age of fourteen, and graduated in 1795, before he was 19 years old. Here, as at school, he was looked up to by his youthful companions with extraordinary veneration, and was greatly regarded for his virtues and acquirements. His industry was unwearied; his conduct irreproachable; his amiableness of deportment almost proverbial; and, above all, he was rapidly growing in piety, and in an abhorrence of every sinful thought and practice.

While pursuing his studies, among which divinity held a conspicuous place, young Dehon engaged in the business of keeping a school, and on Sundays officiated as a lay-reader at Cambridge, and at Newport, in Rhode Island. He was confirmed by Bishop Seabury, the first consecrated bishop of the American Protestant Episcopal Church after the Revolution; and was admitted by Bishop Bass to the office of deacon in 1798, and of priest in 1800.

His first ministerial charge was Trinity Church in Newport, where, though only twenty-one years of age, he was enabled by his great prudence and suavity to settle some unhappy differences which had long existed in that church, and to produce among its members a harmony which has never since been interrupted. He gained the unbounded affections of his people; who seemed, says one of his biographers, "to watch his every motion, and to consider him almost more than mortal." They anticipated all his wishes, and made every little incident an occasion for some token of kindness; thus evincing that affection, the reciprocal exercise of which between a minister and his flock is the best

security for their mutual comfort and edification. This attachment on the part of his charge naturally resulted from the character and conduct of their pastor.

One of his congregation has recorded of him, that he was an example to age as well as to youth; that he was a model of self-control; that against the irreproachable integrity of his life, enmity never whispered a suspicion; and that it was a common observation that he could not be censured even for an act of imprudence. The same gentleman adds,—"The benevolence and heavenly charity which made his future bright career so useful, and which will make his death so widely afflicting, were permanent traits of his character. Entertaining the most grand and lovely apprehensions of the Deity, his devotion yielded him his highest pleasure, and fitted him to kindle the sacred flame in others. It was as rational as warm; consisting not in occasional sallies and inconstant flashes, but was a steady divine flame, fed by the clearest and strongest persuasion and most worthy apprehensions of the Divine perfections and providence; and it animated his whole deportment. His taste for the nobler pleasures of literature, devotion, and benevolence, made it easy for him to observe the strictest temperance. He was naturally of a cheerful temper, considering cheerfulness as a kind of habitual gratitude to the Author of his being: and while he constantly paid this homage himself, he enabled, by his example, all about him to pay it.

"His habitual hearers used to observe, that his sermons were remarkably equal, and always interesting. Such was their satisfaction in hearing his discourses, that they were never pleased to see his place in the pulpit occupied by another.

"He was my minister, the only one of my youth. I cannot express the feelings which crowd upon my heart when I think that he is no more. I cannot tell my sense of his worth, or of our loss. We seem to lament the removal of one of the higher order of beings, who had taken his abode on earth for a time, and is now returned to his native place. How interesting and how glorious is the path by which the righteous ascend to God! *His* was indeed the path of the just, which like the shining light shines more and more unto the perfect day."

It is to be lamented in this otherwise interesting statement, that there is no specific mention of those fundamental principles of the Gospel, on which alone a life truly pleasing to God can be grounded. This great deficiency prevails too much throughout the whole narrative; and, indeed, in the Bishop's own sermons there is not always that clear exposition which is desirable of the peculiarities of the Christian system. Much more, however, is often adverted to, or incidentally introduced, than is on every occasion clearly developed; and though too frequently there seems to lurk in the Bishop's sentiments what, under a less powerfully pervading influence of Christian humility and devotion, would have been likely to lead to a self-righteous spirit, and to have made salvation appear as partly at least of works, yet there runs throughout them such a genuine contrition, such a humble and implicit faith, such an ardent love to God and man, and such scriptural simplicity and obedience of life, that it would be unjust to suspect that the virtues of his character were not grounded on the only true principles of action, or that he attributed the smallest portion of merit to his own, or to any human, observances. In proof of this remark, it may be stated, though it anticipates a future part of the narrative, that on the very last day of his life, the following brief dialogue occurred between him and a friend:—"On what promise of God do you now

rest?" "On this,—*Be thou faithful unto death, and I will give thee a crown of life. Thee!* [with emphasis]: there you have it all—the promise and *the condition.*"—"With what subject are your thoughts now employed?" "That I would be a more perfect being."—"But do you depend on your merits for salvation?" "Oh no!" exclaimed he with animation: "I rest on the Saviour."—Such was this holy man's living and dying testimony; but still it seemed requisite to notice the deficiency of statement above mentioned, especially as there are passages in the Bishop's own writings, which it might be difficult wholly to reconcile with that perfect knowledge of the New Testament economy which he doubtless possessed. It not unfrequently happens, that persons of serene and amiable tempers, who have grown up from their very infancy in habits of devotion, and whose faith and exemplary deeds are grounded substantially on the true and only foundation, are not sufficiently explicit in their statements respecting several Christian doctrines, especially those of the radical corruption of human nature, the universal necessity of conversion to God, and justification exclusively by faith in Christ Jesus. In their own case, they are truly, however early or gradually, "converted;" their heart, naturally averse to heavenly things, has been changed by Divine grace; and they sincerely disclaim all dependence upon their own imperfect obedience, trusting wholly to the merits of their Saviour for pardon and acceptance with God. Yet having imbibed, before they were aware of it, the phraseology, and some perhaps of the prejudices, of a defective system; having also grown up themselves so gradually in the ways of religion, that they scarcely know when the germ was first implanted in their hearts, they are not always aware of the necessity of inculcating in the most earnest manner those initial principles which constitute the very essence of the Christian system, and lie at the root of all practical religion. They are too apt to "take for granted" that the great body of the decent and respectable classes of persons around them are true believers, though needing, they allow, most urgently to be *reminded* of their duties, and to have *pressed upon them*, in the most zealous terms, the obligations of their baptismal vow. Thus they build up where they should be laying the foundation: they speak of the fruits before there is any reason to believe that the branch, naturally barren, is engrafted, otherwise than externally and sacramentally by baptism, into that heavenly Vine from which alone it can derive vigour or fertility to bring forth fruit to the glory of God. This want of discrimination of character in ministers, is deeply injurious to their people, especially to those who are inclined to substitute the form for the power of religion, or to suppose that a certain superficial devotion and a life of general good conduct will conduct them, as if almost of right, to the kingdom of heaven; at least when *added to* what Christ has done for them, by placing them, as they imagine, under a sort of modified law, which is satisfied with good intentions and a well-meaning life, instead of that perfect obedience which was due by the strict requisitions of the original code of moral duty. The system of which these are features, does not indeed always proceed so far as explicitly to deny the doctrine of the corruption of the human heart, or the need of conversion, or the necessity of the Holy Spirit's influences to renew the soul, and to inspire every holy motive, and every Christian act; but it so far keeps out of sight these fundamental points, or reduces the occasions for recurring to them, that its advocates are usually very deficient in all their views of sacred

truth, and too often render Divine revelation little more than a convenient improvement upon mere natural religion. It is not meant to charge these systematic defects upon the excellent Bishop Dehon; very far from it; yet it seemed desirable that the reader should have a clue to those occasional deficiencies which are to be found in the sermons even of this eminently devout and affecting writer; and which are not probably so much chargeable to any positive defect in his doctrinal views, as to the absence of that strictness of thought and phraseology which the distinctions of religious controversy have often given to writers who are very far behind him in all the essentials of scriptural repentance, faith, and holiness. It is very certain that Bishop Dehon entertained the most humble views of himself as a transgressor before God; that he laid no claim to merit, that he habitually repaired to that "fountain which is opened for sin and for uncleanness;" that he had no other confidence than in the sacrifice of his Saviour; that he lived a life of faith and holiness; and that he constantly felt his need of, and implored, the influences of the Holy Spirit both to give him a good will to what was right, and to work with him when that will was given.

It was in the year 1803 that Mr. Dehon first visited the State of South Carolina, of the diocese of which he was afterwards the revered and beloved bishop. His health being feeble, his affectionate flock had urged him to repair in the summer to the Springs, and in the winter to a southern climate. His weakness permitted him to officiate only a few times during this visit to South Carolina: but the impression left by even so short and slight an acquaintance with him, was so favourable, that he was solicited to accept the office of Assistant Minister of St. Philip's Church in Charleston; and one of the clergy of the place is recollected to have remarked, that "he should be happy to have that young man bishop of the diocese." He had many inducements to accept this appointment to St. Philip's. The climate was more congenial to his constitution than that of Newport; the society was more diversified; the opportunities for his own improvement were greater; and, what to a young man of his talents and rising merit would, but for his deep humility, have been an almost irresistible argument, the congregation was larger, and the sphere of his popularity, and it might have been urged, of his probable *usefulness* also, was much more extensive. He however steadily resisted these temptations; and remained with his attached people at Newport. His chief relaxation from his pastoral cares and studies was the culture of a small garden; an occupation in which he took great delight, but which, with the tenderness of conscience which always distinguished him, he afterwards relinquished on account of his increased duties in the church. It might perhaps have been well for his flock and diocese, had he continued to indulge himself in this innocent and healthy recreation: the bow must be sometimes unbent; and many a parish, like the bereaved congregation of St. Michael's, Charleston, has had to bewail the early loss of a faithful minister, in consequence chiefly of an overstrained application, which allowed no change of scene, no intervals of repose, to recruit the exhausted powers of mind and body, and to brace the nerves to encounter those zealous "labours of love" in which "the spirit was willing, but the flesh weak." Mr. Dehon had, however, another recreation, eminently pure and delightful, in forming the mind and character of a beloved sister who had been left from her childhood to his fraternal superintendance, and for whom he performed the part of a parent. But neither his private studies and devotions, nor the attractive duties

and pleasures of his little home, could keep him from his people, *for* whom, and *among* whom, he lived; and who, however they might wish for more of his delightful society as a friend and companion in their days of health and prosperity, were always sure he would not be far distant in their hour of sickness, calamity, or death.

In the year 1804, the vestry of St. Philip's, Charleston, again endeavoured to procure his services, and tendered to him the rectorship of that church, then vacant by the death of the incumbent. But though his health was still suffering from the effects of the climate of Rhode Island, he declined this appointment, as well, it is believed, as similar ones from Baltimore and New York; having formed a resolution to remain, so long as a proper regard for life would permit, with his first charge at Newport, for whom he entertained an indissoluble affection, remembering them to the end of his life in his prayers, and visiting them as often as it was in his power. In his last rapid excursion to the Northern States, shortly before his death, he expressed much gratification in seeing them once more, and administering to them the symbols of the body and blood of that crucified Saviour in whom all true Christians, however separated in the flesh, are united by the common bond of a holy communion, all dwelling in Christ, and Christ in them, and every one members one of another.

In the year 1809, the rectorship of St. Michael's Church, Charleston, was tendered to him. His ill state of health had by this time so greatly increased, that he was very frequently prevented officiating, and it had become evident that if he remained at Newport his life must fall a sacrifice. Under these circumstances, he determined to visit South Carolina; and in the course of the winter to form his decision. With great delicacy and candour, he stated to the vestry of St. Michael's, that he felt himself much indebted to the church of St. Philip, for their esteem, evinced in their having twice invited him to be their minister; and that on this account he should prefer that church, should it be vacant, and should he conclude to remove. During several months he deliberated seriously on the course which duty called him to pursue. He made it a subject of constant and anxious prayer, and entreated the counsel and the prayers of pious friends. He had always great confidence in the efficacy of prayer; and would often quote that promise, "*If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.*" Before almost every undertaking, writing a sermon, commencing a journey, attending the meeting of a society, or a visit of business, he was accustomed to have recourse to prayer for the Divine blessing and direction; and to this, with his constant spirit of watchfulness, may be justly attributed much of the success with which God was pleased to prosper his exertions.

He at length determined to accept the rectorship of St. Michael's, to which he was elected July 19th, 1809, and in which he remained till his death. He wished the funds of the church to accumulate, in order that his successor might have an assistant; but he was unwilling that they should be impaired for his own accommodation. His labours at St. Michael's were very considerable. On the Sunday he was sometimes engaged in his duties, with little intermission, for ten hours. He would perform the morning service; administer the communion; thence proceed to a sick chamber; come again to the afternoon service; and, returning after it was over to the sick person, remain with him till nine o'clock at night. "How often," says Mr. Gadsden, "was he seen at the altar

with a body ready to sink, supported by the vigour of an intense devotion!"

In his sermons he constantly presented to his hearers "*Jesus Christ, and him crucified.*" His first discourse was from Rom. i. 16: "*I am not ashamed of the Gospel of Christ;*" and his last from Col. ii. 10: "*Ye are complete in him.*" He delighted to dwell on the nature of the Christian ordinances; on the characters of the saints commemorated by the church; and on the excellence of the liturgy, in order to induce his people to value prayer, and the reading of the Scriptures more, and sermons *comparatively* less. He thought that the best preaching was that of inspired men, and of our Lord himself, contained in the lessons read in the daily service. He considered the Lord's supper as a great means of increasing the numbers of the faithful, and would have been glad to have had it administered every Sunday: and when he became a bishop, he advised the clergy, in their visits to vacant parishes, every time "*to set up the altar.*" Though so highly qualified a preacher himself, he was of opinion that in general more good was to be expected from public prayer, the administration of the sacraments, catechising, and the visits of the clergy, than from preaching; and that too many came to church to hear, not to pray,—to gratify taste and curiosity, rather than to humble themselves before God. Still he thought that many who attended at first from incorrect motives, might be induced in time to come from right ones; and, in order to allure such persons, he would occasionally open before them the attractive stores of his powerful imagination: choosing for this purpose some striking, though perhaps somewhat far-fetched, passage of Scripture; as in his discourse on the Miseries of Human Life, from "*There was a garden, and in the garden a sepulchre.*" In the style of his sermons he preferred the persuasive to the vehement manner, and resembled Bishop Horne or his own favourite Apostle, St. John, rather than Horsley or the Apostles Peter and Paul. His delivery was slow, and that partly from choice, for he remembered the precept, "*Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God.*" In prayer he was engaged heart and mind, and succeeded to a very great degree in losing sight of the objects around him. In the offices of baptism and the Lord's supper, his whole deportment was most solemn and affecting. He had particular pleasure in catechising little children; and his remarks and manner were so interesting that their parents esteemed it a privilege to be present.

In the chamber of sickness and affliction he was often seen, and was always a most welcome visitor. It had been a custom among religious persons in Charleston, as in most other places, to seclude themselves on the death of a friend, from the public services of the church; but he succeeded to a great extent in recommending the better example of King David, who, under the loss of his child, went to the temple for consolation. In affliction, strangers and the members of other congregations sought with avidity his counsel and consolation. He visited the people of his charge, as before remarked of his conduct while at Newport, not indeed so often as both himself and they wished, but as often as his other duties would permit. If in this matter he made any distinction, it was in favour of families in humble life. He was a most patient instructor of the illiterate Africans. He had them at his house frequently, while they were preparing for baptism; and his success in this office, so entirely new to him, was truly surprising. With his brethren the clergy, he soon attained great influence; and if there ever existed any difference of opinion between

him and any of them in ecclesiastical affairs, the parties were usually induced, after serious deliberation, to acknowledge that Dr. Dehon was right, and they were wrong.

Under his influence, that excellent institution, "*the Protestant Episcopal Society for the Advancement of Christianity in South Carolina,*" was formed, and attained a high degree of prosperity. "The harmony," says Mr. Gadsden, "of our State Convention, too long interrupted, was now happily restored; and a general disposition produced in the minds of both the clergy and the laity, to adhere strictly to the rules of our excellent church, particularly in relation to baptism, and to the observance of the festivals." Dr. Dehon exhibited a useful example in these respects, in obedience to his solemn ordination vows: he was strict in his compliance with the rubrics and canons of the church; and he thought, that these regulations contained in general the collected wisdom of pious and judicious men in many ages; and that the unity and peace of the church were endangered by a departure from them. The above important measures were effected by the influence of his kind and sensible expostulations, before he was appointed to the episcopal office. His discharge of the duties of that office, and the principal remaining passages of his life, will be narrated in a future paper.

(To be continued.)

FAMILY SERMONS.—No. CLXVII.

Rev. vii. 14—17.—*And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple. And he that sitteth on the throne shall dwell among them: they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes.*

OUR church, among her festivals, has devoted one to the contemplation of the holy angels, and another to the commemoration of the spirits of the just made perfect. Nor are these festivals, when improved as the church intended, vain or useless. The contemplation of the blessed society of angels may lead us to adore the wisdom, the power, and the love of their, and our, Creator; to bless him for rendering them "ministering spirits," sent forth by him "to minister for them who shall be heirs of salvation;" and also to imitate their example, endeavouring to love him, to worship him, and to do his will upon earth, as by those holy and happy beings it is done in heaven. The commemoration likewise of the saints in glory, may profitably lead us, in the language of the collect for All-saint's-day, to call to mind that "one communion and fellowship in which God has knit together his elect in the mystical body of his Son Jesus Christ;" to follow the example of those now pure and glorified spirits, as they, when on earth, followed Christ, in order that, with them, "we may come to those unspeakable joys which God hath prepared for them that love him, through Jesus Christ our Lord."

And who are these blessed spirits? Whence come they? And what is their occupation? Could the veil be removed between us and the unseen world, that veil which though thin and ready every moment to burst, death only can draw aside, we should behold, in the heavenly temple, as described in the sublime language of the chapter before us, "a great multitude,

which no man can number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and with palms in their hands;" and should hear them, in blissful anthems, crying with a loud voice, and saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." There should we discover that God is no parsimonious bestower of his bounties; that numbers without number for ever circle his throne, drinking deeply of the immeasurable fulness of enjoyment which he pours forth from himself, the eternal source of all felicity. There, besides those blessed spirits which kept their first estate, we should behold Jew and Gentile, young and old, rich and poor, bond and free; many a once despised outcast, or burdened slave; in short, all who, in every age, and whatever their distinctions among men, were enrolled in the blessed family of God's children; all who, in the emphatic words of the text, "had washed their robes, and made them white in the blood of the Lamb."

Let us view this glorious company in the two-fold aspect in which they are presented in the passage before us; *first*, as to what they were upon earth; *secondly*, as to what they are in heaven.

And what, in the first place, were they upon earth?—On this part of the subject the text is very brief. Their varieties of age, colour, and climate, with their whole temporal history, and worldly circumstances, were of no consequence to be known; for these affect not their eternal condition. But the little that is narrated, or implied, is highly important. We may gather from the text, that, differ as they might in other respects, in these they were alike, that they were all once defiled by sin, which needed to be atoned for and cleansed; and that they had all sought and obtained this pardon and purification in the blood of the Lamb of God, which taketh away the sin of the world. They were all likewise, when upon earth, partakers of affliction; but they had now come out of it, and were introduced to a state of happiness beyond the reach of trial or change.

1. We learn then that the saints in light were once frail and sinful persons, like ourselves.—They had no natural exemption from the passions of our corrupt nature; no plea of worthiness to offer in the presence of their Creator. Yet, through the death and merits of their Saviour, they obtained pardon; they were washed, they were sanctified, they were justified in the name of the Lord Jesus, and by the Spirit of our God. And thus their example becomes encouraging to each of us, if, like them, we are striving to walk in newness of life. For, have we many temptations to struggle with? Do we find numerous difficulties in commencing or continuing a religious course? Have we much to bear, or much to give up? So had they; they trod the same narrow way in which we are called to walk; and they had no assistance that is not equally promised to us. *We* have the same holy doctrines and precepts to direct us; the same promises to animate us; the same spiritual food to sustain us on our journey. The God whom we have offended by our sins still continues as willing to receive every returning penitent as he was in the days of the patriarchs, and prophets, and apostles, and martyrs: the fountain for sin and for uncleanness still remains open; the blood of Jesus Christ still cleanses from all iniquity; the Holy Spirit is still promised to all who seek him, and none that come to God through a crucified Saviour shall in any wise be cast out.

2. But the saints now glorified were once also *sufferers* as well as sinners.—They were not exempted from any of the calamities which

are incident to human nature; and in many instances they had to sustain more than an ordinary share of them. The sixth chapter of this book speaks of some of them as having been "slain for the word of God, and for the testimony which they held." St. Paul also gives an affecting catalogue of many, of whom the world was not worthy, who had "trials of cruel mockings and scourgings; yea moreover of bonds and imprisonment: they were stoned, and sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented." The other epistles to the different Christian churches allude to similar persecutions. St. John, the writer of this book, speaks of himself as "a brother and companion in tribulation." All his fellow-apostles are related to have sealed their testimony with their blood. And even where there has not been this direct persecution, true believers have still been called upon to suffer affliction. Like other men, they have in every age been liable to pain and sickness, to poverty and bereavement: in addition to which they have had to encounter those trials, inward and outward, which were necessary for the perfecting of their faith; to sacrifice many of their dearest inclinations, perhaps to give up flattering temporal prospects,—certainly to crucify the flesh, with its affections and lusts; to cut off the right hand, to pluck out the right eye, and to take up their cross and to follow their Lord and Master, who was "a man of sorrows and acquainted with griefs."

Such was the state of these glorified spirits while on earth; and we, if we would enjoy that blessedness upon which they have now entered, must arrive at it in the same way in which they did. The world must not be our rest; we must be pilgrims and strangers here; we must be seeking a heavenly country, and must be willing to give up every thing for it. It is "through much tribulation that we must enter the kingdom of God." The smooth downward course of this world will not conduct us thither; it bends the contrary way: we must tread the path of contrition and self-denial; warring with the world, the flesh, and the devil, and contented to bear whatever afflictions our gracious Father may see it necessary should befal us in our preparation for the enjoyments of the heavenly world.

Nor is this all. We must also build upon a right foundation. We must seek for salvation only where these now glorified spirits sought and found it; not in any supposed merit of their own, but as penitent sinners confiding wholly in Him who washed them from their sins in his own blood. They felt the burden of their transgressions to be intolerable; not indeed that they were worse men than others, but they had learned to view themselves as described in the sacred oracles, evil by nature, and sinful in their practice, exposed to the just anger of a holy God; and needing the atonement of Christ, as their only hope for pardon. They also knew that "the blood of Jesus Christ cleanseth from all sin:" they had faith in that blood: by that faith they were justified, and obtained peace with God; by the same faith their hearts were purified: they "washed their robes, and made them white in the blood of the Lamb;" and they walked humbly with their God in newness of life, and in a desire and endeavour to do his will, till the hour of death which gave them admission into that kingdom prepared for them before the foundation of the world, into which we now find them entered.

And what, in the second place, are they NOW? They are no longer subject either to sin or to sorrow; nothing earthly, nothing defiling, remains to distress their new glorified spirits. First, they are perfectly

holy. The blood shed upon Mount Calvary to expiate their transgressions, has cleansed them from every vestige of corruption. They are meet for the society of angels; meet for that world where nothing that defileth can enter; meet even to appear before the throne of God, to behold him in his unveiled presence, and to serve him day and night in his temple. What a contrast this to their former condition, when, at their best estate, they were surrounded with innumerable temptations, and felt, even after their regeneration, the infection of sin, and were often fearful lest after all their past experience of God's goodness, they should one day perish by the hand of their spiritual enemies.

But the text also describes their occupations and their *happiness*, when thus freed from the burden of the flesh, and admitted to the enjoyments of the eternal world. Not only are they arrayed in white robes, the emblem of their spotless purity, but they have palms in their hands, as more than conquerors, through him that loved them, over sin, and death, and the power of the devil. Their warfare is ended; and they are received to the palace of their King, with acclamations of joy. Here they are eternally employed in singing anthems of praise and adoration; happy in themselves, happy in their beloved occupation, and happy in that blissful company to whom they are introduced; where, presiding over all, and rendering all infinitely blessed, they behold Him, whom, while they were on earth, not having seen, they loved, and in whom though then they saw him not, yet believing they often, even amidst their severest afflictions, rejoiced with joy unspeakable and full of glory. They have been changed into his image: they "see him as he is."

The text is well adapted to raise our ideas of this exalted state of enjoyment, by its enumeration of various particulars, corresponding with our feeble apprehensions of repose and felicity. They have washed their robes, stained with the dust and wounds of their late warfare. They enjoy communion with God, the fountain of all true blessedness; no longer, as on earth, beholding him through a glass darkly, through the veil of divine ordinances, or as shadowed forth in his works of nature, and providence, and grace, but viewing him in the brightness of his immediate glory, and dwelling with him and he with them. Thus admitted with angels and archangels to sensible access to Him in whose presence there is fulness of joy, and at whose right hand there are pleasures for evermore, they are occupied in the exalted employment so partially, so feebly, begun upon earth, of worshipping and serving him; not as now amidst many cares and interruptions, often with an enfeebled body and wearied mind, with a heart ill at ease, and with innumerable temptations and impediments, but "day and night," uninterruptedly, eternally, with cherubim and seraphim, who "*continually* cry Holy, holy, holy, Lord God of hosts." Thus engaged in an occupation with which they never shall be wearied, and which, after endless ages of praise and adoration, shall, if possible, become more delightful as their spirits approach nearer and nearer to the great Object of their celebration, they are raised above all earthly wants and pains, above every thing that would interfere with their eternal enjoyment: "they hunger no more, neither thirst any more, neither shall the sun light upon them nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

And now let us seriously ask ourselves, Are we pressing forwards towards this heavenly felicity? Is it our first object to serve God

here, looking forward to the enjoyment of his presence for ever hereafter? Are we conscious of our alienation from all just hope of this blessedness by our own merits on account of our sins? Have we repaired to the Saviour for pardon? And are we making it our great business in life to obey his commands and to live to his glory? If we are proud, or self-righteous, or covetous, or unjust, or unforgiving, or worldly, we are not fit to join this blessed society. We must have a new heart given us by the Holy Spirit of God; we must be prepared by that holiness without which no man shall see the Lord. The greatness of the prize should encourage us to fresh ardour in our pursuit of it. It is no trifle that is at stake: if we lose heaven, we lose all. What would it profit us if we could gain the whole world at the risk of our immortal souls? What would be our feelings if, while the heavenly gates are opened to the innumerable company of whom we have heard, they are shut against us? Let us bring ourselves to the test; let us from this moment make a decided choice; let us forsake every thing that is inconsistent with the hopes of this glorious inheritance, and follow every thing that leads to it. Let us imitate "the patience of the saints," and "keep the commandments of God, and the faith of Jesus." The blessing is freely offered: "The Spirit and the bride say, Come:" it is only our own hardness of heart, and love of the world and sin that keep us back. Let, then, "him that heareth" say to himself, and to all around him, "Come; and let him that is athirst come; and whosever will, let him take the water of life freely."—Amen.

To the Editor of the Christian Observer.

THE following remarks on a difficult passage in the sixteenth chapter of St. John's Gospel, are offered, in answer to the appeal of J. M. W., with whose exposition they will not be found to disagree in the main, though they aim at being more particular and explanatory.

The words of the passage are—"When he, the Comforter, is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."

It is remarkable, that he whose name is the Comforter should begin his office with reproof. Perhaps indeed the word, which is here translated *reprove*, might better be rendered *enlighten*, or inform so as to produce conviction. But, since to enlighten the world concerning sin cannot fail to have all the effect of a reproof, the sense is sufficiently preserved by either expression.

First then, the Holy Ghost was to enlighten the world concerning *sin*.—What was the notion of sin prevailing in the world before the coming of that Comforter, whom our ascended Saviour hath sent to enlighten us? Was it thought to consist in resistance to the holy will of God? Or was it not rather thought to consist only in the actual perpetration of those crimes which are injurious to society? But what does the Holy Ghost teach us to be the great sin of the world? He shall "convince the world of sin, because" (says the Saviour) "they believe not in me." Unbelief in the Saviour is the great sin of the world. He was preached at the beginning to Adam; and the rejection of him brought on the flood: and, when our Lord appointed that he should be preached again to all the world, his language was, "Go ye into all the world, and preach the Gospel to every creature! He that believeth and is baptized, shall be saved. But he that believeth not, shall be damned." So also St. John the Baptist told us: "He that be-

lieveth on the Son, hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." And our Lord himself used almost the same language: "He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God."—He that believeth not is condemned already. He requires no new condemnation. The wrath of God abideth on him. It is not necessary for it to be sent down hereafter. It is on him already; and it abides: for from the time of the transgression of Adam, the wrath of God has been in the world; and the effects of it can be avoided in no other way than by believing in the name of the only begotten Son of God. Hence it is, that the Holy Ghost will enlighten the world concerning sin, because they believe not in the Saviour.

He will also enlighten the world concerning *righteousness*. And this again is taught by the Holy Spirit of God in a very different way from that in which men naturally apprehend it. Men in a state of nature, (that is, men who are sinning every day), yet dream of attaining heaven by their own righteousness. They dream of living a more righteous life than their neighbours, of abstaining from some gross offences, and although, after all, their lives must be marked by many faults, they yet trust, that their virtues will atone for their errors, or that the forgiveness of God will pass by the deficiency. But this is very different from the righteousness which the Holy Ghost teaches. "He will enlighten the world," (said the Saviour,) "concerning righteousness, because I go to my Father, and ye see me no more." The ascension of our blessed Saviour completed that work of righteousness which he wrought for the salvation of the world. "It becometh us" (said he) "to fulfil all righteousness." Accordingly he did fulfil it. He obeyed his parents faithfully as a child, and his governors as a man. He submitted to every ordinance of the Mosaic ritual, and performed every duty of the Moral Law. In short, he not only offered a perfect atonement for sin, but a perfect obedience unto righteousness. God acknowledged this righteousness, when he raised him from the dead; and rewarded it, when he ascended into heaven. This is that accepted righteousness, in which there is no fault or blemish. Our own is an unworthy, unacceptable, unprofitable righteousness. This is that crown of righteousness, laid up for us with our Redeemer in heaven, which the Lord, the righteous Judge, shall give at that day to all who love his appearing. Hence it is, that the Holy Ghost will enlighten the world concerning righteousness, because our Saviour, who is emphatically called "the Lord our Righteousness," has gone to the Father, and we see him again no more till the last great day of account.

He will, lastly, enlighten the world concerning *judgment*.—The world has never been altogether without an apprehension of judgment to come. The expectation of that judgment has always formed a part of the religion even of heathens. But their conceptions respecting it were vague and erroneous. They had a confused notion as to what crimes would bring down condemnation at that tribunal, while they hoped that a very imperfect righteousness would ensure their acquittal. But the Holy Ghost overthrows this judgment, by substituting another. "He will enlighten the world concerning judgment, because the prince of this world is judged." The prince of this world—who had poisoned, and still poisons, the minds of men by delusive expectations, which lull them in a fatal security—is himself judged and condemned; and the

kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. Satan is represented, as contending with Christ for the empire of this world: the cause is tried before God; and satan, the usurping prince of this world, is cast out. This judgment took place, when the atonement of Christ was accepted; on which occasion he overcame the world, and the prince of it, and led the powers of hell in captivity, triumphing over them in his cross. And, when the final judgment shall be passed on all the world, it will be seen not merely who have abstained from gross sins, and who have fallen into them, but who are on God's part, and who are on satan's; who have fled from all their sins and acknowledged the sovereignty of a crucified Master, and who have given themselves up to the delusions of the evil one; who, in short, are they, that, being entangled in the sins of this world, have known nothing of the righteousness of a Saviour, and who are they that have forsaken their sins, and laid hold on that perfect Righteousness which alone can save them from the wrath to come. The former will go out with the prince, whom they have served, into everlasting destruction; while the latter will be received into the joy of their Lord and Master. Hence it is, that the Holy Ghost will enlighten the world concerning judgment, because the prince of this world is judged.

But, in fact, the Holy Ghost enlightens the world on these three momentous subjects, not only by correcting their views upon them, but by disposing them to think upon them at all: for there are few subjects on which men are naturally less inclined to reflect than sin, and righteousness, and judgment. But when the Spirit of God awakens the mind to a sense of its danger, when he kindles a desire to pray, and excites a serious concern for the business of salvation, the individual thinks on these things: he thinks on them rightly; he is convinced of their reality and importance: and then the Holy Spirit of God is indeed a Comforter. A new light seems to break forth in the soul, by which it discerns the Father, as reconciled, and the Son, as the reconciler, and, casting all the burden of its sins upon him, from whom also it expects its righteousness, looks forward with anxious but lively hope, through the merits of Christ, to that future judgment, in which the final distinction will be made between the prince and adherents of this world, and the heirs through hope of a better.

C. C.

To the Editor of the Christian Observer.

THOSE who are familiar with the writings of St. John, must have observed with what frequency and delight he dwells upon the love of God. At one time, contemplating it in its intrinsic magnitude and richness, he exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." At another, viewing it in its effect upon its recipients in enkindling a corresponding love towards its Author, he affirms, "We love him because he first loved us." And in order that this reflexion of God's love to us may be seen in its native splendour, he shews that where in any man there exists true love to Christ, evinced by love for his ways, and a desire to obey his commandments, it is unnecessary and unscriptural to disquiet the mind with fears respecting Christ's love to him. "There is no fear," says he, "in love."

It is certain, however, that in other parts of holy writ, the fear of God is represented as the beginning of wisdom, and is enforced upon Christians with a sanctity and a solemnity that may at first sight appear somewhat at variance with the assertion of St. John. The

object of the present remarks is to point out the real nature of godly fear by an attempt to reconcile these apparently contradictory assertions, and to shew its practical, and even consoling, influence upon the mind of the believer in life and death.

The word used by St. John (φοβος) implies, and is frequently used to imply, agitating and distracting terror, and includes something of that state of mind which a slave feels towards a tyrannising master. It is a servile horror and dread, and excludes every thing approaching towards affection. But the word rendered *fear* in another part of Scripture, where it is said, "Serve the Lord with *fear*" (Psalm ii. 11), does not admit of the same interpretation, but exactly corresponds with the Greek words αιδως and ευλαβεια, in Heb. xii. 28. rendered in our version "*reverence*" and "*godly fear*." We have thus two descriptions of *fear*, not only distinct from, but strongly opposed to, each other; the one approaching to dread and confusion; the other mingled with the gentler and more attractive influence of love, and completing that lowly but truly honourable principle of the soul, which our Saviour described when he said, "Blessed are the poor in spirit." The former of these St. John declared inconsistent with Christian love; the latter the wisest of men pronounced to be "the beginning of wisdom." The nature of godly fear being thus ascertained, let us view it in its connexion with the sentiments and conduct of the Christian.

And, *first*, how does it operate as respects the contemplation of the *perfections and attributes of God?* God is omniscient; and the believer's fear of God therefore makes him keep strict watch over his inmost thoughts, as well as his outward actions; and though conscious of many an unwelcome intruder, he earnestly strives against temptation, and prays to his Father who sees in secret, to cleanse him from his most hidden faults. God is also omnipresent; and the believer, practically affected by this truth, remembers that "the angel of the Lord encampeth round about them that fear him, and delivereth them." The constant sentiment of his heart is, "Wherever I go, whatever I do, thou God seest me; and if thou art with me, though an host should encamp against me, I will fear no evil." Thus, in this Divine attribute, he finds not only a check against sin, but a rock of defence against temptation. So again, God is omnipotent; and they that have the fear of God before their eyes, entertain such a holy and reverential awe of his majesty and power, that they dare not offend him. That arm of power, they know, is lifted up against "all ungodliness of men;" and while the fear of it deters them from the commission of sin, it also strengthens them in the ways of holiness; for if God, who is all-powerful, be for us, who can be against us? Thus the fear of God has the effect of overcoming the fear of man. Again: God is just and holy; and the Christian, with the church triumphant in heaven, cries, "Who would not fear thee, O Lord, and glorify thy name, for thou only art holy?" And even when all these attributes of the Deity rush as it were upon the soul at once: they do not crush with terror the man who truly fears God; for how terrific soever they may be to the workers of iniquity, to the Christian they present a source of joy and confidence. The devils fear and tremble: he fears, and loves, and hopes.

Now, in what manner is this fear connected with *faith* in God? Those who fear God, must have first believed "that he is, and that he is a rewarder of them that diligently seek him." Job was an eminent example of faith and fear: "Though he slay me, yet will I *trust* in him." Thus, though faith is antecedent to this godly fear, they mutually support each other.

Again: how is the fear of God

connected with the duty of *love* to him? We love him because he first loved us; and it is this love, in union with the happiness arising from keeping his commandments, that prevents the believer committing those transgressions which tarnish the character of all who, while they profess to love Christ, are led astray by the fear of man, when they ought to be guided by the fear of God. Where the love of God is sincere, it will always be accompanied by the fear of God, because it will always excite the desire to please him, and consequently to abstain from all iniquity, and *to perfect holiness in the fear of the Lord.*

And how is the fear of God connected with the duty of *prayer* to God? They that worship God, must "worship him in spirit and in truth;" that is, in a manner somewhat suited to the glorious attributes of the Being they adore. They must therefore keep a strict watch over their thoughts, impressed with deep veneration while calling upon a God of spotless purity—of almighty power—of boundless wisdom—of consummate and eternal justice. Angels stand in awe before the Lord God of Hosts, when contemplating and adoring his great and glorious perfections, and, in an attitude of humility, cover their faces with their wings, crying "Holy—holy—holy." Where, then, is the human being who would presume to approach this Almighty Creator without feeling, or wishing to feel, something of this angelic awe humbling yet animating his heart?—"Thou, Lord, art worthy to be feared, and to be had in reverence of all them that approach thee;" and this reverential fear constitutes a sublime and a necessary part of the worship of his creatures. Unless a man can appeal to the Searcher of hearts and say, "Lord, thou knowest" that I fear as well as "I love thee," he is not a Christian, and can perform none of the duties of a Christian acceptably.

Lastly, how does this fear operate *in death?* In the immediate prospect of that awful event, the believer can rest his soul secure from the assaults of the last enemy only on the promises of God in Christ Jesus. Yet, as a proof of his not being a self-deceiver, and that he really possesses that renewed character to which those promises are attached, he finds comfort in the reflection, "I have set the Lord always before me;" that is, I have feared him; not indeed perfectly or meritoriously, but at least sincerely, and am therefore included in that gracious promise: "To you *that fear my name*, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall."

A READER.

To the Editor of the Christian Observer.

I OBSERVE in a periodical publication which has recently fallen into my hands, some remarks on the Jewish kingdom in Abyssinia, as mentioned by Bruce, and before noticed by Peter Heylin, (but see also Calmet's Dictionary, and Ludolph's History of Ethiopia, printed 1681, folio,) from which I apprehend that an opinion is likely to gain ground, that the descendants of the house of David are still remaining and distinguishable, and their genealogy publicly preserved. The consequence of this being generally credited, may be, that a *Pseudo Messiah* may arise, declaring himself to be the Son of David, for whose sake the sceptre has been preserved to Judah, *in the mountains of Abyssinia*, and thus not only many Jews, but even some Christians, may fall into the delusion. Our Lord's words, Matt. xxiv. 23, are very emphatical: "*If any man say unto you*" (my professed followers), "*Lo here is Christ, or there—believe it not.*" It is evident that the persecutions of

the Jews from *Christian nations*, are closed, or are closing; consequently a great crisis may be looked for; nor can we believe that the powers of darkness behold with indifference the endeavours now in progress for illuminating a people hitherto long "sitting in darkness and the shadow of death." We have had painful specimens of what might seem an incredible, or at least an unaccountable, credulity, in a country so favoured as England with the light of science and religion, in the reception given to the reveries of Joanna Southcote and other impostors; and I am therefore anxious that no plausible foundation should be unsuspectingly laid for the future erection of such a delusion as that to which I have referred. That a number of Jews may *for ages* have resided in Abyssinia under a chief of their own nation, is a fact I am not disposed to question; but that this chief is a lineal descendant from *Solomon*, by a son of the Queen of Sheba, I consider equally fabulous with the Arabian Tales, and the rabbinical stories concerning that prince.

When our Lord, in his discourse *to his disciples* (Matt. xxiv.), gives to them the warning to beware of impostors who should presume to appropriate to themselves *his name and character*, does it not imply that even *Christians* would be exposed to such a temptation, and that it would be one of no small danger? I am aware indeed that the passage refers to the events which accompanied and followed the siege of Jerusalem, when false Christs arose, and put to hazard the faith of the early Christians, as well as deluded numbers of their Jewish countrymen; but *does not the spirit* of the caution still apply? And may there not even now be reason to interpose a warning, especially since the affairs of the Jews begin to attract, and justly, a degree of attention *hitherto unknown since* the Apostles' days, lest satan, taking advantage of circumstances, should introduce unawares "*the deceivableness of unrighteousness?*"

E. M. B.

MISCELLANEOUS.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(*Continued from p.* 632.)

Mobile, on the Gulph of Mexico,
3d April, 1820.

IT was with much regret that I left several kind and interesting friends whom I had met with at Charleston. Our last day there was Sunday; and the diminution of carriages at the church door evinced that the fashionable society was dispersing, and that many families had already retired to their plantations after the races. The places of worship appeared well filled; but many of the streets were noisy, and exhibited as little of a Sabbath scene as Hyde Park or Piccadilly. I was told also that gambling was going on to a great extent, in a detached building belonging to the hotel where I was staying; but as I have sometimes heard the same rumour when staying at the York House in Bath, or an hotel in the west of London, let us hope (if we can) that it was, in both cases, a libellous report.—I was pleased to see the Slaves apparently enjoying themselves on this day in their best attire, and was astonished in observing the efforts they make to preserve as a body that self-respect which they know is not felt for them by their proprietors. They generally use Sir and Madam in addressing each other, make the most formal and particular inquiries after each other's fa-

miles. They frequently adopt the names of the families in which they live. Thus, the principal male-servant in Col. F.'s family, is Col. F.; the principal female servant, Mrs. F.; while half a dozen Miss F.'s will give their names to as many chamber-maids if they have them. In the evening I visited the prison, as I have done in most towns where I had the opportunity; but the turnkey was intoxicated, and I could obtain little information as to the general plan of management. The prisoners, I understood, from an assistant, have a liberal allowance of meat, bread, and broth daily; but no work, and no instruction except from occasional visits of the clergy, of whom the Black ministers are the most assiduous. I saw one earnestly engaged in prayer with the Black prisoners, one of whom was just committed for the murder of his master. The Black are separated from the White prisoners, the male from the female, the greater from the lesser criminals. I saw and conversed with the murderer of Dr. Ramsay, the historian. I was told that the crime occurred under the following circumstances. The man having shot a lawyer whom he had retained on some business, Dr. Ramsay had given evidence that he was insane; which the maniac learning, watched an opportunity and shot him also. He has been confined in prison ever since, and is a pitiable object. If you are as well acquainted with the character of Mrs. Ramsay as, from its uncommon excellence, I hope you are, you will be interested by this allusion to her husband. If you have never met with her "Memoirs," let me entreat you to forgo no longer the gratification and improvement you can hardly fail to derive from them. They exhibit a character which will not shrink from a comparison with that of the most eminent female Christians of any age or country. Her father, Colonel Laurens, was President of the Congress during the revolutionary war; and it is delightful to read the liberal and pacific sentiments which his letters to his daughter breathe at the very moment when his plantations were overrun by British soldiery, and the lives of himself and his family were in imminent danger. Surely it would tend greatly to increase our detestation of war and all its outrages, if we allowed our imagination to dwell more on the friendly sentiments which the liberal and Christian part of hostile nations often feel towards each other, at the very moment when public animosity and fury rage the loudest. In 1776, Colonel Laurens writes from Charleston, to his daughter then in England—

"Act your part well, my dear: love God, and all things will work together for your good. It is melancholy to see the abuse of many good houses in this town, which are now made barracks for the country militia, who strip the paper hangings, chop wood upon parlour floors, and do a thousand improper acts. The men of war at Georgia have swept Mr. Arthur Middleton's plantation, upon Savanna river, of about sixty-five Negroes. Wright's savannah is within three or four miles of it; probably some solitary escaping man may come within two or three days to inform me of like mischiefs done there, and at Altamaha, by those Sabeans and Chaldeans. Be it so, I will say, Blessed be the name of the Lord. We must expect a visit from the British very soon. In these circumstances every man here holds his life by the most precarious tenure, and our friends abroad should prepare themselves for learning that we are numbered with the dead. You will in silence submit the future progress and final determination of events to the wise order of that superintending Being who holds the scales of justice in his hand. Your part will be to join with the sons and daughters of piety, and pray incessantly for peace;—

peace to all the world, especially the country in which you reside (England), and that to which you more particularly belong; and you will lament that it is your father's unhappy lot to be engaged in war, in civil war, God's severest scourge upon mankind."

These sentiments are worthy a Christian father, when addressing his Christian child; and cold and base must be that heart which could feel hostile to an enemy who could breathe them at such a moment of suffering and irritation.

We set out from Charleston on the 28th February, and arrived at Savannah on the afternoon of the 29th, travelling all night, and completing in the *mail stage* 110 miles in twenty-seven hours. On mounting our sorry vehicle we found our equipage reduced to a peace establishment of two horses, and our stages were occasionally thirty miles long. We saw nothing particularly interesting in our route, except the cotton plantations, where the Negroes were hard at work under a broiling sun and a driver's lash. Experience had taught us not to trust to this deceitful climate; and we found all our sea coats insufficient to protect us against the excessive cold of the night. In passing through the swamps, we were enveloped in a thick mist, which, in summer, must be highly dangerous. Indeed our driver told us that on two stages on this road last autumn, they lost five drivers, who fell a sacrifice to fever. In the middle of the night I heard the howling of wolves; and when walking before the stage, as we approached Savannah, I started an alligator about six yards from me, which plunged off the road into some water. It was then as intensely hot as it had been cold a few nights before.

Savannah is situated on a river of the same name, and is laid out in long and very broad streets, which meet at right angles, and are lined with trees called "The Pride of India." These trees are great favourites with the inhabitants; but they are too strongly associated in my mind with yellow fever, to be agreeable. The streets are unpaved; and except in the middle path, which is a heavy disagreeable sand, they are covered with grass. The horses, as in most of the towns in the south, are unshod.

The late fire has given the town a most desolate appearance, yet the inhabitants are most unwittingly running up *wooden* houses again with great rapidity. Fires are continually occurring in this country. A large one happened while I was at Savannah; another at Charleston; and we had a serious alarm at Washington. Brick houses, however, are daily becoming more common. In Charleston a person is stationed every night on the steeple of one of the churches, to watch and give the alarm in case of fire, as the *inhabitants are never free from the apprehension of an insurrection of the Slaves in the confusion of a premeditated or accidental conflagration.* The late fire in Savannah produced many instances of individual generosity, as well as proofs of general liberality in the other States. A letter of the Mayor, returning the New York contribution, of nearly 3000*l.* because it was accompanied with a request that it might be impartially distributed among the *Black* and White sufferers, a request which implied a reflection which the southerners resented, was not generally approved. It shews, however, very strongly the sensitive state of feeling on the subject of slavery between the Northern and Southern States.

Of the society at Savannah I saw little, except of the merchants in their counting-houses; and, after spending a short time at an extensive rice plantation in the neighbourhood, I set off in the stage for Augusta on the 11th. My servant had gone forward the preceding day, when the stage was filled with gamblers returning in ill hu-

mour from Savannah, where the inhabitants, in consequence of their recent calamity, had decided that there should be no races.

In proceeding from the coast to Augusta, 200 miles in the interior, we pass for forty or fifty miles along a level plain; the greater part of which is covered with lofty forests of pine, oak, elm, tulip, plane, and walnut. About one-third of this plain consists of immense swamps, which, interlocking with each other, form part of a long chain which stretches for several hundred miles along the coast of Georgia and the Carolinas, penetrating from ten to thirty miles into the interior. In these swamps, in addition to the trees above mentioned, you meet with cypress trees of an enormous growth, beech, maple, the magnolia grandiflora, azaleas, andromedas, stalmias, and a variety of flowering shrubs, whose names I would send you if I were a botanist. Soon after leaving the plain, you reach what are called the Sandhills, 200 to 300 feet above the level of the sea, when extensive forest plains and green savannahs, and occasional ascents of more or less abrupt elevation, succeed each other, until you approach Augusta. There you find yourself surrounded by immense cotton plantations, and all "the pomp and circumstance" of commerce; carts coming in from the country with cotton, and crowding the streets, or rather avenues, of this rural town; tradesmen and agents bustling about in different directions; wharfs loaded with bales; and steam-boats darkening the air with their black exhalations. At the hotel where I lodged, there were seventy persons daily at table; but General ——, who was there with his lady and staff, gave me a polite invitation to join his party, of which I occasionally availed myself. On the 13th, I went to visit a very extensive and opulent cotton planter, a few miles from Augusta. I found him quite alone, having come from Charleston to superintend his plantation for two or three weeks. He was a mile or two from home when I arrived, and a little Slave was sent to help me to find him in the woods. As the little fellow walked by the side of my horse, I asked him if there was any church that the Slaves attended on Sunday. He said no, there was none near enough, and he had never seen one. I asked him if he knew where people went to when they died, and was much affected by the simple, earnest look with which he pointed to the sky as he replied, "To Fader dere."

I remained with my host till the following day, and found him very sensible and intelligent, and full of information with respect to the present and former state of the country. I enjoyed my *tête-à tête* visit greatly; although the side-saddles which I saw in the log-stable, and the ladies' names in the books which composed the little library, occasionally seduced my imagination from our disquisitions on the expense of producing rice and cotton, to the reading and riding parties which were to give interest and animation to these sylvan solitudes as soon as the summer should drive the female part of the family from the city. The fact is, this residence is a wooden house with a convenient establishment, erected in one of the healthy spots which I have described as occasionally found in the pine barrens; and, although there appeared to be only just room for the house to stand, my host was regretting that a few trees had been unnecessarily cut down in his absence, and he had planted others in their room. I observed too that the vegetable matter under the trees was carefully raked together, in order to be removed; and with these precautions my host told me his family were able to spend the summer months there, while others were driven to town. He said if I would come back in the summer,

instead of finding him an old bachelor, I should see him with a merry family of twelve or fifteen young people about him. Scenes like these have greatly impressed my mind with the equitable character of the arrangements of Divine Providence as respects soil, climate, and similar allotments, in which good and bad, convenience and inconvenience, are usually blended; and also to reconcile me to the atmosperical vicissitudes of Old England, where, if we have not the bright sky and luscious fruits of some of the south-western parts of the United States, neither have we pine barrens and jungle exhalations winged with fever, and putrescency, and death.

After purchasing a couple of horses for myself and my servant, I left Augusta on the 17th, with the intention of proceeding overland to Mobile or New Orleans. We were a little disconcerted, on rising early that morning, to find the rain falling in torrents. As it cleared up, however, about twelve o'clock, we determined to set out; and with our long-tailed greys, our saddle-bags, our blankets, and our pistols, we made, I assure you, no despicable appearance. After travelling about twenty-eight miles, we stopped for the night at Mrs. Harris's tavern, a small country inn by the way side. Two female Negroes were hand-picking cotton by the kitchen fire, where I took my seat, till I was unexpectedly invited to another room, where a fire had been made for me. The first question my landlady asked me was the price of cotton at Augusta; a question which was eagerly repeated wherever I stopped. Indeed, the fluctuations in this article came home to "the business and bosoms" of the poorest family, since every one is concerned more or less in its cultivation. While my hostess poured out my coffee, I asked her if there were any schools in the neighbourhood. She said, Oh, yes; that there was an academy to which her daughter went when cotton was thirty cents per pound; that she paid three hundred dollars per annum simply for board, and fifty more for learning the *pi-a-no!* but that, as cotton had fallen to fifteen cents she could not afford to buy an instrument, and supposed her daughter must forget her music. I could not help thinking of the farmer Mrs. Hannah More mentions in her last work, who said he had "Frenched his daughter, and musicked her, and was now sending her to Paris."

We set off at six o'clock the next morning, and went twelve miles to breakfast. Here, as usual, I found several books on the chimney-piece; among which were a Bible, a Testament, a Hymn-book, a book of Geography, Kett's Elements, *Lord Byron's Poems*, and the Life of Harriet Newell,—the last of which I found, from a note in a blank page, was a gift from the minister of the neighbourhood to the landlord's wife. I mention these books, as they form a sort of average of those which you generally find lying about in the country inns, and which are frequently merely stragglers from no despicable library in the landlord's bedroom. A pleasing young woman, the innkeeper's wife, sate down to make breakfast for me; and I greatly enjoyed this quiet *tête-à-tête* in the country, after the promiscuous assemblage of sixty or seventy persons at the taverns in the towns. In stopping to breakfast, however, in the Southern States, you must never calculate on a detention of less than two hours, as your entertainers *will* prepare dishes of meat or poultry for you, and both *make* and bake the bread after your arrival.

In the evening, about five o'clock, after travelling thirty-three miles, we arrived at Mr. Shirens's, a neat quiet house, on the Ogechee river. Mr. Shirens is a cotton planter, a miller, a farmer, and an innkeeper. I took a letter of introduction to

him, which secured me a good reception. As the following day was Sunday, I remained with this good John Anderson and his help-meet, and their two generations of children, till Monday, but was disappointed to find there would be no service at their church. The minister preaches three *Saturdays* and Sundays at three churches a few miles distant; but, on the fourth, which was unfortunately the case when I was there, he is beyond their limits. I found out, however, a Negro congregation, who were to assemble in the woods, of which I have already sent an account. In returning from the spot where we had assembled, I passed the church, where, as is usual on those Sundays on which there is no service, there was a meeting of the young persons in the neighbourhood, for the purpose of singing psalms. I did not join them, but counted ninety-five horses under the trees, nearly one-half of them with side-saddles; and yet the country, in passing through it, seemed by no means thickly settled, our road being on a pine ridge; but the Americans, although enterprising and migratory, have a great aversion to walking.

In the evening three rough back-woodsmen arrived from the Mississippi with a wretched account of the roads; the bridges over the creeks having been almost all washed away, and the swamps being nearly impassable. Their horses were quite exhausted; and they strongly urged me not to attempt the expedition. Had I seen them before I set out, I should probably have been discouraged, as they appeared to be hardy, resolute, and experienced foresters; but I was now determined that nothing but very formidable obstacles should induce us to return. Heavy rains prevented our proceeding till eight o'clock the following morning; but we arrived at Milledgeville, the capital of Georgia, at half past five o'clock, thirty-six miles, after spending half an hour with Governor ——, who has a good house a few miles distant. We found with him two travellers, quite exhausted, who told us that for many days they had to swim their horses over most of the flooded creeks on the road which we were going. The Governor said that the freshes had not been so great since the celebrated Yayoo freshet, more than twenty years ago. From my window at the inn at Milledgeville I saw the remains of a bridge which broke down a fortnight since with a waggon and six horses upon it, all of which were lost. The Oconee is here nearly twice as broad as the Lune under Lancaster Bridge.

At Milledgeville there is a very handsome prison or penitentiary, which would do credit even to Gloucester; but the critical situation of the flooded creeks rendered it imprudent to stay to inspect it. And here I recollect that I omitted to mention, that in the Charleston and Savannah jails, besides numerous pirates, there were many slaves in confinement for not giving their masters the wages they had earned. In order that you may understand this, it is necessary to tell you, that when a person has more Negroes than he can employ, he frequently either lets them out on hire, or sends them to seek employment, bringing him a proportion of what they earn. Sometimes he will set them to obtain for him a certain sum per week, and allow them to keep the remainder. You will be surprised to learn, that *children* who are thus situated, generally prefer chimney sweeping, as they can earn more by this than by any other employment; at least so I was informed at Mr. ——'s plantation, while reading to the ladies after supper the miseries of climbing boys in England, in the last Edinburgh Review,—not indeed to reconcile them to the miseries of slavery, but partly to shew them that we do not expend all our critical castigation on their side of the Atlantic. This choice of the children does not speak much for

slavery, in which chimney-sweeping is an object of competition, in order, perhaps, to avoid the stripes which would ensue if the required sum was not earned and paid in to the master. Still the system of allowing the Slaves to select their own work, and to look out for employment for themselves, notwithstanding the frequent hardship and injustice attending it, is a great step toward emancipation, and an admirable preparative for it; and may we not regard it as one of the avenues through which the African will ultimately emerge from his degraded condition, and arrive at the full enjoyment of his violated rights. Surely the warmest and most prejudiced advocates of *perpetual slavery* will not contend that a man who is capable of taking care of his family while compelled to pay his owner a premium for permission to do so, will become less competent to manage his concerns when exonerated from the tax, or that he will relax in his efforts to improve his condition, because a stranger no longer divides with him the fruit of his toil. Experience will doubtless prove that slavery is a state which cannot very long consist with a general diffusion of that consciousness of their own strength with which the habit of self-dependence will inspire the Negroes, and which, when combined with a large numerical superiority, must ensure ultimate success to their struggles for freedom. Earnestly is it to be hoped, that long before the arrival of such a crisis, the humanity and justice, or, if not, the self-interest, of the master will spare all parties the horrors usually attendant on such struggles, by laying the foundation for a safe and beneficial emancipation.

We left Milledgeville at eight o'clock on the 21st, and arrived at Fort Hawkins, 32 miles distant, at 4 o'clock in the afternoon. In the course of the day, we passed several settlements, and occasionally our eyes were regaled with a few acres of peach trees in full blossom. The cleared land, however, seldom extended into the forest above a few hundred yards from the road, and occurred but at distant intervals. Towards evening we passed six waggons conveying ninetySlaves belonging to General ——, from his plantation in Georgia, to his settlement on the Cahawba in Alabama. I mention these little occurrences to put you more familiarly in possession of the habits of the country.

Fort Hawkins is a small quadrangle of wooden buildings, supposed, during the late war, to be of some importance in intimidating the Lower Creek Indians, some of whom took part with the British. The whole tract cleared for the fort and a house of entertainment for travellers, is perhaps half a mile square; and from the fort the eye looks down on an unbroken mass of pine woods which lose themselves on every side in the horizon about twenty miles distant.

We left Fort Hawkins at seven o'clock on the 22d, having taken care to secure our breakfast, as we knew that we should not see a habitation till we arrived at our evening quarters. About a mile from Fort Hawkins we crossed the Oakmulgee, and entered the Indian nation of the Creeks. The Oakmulgee in conjunction with the Oconee, forms the Altamaha, and is the last river we crossed which empties itself into the Atlantic. In the course of the day we passed some Indians with their guns and blankets, and several waggons of emigrants from Georgia and Carolina to Alabama. We also saw many gangs of Slaves whom their masters were transporting to Alabama and Mississippi, and met one party returning from New Orleans to Georgia. We were astonished to meet this solitary party going against the stream. Their driver told me that their master had removed them to New Orleans, where they arrived three days before Christmas. In less than a fortnight

he found he did not like the place, and ordered them back again to Georgia. They set out on the 1st January, and on the 22d March were only thus far on their way. In the course of the day we did not pass a single house or settlement; but our pine avenue was literally without interruption for thirty miles. We stopped at night on the banks of the Flint River, which with the waters of the Chetahouche, forms the Apalachicola, which falls into the Gulph of Mexico.—Of our very interesting route from this place through the Indian nation to the white settlements in Alabama, I have sent you a long account in other letters. I forgot, however, to mention, that our host at Fort Bainbridge told me that he was living with his Indian wife among the Indians when the celebrated Indian warrior, Jecumseh, came more than 1000 miles, from the borders of Canada, to induce the Lower Creeks to promise to take up the hatchet, in behalf of the British, against the Americans and the Upper Creeks, whenever he should require it; that he was present at the midnight convocation of the chiefs which was held on the occasion, and which terminated, after a most impressive speech from Jecumseh, with an unanimous determination to take up the hatchet whenever he should call upon them; that this was at least a year before the declaration of the last war: That when war was declared, Jecumseh came again in great agitation, and induced them to muster their warriors and rush upon the American troops. It was to quell these internal and insidious foes, that the campaign was undertaken, during which the small stockaded mounds which I have mentioned, were thrown up in the Indian country by the Americans. It was with mingled sentiments of shame and regret that I reflected on the miseries which *we* have at different periods introduced into the very centre of America and Africa, by exciting the Indian warrior and Negro king to precipitate their nations into the horrors of war; but I endeavoured to dispel these melancholy feelings by the recollection of our Bible and Missionary Societies, and of that faithful band of veterans who, through evil report and good report, amid occasional success and accumulated disappointment, still continue the undismayed, uncompromising advocates of injured Africa.

We bade adieu to the Indian nation on the evening of the 28th, crossing Lime Creek, the western boundary, in a boat. We had travelled that day about 40 miles, and had passed as usual many large parties of emigrants, from South Carolina and Georgia, and many gangs of slaves. Indeed, at the edges of the creeks and on the banks of the rivers, we usually found a curious collection of sans soucis, sulkies, carts, Jersey waggons, heavy waggons, little planters, Indians, Negro horses, mules, and oxen; the women and little children sitting down frequently for one, two, or three, and sometimes for five or six hours, to work or play, while the men were engaged in the almost hopeless task of dragging or swimming their vehicles and baggage to the opposite side. Often a light carriage with a sallow planter and his lady would bring up the rear of a long cavalcade, and indicate the removal of a family of some wealth, who allured by the rich lands of Alabama or the sugar plantations on the Mississippi, had bidden adieu to the scenes of their youth, and undertaken a long and painful pilgrimage through the wilderness.

We left Lime Creek early on the 29th, and, after riding a few miles, arrived at Point Comfort; a fine cotton plantation, whose populous neighbourhood, and highly cultivated fields, reminded us that we were no longer travelling through a nation of hunters. Indeed, the appearance of oaks in the place of our pine woods, was indicative of a ma-

terial change in the soil; and we soon opened on some of the beautiful prairies which you have frequently seen described, and which, as they were not large, reminded me of our meadows in the well wooded parts of England. As travellers, however, we paid dearly for the advantages offered to the landholders by the rich soil over which we were passing. Our road, which had hitherto been generally excellent for travelling on horseback, became as wretchedly bad; and we passed through three swamps, which I feared would ruin our horses. They were about a mile long each; but we estimated the fatigue of crossing any of them as equivalent to at least 15 or 20 miles of common travelling. They were overshadowed with beautiful but entangling trees, without any regular tract through the verdure which covered the thick clay in which our horses frequently stuck, as much at a loss where to take the next step, as how to extricate themselves from the last. Sometimes they had to scramble out of the deep mire upon the trunk of a fallen tree, from which they could not descend without again sinking on the other side. Sometimes we were so completely entangled in the vines, that we were compelled to dismount to cut our way out of the vegetable meshes in which we seemed to be entrapped. These swamps are ten times more formidable than even the flooded creeks, over two of which, in less than three miles, we had this day to have our horses swum by Indians, whose agility in the water is beautiful. The traveller himself is either conveyed over in a boat, or, if the creek is very narrow, crosses it on a large tree, which has been so dexterously felled as to fall across and form a tolerable bridge. We slept that night at a poor cabin just erected, and setting off early on the 30th, and passing by Pine Barren Spring, and two very bad swamps, stopped to breakfast at a solitary house, where our host's talkative daughter made breakfast for us. She could not refrain the expression of her surprize at the sight of a White servant, having never seen one before, and was much more astonished when I told her that the White and Black servants in my country eat at the same table.

We arrived in the evening at a few palings which have dignified the place with the appellation of Fort Dale, where travellers are accommodated tolerably on a flourishing plantation. Our landlord was an intelligent man; and among his books I saw the Bible, the koran, a hymn book, Nicholson's Encyclopedia, Sterne, Burns, Cowper, Cœlebs, Camilla, and the Acts of the Alabama Legislature, of which he was a member. The next morning we breakfasted at a retired house 20 miles distant, kept by one of three families who came out of Georgia two years since to settle and to protect each other. The husband of one of the party has since been shot by the Indians in the woods. He died in three hours after he was found weltering in his blood, and was attended by the woman who gave me the account. The wife of another of the party was murdered by the Indians a few days afterward when on a visit to some friends fifteen miles distant, where five women and four children were butchered and scalped; and the house of the narrator was soon afterwards burnt to the ground by the same enemy, provoked probably by some injury or insult offered by travellers through their nation, which they would retaliate on the Whites whenever they had an opportunity. We passed in the afternoon by "Indian Path;" and about twilight arrived at Murder Creek, a deep glen, where we took up our abode for the night. The name sounded rather terrific, after the dismal stories we had heard in the day; but as the man and his wife, my servant, two travellers in a bed, and three in their blankets on the floor, all slept in the same room as myself, a single glance in any direction was suffi-

cient, with the aid of the glimmering of our wood fire, to dispel any fearful visions of the night. This little creek and valley derive their name from the murder of 18 or 20 Whites by the Indians, fifteen years since. They were camping out when the Indians fell upon them; and the scene of the massacre is marked out by a black stump in the garden.

We left Murder Creek by moonlight, at 4 o'clock on the 1st inst.; and passing by Burnt Corn, where we quitted the usual road to Mobile, we took the nearer but more solitary route to Blakeley. We breakfasted with a very pleasing family in the middle of the forest. They were the first whom I heard regret that they had quitted Georgia; they said that although they could do better here than in Georgia, the manners of their neighbours were rough and ill suited to their taste. They stated, however, that things were improving; that the laws respecting the observance of the Sabbath were enforced; and that they hoped much from the liberal provision made by Government, in the sale of the public lands, for an extensive school in the centre of every township of six miles square. Their children were attending *gratis* (as is customary) the school in their township, which is already established, although the population is as yet very scanty. The master who teaches Latin, and, I believe, French, has a salary of 700 dollars per annum, and the neighbours are providing him with assistant tutors. This liberal provision for schools in all the newly settled countries, does great credit to the American Government; and it is impossible to estimate too highly its probable ultimate effects. Our host and his family gave us a little provision for the night; as they told us that we must not expect to get "a bite" for ourselves or our horses in less than fifty miles, and we had already travelled thirteen. Our road again lay through a most solitary pine barren on a high ridge. The only thing which attracted my attention during the morning, was a finger-post of wood fastened to a tree and pointing down a grass path, and on which was written "To Pensacola." I felt more lonely and more distant from home at that moment, than at any time since I lost sight of my native shores. In the afternoon we were surprized by one of the most sublimely dreadful spectacles I ever beheld. Thousands of large pine trees lay torn and shattered on each other, only one in four or five having been left standing, by a dreadful hurricane which occurred a fortnight before, and the ravages of which extended nearly twelve miles. Some had been thrown down with such prodigious violence, that their thick trunks were broken into two or three pieces by the fall; others were splintered from the top nearly to the bottom; while others were lying on each other four or five thick, with their branches intertwined as if they had been torn up by the roots in a body. But it is in vain to attempt to describe the spectacle. I will only say that the most dreadful tossing of the ocean never impressed me so strongly with the idea of uncontrollable power, as this magnificent scene of devastation. Our road was so completely buried that we had to hunt our track at some distance in the woods. My servant observed, "What a many hundred miles people in England would go to see such a sight!" It is such hurricanes as these that Volney describes, as twisting off and laying level the largest trees within the limits of their range; and he very aptly compares their course through the forest, to that of a reaper through a field of wheat.

We had intended to stop at sunset, as in these latitudes there is little or no twilight; but as usual we could not persuade ourselves that the night would close upon us immediately, and the ground was so wet on the Table-land of the ridge, that we proceeded in order to discover a better place to rest for

the night, till we found ourselves benighted among the swamps, our horses sinking and stumbling, and frequently passing through water two or three feet deep, out of which we could scarcely see our way. The damps of the night in this watery region, prevented our alighting to try to make a fire, till the moon should enable us to proceed; and indeed we did not think it prudent to dismount on account of the alligators which abound here: we had about sunset passed very near one. Our ears were stunned with the frog concerts which now and then arose and depressed our spirits, by intimating that we were approaching another swamp, although it was too dark to see it. What different emotions the frog concerts in Africa excited in Mungo Park, who hailed them as symptoms of his approach to the water, for which he was panting. This was the first time I had really felt in an awkward situation, and my servant's spirits began to fail him. He told me afterwards, that for two hours, the perspiration was dropping from his face, and his knees were shaking as if he was in an ague; the more so as he was afraid that our pound of bacon, which was in his saddle-bag, would allure the alligators to him. We were suddenly surprized by a number of moving lights, which led us to suppose that some persons were scouring the forest; but we heard no noise: even when many of them appeared to be moving round us within a few yards' distance, all was silent when we stopped our horses. At last it flashed across my mind that these moving lights must proceed from the beautiful fire-flies we had often heard of, but which I had supposed were confined to the East. Even at such a moment I was delighted with their beauty, evanescent as it was; for they soon disappeared. Occasionally we were again deluded by a solitary fire-fly at a distance, which twinkled like a light from a cottage-window, and to which we several times bent our steps, our spirits depressed by every successive disappointment.

At last, just as the moon rose, we reached an elevated spot, where we lighted our fire, toasted our bacon, and after securing our horses by a little fence of saplings, lay down on our blankets under the trees with no common satisfaction.

We started before four o'clock the next morning, and breakfasted at a house about ten miles distant. The settlement was established about fifteen years since—the Indians, contrary to their usual custom, having permitted it; but although the owner had more than 2000 head of cattle grazing in the woods, he had neither milk nor butter to give us to our coffee. This is an extreme case; but it is not uncommon, in this part of the country, to be unable to procure either milk or butter where eighteen or twenty cows are kept, solid animal food being much preferred. Humboldt, you recollect, in the account of his journey from the mountains of Parapara to the banks of the Apure, mentions arriving at a farm where he was told of herds of several thousand cows grazing in the steppes; and yet he asked in vain for a bowl of milk. At the house where we breakfasted, we saw the skin of a bear drying in the sun: seven miles farther we passed a large panther, or tyger, as it is called, which had been lately killed and stuffed. At the next house was the skin of a rattle-snake, which the woman who lived there had killed a few nights before. At this retired house we were detained two or three hours by a violent thunder storm with extremely heavy rain. As soon as the rain abated we set off again to Blakeley, which we were anxious to reach as it was Saturday night. Indeed for the last three days we had travelled forty-five miles each day, in order to arrive before Sunday; but to our disappointment, we found there was no church or meeting there of any

description: and we accordingly crossed the bay in the morning to go to church at this place [Mobile], where we were equally disappointed; for, to the disgrace of Protestant America, no place of worship is established here except a Catholic church, built by the French or Spanish.

I am, &c.

(*To be continued.*)

To the Editor of the Christian Observer.

A VICAR of a country parish who is desirous of establishing a small parochial library, would be much obliged to any correspondent of the Christian Observer who is practically conversant with the details of the subject, to give him and others similarly circumstanced, the result of his experience respecting that prime point, the choice of books. The Society for promoting Christian Knowledge has laudably patronised this great object; and many excellent and invaluable publications appear on its list; but the writer has many doubts as to the propriety of its exclusive plan, which allows of no other works being admitted into the same library with those from Bartlett's Buildings. Who would exclude, for example, the Cheap Repository Tracts, or Mr. Watkins's Tracts, or many of the Bristol Tracts, &c.? Is there any select but sufficiently extensive and varied list extant, of cheap, scriptural, and popularly interesting books and tracts fit for the purpose; such as a judicious Christian and clergyman can cordially recommend, and which his parishioners are likely to be gratified with, and to read "to their souls' health?"

A COUNTRY VICAR.

To the Editor of the Christian Observer.

HAVING frequently observed, in your pages, that many questions difficult to answer accurately, but involving great practical consequences, have received able and early attention from your correspondents, I am encouraged to propose the following queries, which appear to me of great importance to Christians in this highly intellectual age; and the solution of which will go far towards settling, without much controversy, some questions which greatly divide the opinions of professedly religious persons.

1. How far, consistently with the spiritual-mindedness and self-denial required by the Gospel, and with a conscientious regard to its *active* duties, may the love of intellectual pursuits, and the admiration of literary talents, be safely allowed?

2. Supposing a person's natural taste to be chiefly for those branches of literature, which, however adorned by eminent talent, can, in point of fact, be considered only as *elegant;* and that the pleasures thence arising, are those exclusively of a contemplative kind, abstracted from surrounding objects, and opposed to the existing realities of life; what is the extent of sacrifice required by religion?

In this query, I do not include *novels;* though I should perhaps allow *quidquid valeant* for the few splendid exceptions to their general worthlessness. The literature here alluded to is of a more intellectual and refined character.

3. How far is it allowable to study and admire, though only in a *literary* point of view, those writers who have expended the treasures of an elevated intellect on trifling—of course, I exclude morally bad—subjects?

4. Keeping in view the inherent depravity, and, in a religious sense, the nothingness of man, what is the sober estimate we may form of human talent; and what is the degree of admiration with which we may legitimately regard mental attainments?

I cherish the hope that these queries will be answered by some one who has known by experience, or learned by observation, the fre-

quent struggles between conviction and inclination, and who is aware how real and formidable a barrier is often presented to the reception of the Gospel, in its simplicity and purity, where the creations of fancy, the refinements of sentiment, and the dignity of intellect have been long and exclusively idolized.

A YOUNG INQUIRER.

To the Editor of the Christian Observer.

IT appears that you have mistaken the late Sir James Stonhouse's views respecting a clergyman's obligation to read the Swearing Act on the days appointed for that purpose by the legislature; and your error perhaps may have arisen from an ambiguous expression in my letter to you on the subject, in your Number for May 1820. I trust therefore your usual candour will allow me to rectify your mistake, and to explain myself, if I have been the occasion of it. You have remarked (vol. xix. p. 360), that Sir James Stonhouse "has furnished a mode of evading the law altogether;" and in your last Number (page 672), you have spoken of "Sir James Stonhouse's celebrated receipt for evading the requisition in the case of the Act against profane Swearing." This representation the facts of the case will not justify. Allow me to say, that the worthy and reverend Baronet always shewed the greatest attachment to church and state, and to the regular observance of forms and order; and that he neither provided the receipt for the evasion of the law nor recommended it. He always required his curate to read an abridgment of the Act, and recommended me to do the same, agreeably to the advice given in his Hints to a Curate. This *he* considered sufficient *in foro conscientiæ*, and as complying with the *spirit* of the law. His telling me that I needed not fear the penalty of the law, as it was a mere nullity, was not to furnish me with a reason why I should omit to read the Act, or even why an abridgment only of it should be read, but the mere incidental statement of a fact; though I readily admit, from the connexion in which the words stand, that you may naturally have understood them in the former sense. Sir James Stonhouse was very ready with interesting and appropriate anecdotes on almost all subjects and occasions. But from the anecdote related by him at the time referred to, and from the conclusion connected with it, that a clergyman is not liable to any penalty for omitting to read the Act in question, the inference was never drawn by me, nor ought to be by another, that Sir James gave a reason for the evasion of the law, or that he meant to approve of such evasion. In fact, he not only recommended but enjoined me to read the Act, or an abridgment of it, at every stated period. The latter mode he preferred, not because the penalty might be evaded, for that might equally be effected by a total omission, but because, in his judgment, it was sufficient to fulfil the spirit, and to answer every valuable end of the intention, of the Act.

The principal reason of my former communication to you on this subject was, to prevent clergymen from being *illegally* fined; as it had previously appeared in the public papers, that several had been obliged to pay the penalty of five pounds, on the prosecution of some common and unprincipled informers. For surely no one can approve of a magistrate's levying a penalty under circumstances in which the law will not bear him out. Would it not, however, be a very unfair and illegitimate inference, to assert that the omission of reading the Act was approved or justified by me, merely because, through your valuable and extensively circulated work, I have made public (what does not appear previously to have been generally known) the clergyman's indemnity on the subject? Whe-

ther, however, the Act against profane Swearing, in the whole or in part, be now generally read or not, I cannot positively determine; but as far as my observation or inquiries for several years past, in four different dioceses, have enabled me to judge, I am induced to believe that it is not.

It is a fact, sir, that according to the literal requisition of the law, a clergyman is under the obligation of reading between the 29th of September and the 29th of December, in this year, the Marriage Act three times, the Act against profane Swearing twice, and the King's Proclamation against Vice and Profaneness twice. These seven readings in fourteen Sundays, will occupy, if intelligibly and distinctly delivered, at least on an average seven half hours. What then is a clergyman to do? That he is to abridge or hurry over the service of the church, I suppose will not be admitted by any who entertain just sentiments respecting the worship of God. Is he then to lengthen the two hours' morning service by the addition of another half hour? Or is he to omit his sermon, or to shorten his usual discourse of half an hour or forty minutes, to twelve or fifteen minutes? Or is he to read the documents in question so rapidly as to shew a contempt for them, or to render them unintelligible? Or is he to be condemned if, according to Sir James Stonehouse's advice, he judges that he can fulfil the spirit of the law *in foro conscientiæ*, by abridging and delivering the substance of the acts free from the repetitions and technicalities of legal language? Or, finally, may he read these documents *after* the sermon, leaving it to the option of individuals in the congregation, whether or not they will remain to hear them?—In every point of view, a conscientious clergyman is surrounded with difficulties and embarrassments, and the attention of the people is abstracted from the essentials of religion, and the spiritual service of the Sabbath, to the consideration of an Act of Parliament, which, however important in itself, is not calculated to afford any essential benefit by its recitation in a congregation assembled together for the worship of God. The generality of persons would undoubtedly obtain more information on the provisions of the new Marriage Act, by a *vivâ voce* conversation of five minutes with a clergyman, than they would be likely to procure by its recitation six times in the church. On the whole, therefore, I cannot doubt that your readers in general will approve of your views, Mr. Editor, and think it "very desirable that some of the members of our houses of parliament should exert vigilant attention, to prevent the introduction of clauses of this nature into the bills brought before the legislature."

I am, sir, your's &c.

Olney, Bucks. G. H.

*** We have readily admitted G. H.'s explanatory letter. Nothing certainly was further from our intention than to inculpate the late Sir James Stonhouse, whose "attachment to church and state, and to the regular observance of forms and order," we as cordially acknowledge as our correspondent. His life was truly exemplary, and his publications are highly useful. Our remarks related solely to his statement above referred to, and not to his *intention* in making it. His object, it appears, was simply to shelter a clergyman from the punitive consequences of not having literally complied with the statute; but the statement has been very widely construed so as to encourage a wilful and systematic violation of the law, in the expectation of impunity by means of a mere technical objection. With this *inference* we are at variance *in all its parts*; for first, even allowing, for the sake of argument, that a Christian is justified in wilfully and habitually violating a law not enjoining any thing sinful, still, if informed against, and found guilty, we doubt whether he

can conscienciously urge a mere quibble to escape the penalty to which he is justly liable, and to which he ought, we think, peaceably to submit. We further thought, and still think, that the inference is as unsound in law as it is exceptionable in casuistry. The statute is *not*, as G. H. supposes, a "mere nullity;" nor are clergymen mulcted under it "illegally fined;" for, with every deference to Sir J. Stonhouse as well as to our correspondent, we submit that the magistrates *are* authorized to receive the amount of the penalty, and to appropriate it in the same way as the other fines in the same Act are to be appropriated; and that, had they done so in the case mentioned by Dr. Stonhouse, they would without doubt have been indemnified by the higher judicial authorities. Indeed, in the present enlightened state of the magistracy, we question whether a bench of justices would be weak enough to be terrified by the demand for a receipt into a relinquishment of a legal fine, notwithstanding the solitary instance above referred to. A similar notion (which was the occasion of our alluding to the subject) has, it seems, been taken up in some quarters, respecting the provision for reading the Marriage Act; which, it has been alleged, may be evaded, because no particular penalty happens to be prescribed; and our object was merely to state, that both opinions are not only legally unsound, but, *as we think*, morally exceptionable. Still we strongly feel the inconveniences mentioned by G. H., and sincerely lament that acts should from time to time be passed, calculated, though unintentionally, to interfere with the spiritual character of Divine worship: we have, however, no hesitation in saying, that, *if there be no other alternative*, a clergyman had much better even omit his sermon than break the laws of his country. At the same time, we do not contend that there is no alternative; or that general desuetude, and the tacit consent of all parties, may not be a valid argument for omitting the reading of certain forms required by laws, which, in point of fact (like a long list of commercial enactments some time since repealed *en masse*), have become obsolete. The clergy may perhaps, and indeed *must*, be allowed to use some discretion on these subjects; as, for instance, in the case of certain of the canons which custom has superseded; and many of them may possibly feel satisfied in their conscience, that general desuetude, not to mention public inconvenience, forms as valid a reason for omitting to read the Swearing Act as for not using the "Bidding Prayer" before their sermons, as enjoined by canon 55, or not wearing "priests' cloaks in their journeys," or "cassocks in public," as commanded in canon 74. But let this be as it may, for the *general position* we contend, that Christians are bound to keep the laws, "not only for wrath but for conscience sake," and are not justified in the breach of them, in the mere hope of impunity by means of a legal quibble. And even in the case of requisitions as little expedient in the general estimation as those immediately in question, we have known not a few pious and judicious clergymen, who have contended that the reading of the laws against profaneness, &c., is a great public benefit, and, if followed up by a short sermon on the subject, so as to enforce the enactments of a Christian legislature by the mandates of the "King of kings," is calculated to make a deep and salutary impression on a congregation. The general feeling of the clergy, as gathered from their practice, is certainly not thus favourable to the useful effect of these so frequently recurring provisions; and this being the case, would it not be advisable for them at once to petition Parliament, or for the bishops to bring in a bill to settle the question, rather than that their minds should continue thus painfully agitated by these moral and legal difficulties?

REVIEW OF NEW PUBLICATIONS.

The Life of the Rev. Thomas Scott, &c. &c.

(*Concluded from p.* 656.)

We come now to the period of Mr. Scott's acceptance of the living of Aston Sandford; an event which finally removed him from the tumult and bustle of London, to the retirement of a country life.

On the death of Mr. Madan, who had alone borne the title of Chaplain at the Lock, Mr. De Coetlogon and Mr. Scott were appointed joint chaplains, instead of evening and morning preachers. Mr. Scott was, on some accounts, into which it is unnecessary to enter, dissatisfied with this arrangement: and the living of Aston Sandford, which was in the gift of a friend, being offered to him, he readily accepted it. About this period, it was resolved at the Lock that there should be only one chaplain: party-spirit seems, as usual, to have been busily at work on the occasion: to save appearances, both the chaplains were consequently discharged, and on the 25th March, 1800, Mr. Scott was re-elected.

This new engagement, however, did not decide him for a continued residence in London. On the contrary, after due consideration, he determined to resign the situation as soon as it could be transferred into the hands of an approved successor.

We hear much of the vast opulence of the clergy; and some radicals argue as if a gown were little else than a cloak to cover an enormous income. Mr. Scott certainly was not obnoxious to this charge: so straitened were his circumstances, after he was in possession of his living, that without the generosity of friends he must have been subjected to most serious and painful inconvenience. It deserves to be recorded, that the assistance which he received from one family arose from the kind attention which he had shewn to a poor person under heavy affliction: and he states the fact as a remarkable illustration of the text, *He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again.*

"During the whole time," observes Mr. Scott, "that I was at the Lock, and indeed for some years before, the receipts from the chapel were small, compared with what they had formerly been; and, in this way, I was but unsuccessful in my attempts to serve the charity. But, if the vulgar proverb, 'A penny saved is a penny gained,' be founded in truth, I must take more credit to myself, in respect to the finances, than has been allowed me. Perhaps it would be found, if the case were fully investigated, that as many hundreds were saved annually, in the management of the institution, by those friends whose plans I supported, and aided by measures more appropriately my own, as fell short in the income from the chapel, at its lowest depression. This, at least, is certain, though but little known, that in the dearest times, when bread (the main article of provision in the hospital) was four times the price, and other articles of consumption double the price they had been, more patients were cured, and the charity had more resources, than in the 'golden days,' when the income of the chapel was three times as great.

"When I was appointed sole chaplain, doleful forebodings were expressed of the ruinous consequences which must follow: but, by a concurrence of circumstances, the single year that I continued in that situation was peculiarly productive both to the Hospital and the Asylum; and I left the united charities much richer at the end of the term, than they were at its commencement.

"I would only add on this subject, that I can rejoice in the testimony of my conscience before God, that I uniformly did my best, often amidst many censures, and against much opposition,

to promote the secular interests of the charities, as far as was consistent with the great object of both them and the chapel—bringing sinners to repentance and salvation; and that I never suffered my own gratification, ease, interest, or credit, to warp me from that line of conduct which I deemed incumbent on me: and that, at least, I was enabled to defeat very many attempts, the success of which, it was afterwards allowed, would have been highly detrimental.'" pp. 366, 367.

The village of Aston-Sandford, to which he removed in the spring of 1803, is one of the smallest in the kingdom. It consists of the parsonage, which Mr. Scott recently rebuilt, of two farm-houses and a few labourers' cottages; the population being about seventy persons, young and old; without alehouse, shop, or mechanic of any kind: a singular field of labour, it may be thought, for a man of his activity and powers! There was, however, some opportunity for usefulness; and the leisure which he possessed, by his exemption from parochial duties, was employed to valuable purposes.

In addition to his publications during this period, including the collection of his theological works in five volumes octavo, he here commenced, and for seven years carried forward an undertaking of great importance and utility—the instruction of the persons preparing to go out as missionaries from the Church Missionary Society. This employment, in the year 1814, from the declining state of his health, and other causes, he was induced to give up.

"'The persons who came under his instruction in this capacity were several of them Englishmen, who have since received ordination; but the majority were Germans, in general Lutheran clergymen. All of them went forth as missionaries into the heathen world, and most of them are now usefully employed in that character; though some have died in the service. The sentiments of grateful and affectionate veneration which they, without exception, conceived for their instructor, were publicly testified by them, as they successively took leave of the society to repair to the stations assigned them; and were more privately expressed in the correspondence, which, as opportunity offered, they afterwards kept up with him.

"'The progress which they made in their studies was highly creditable; in some instances remarkable. I remember to have visited Aston, when four of them, who had come to my father with scarcely any knowledge of language beyond their mother tongue, were reading Cicero and Horace, the Greek tragedians, the Hebrew prophets, and the koran (Arabic), all in the originals.'" pp. 374, 375.

We cannot but pause for one moment to notice the extraordinary energy of a man, who, at the age of more than threescore years, could begin learning Arabic and Susoo. It is an instance of resolution seldom to be paralleled; and especially when we bear in mind the high motives by which he was actuated: his object was not to acquire literary distinctions, but simply and solely to do good.

Concerning the general effect of his ministerial labours at Aston, his biographer tells us—

"'Upon the whole, he found it a more encouraging situation than any other in which he had been placed since he quitted the curacy of Ravenstone. In bad weather indeed the state of the roads was such that a great number of his hearers were unable to reach the church; and, on various accounts, the congregation fluctuated from time to time, especially after the opening of a Baptist meeting in the neighbourhood, to which no small pains were taken to draw all persons who manifested any religious seriousness; and which was, in consequence, a source of considerable obstruction and uneasiness to him. Yet, in general, the church was well attended, and much good was done. Many careless and worldly persons, and not a few who had led even profligate lives, were 'converted from the error of their ways,' and 'brought forth fruits meet for repentance:' and a considerable body of evidently pious and well-instructed Christians was formed around him: though he had to lament, and did

deeply lament over many even of his nearest neighbours, who still held out against all his admonitions and his prayers. Nor was this all: by the earnest and active character of his united piety and benevolence, an impression was made on the surrounding neighbourhood; an interest was excited in behalf of religious institutions; schools were established, and associations formed for the relief of the sick and needy, where previously no such things had been thought of. To stir up Christians 'to improve their talents' was a prominent object of his instructions; and, while he set them so eminent an example of the duty inculcated, 'his labour was not,' and could not be, 'in vain in the Lord.'" pp. 381, 382.

From the series of letters belonging to the period of the last chapter we must content ourselves with a single extract. His son has judiciously divided them into three parts: one on the Work of the Ministry; the second on Provision for Families and the Education of Children, particularly those of Ministers; the third, which presents him to us in a peculiarly amiable view, on the Death of Children and near Friends. We select from the first.

"Perhaps, at first setting out, you might be ready to think that a style of preaching, which was generally acceptable to pious people, was all that needs be aimed at; and that success would follow of course. It may be needful for you to learn, that pious persons hear more for themselves than for their unconverted neighbours; and that you must risk dissatisfying some of them, if you would declare the whole counsel of God, and keep yourself pure from the blood of all men. Perhaps you looked at some individuals as models, and too much proposed imitating them; though rather cramping the energy of your spirit by so doing. I say *perhaps* in these things, merely to excite a question. But my prevalent opinion is, that you are useful, but do not see the effect. Even at Ravenstone I remember complaining in a new-year's sermon, that for a whole twelvemonth I had seen no fruit of my preaching: yet it appeared, within the course of the next twelvemonth, that not less than ten or twelve had been brought to consider their ways, during that discouraging year; besides others, I trust, that I did not know of. 'Cast thy bread on the waters, and it shall be found after many days. In the morning sow thy seed, and in the evening withhold not thine hand; for thou canst not tell which shall prosper, or whether both shall be alike good.' Endeavour, by laying open the holy law very particularly, to follow men into all the parts of their lives, and actions, and thoughts. Dwell much on the nature and effects of regeneration, repentance, faith; and on the peculiarities of the Gospel, especially the love of Christ. Pray much for direction, assistance, and a blessing; and for simplicity of intention and dependence. Try not to be stationary; but 'to bring forth things new, as well as old; that your profiting may appear unto all:' and wait patiently in this way." pp. 386, 387.

From the narrowness of his income, Mr. Scott must have generally found great difficulty to meet the various demands upon him. His publications had hitherto served rather to involve him in additional embarrassment than to increase his resources: but he confidently anticipated an effectual relief by the sale of his Commentary. "What I am to receive," he says, "with what my bookseller will owe me, will nearly cover all my debts; and it is high time that, on the one hand, my borrowed money should be paid off; and, on the other, that I should disembarrass myself of worldly cares, and set my house in order, that I may be ready when my summons comes." He found, however, on winding up his accounts, an alarming deficiency. Great quantities of his books, especially of the works in five volumes, which he supposed to have been sold, were still in the printers' warehouses; and, without more immediate and very considerable assistance, it seemed impossible for him to escape from his pressing difficulties. He appears to have been much affected by this unexpected discovery; and particularly "as he charged himself with actual though unconscious injustice, in

disposing, in various ways, on the ground of the erroneous calculation of his property, of sums which now turned out not to be his own; and amidst increasing infirmities and disabilities, he began to forebode dying insolvent, and thus, perhaps, leaving a stigma upon his character and profession." (p. 414.) The only plan to be adopted on this emergency was to state the case to a few friends, and, if possible, to procure a sale for those theological works which were now lying as waste paper in the warehouse. This plan was followed, and the case was most promptly and most effectually answered. An individual alone, the Rev. C. Simeon, very soon forwarded to him nearly 600*l.* *as a present*, from some friends at Cambridge, besides a considerable sum for books, accompanied by a letter which must instantly have removed every feeling of anxiety from his mind. Many others readily came forward on the occasion, some of them resident in places where Mr. Scott was personally unknown. The demand for his books, as we remember to have heard at the time, was so great, that the binder could scarcely prepare them fast enough to meet it; and he was soon placed in easier circumstances than he had probably been at any former period of his life. It is really delightful to read this interesting narrative; and the use made of it by the venerable man to confirm his trust in the goodness and providence of God, is precisely that which every Christian would wish, under such circumstances, to perceive. It is mainly on this account, that we are desirous to let this venerable man speak for himself.

"You will doubtless," he writes to his biographer, "be astonished at the contents of this letter. The letter which I wrote to Mr. ——, for Mr. Simeon to see, from some circumstances seemed likely to produce me a few subscribers; and I expected little more, ... Had I received Mr. S.'s letter before I began issuing my circulars, I should have paused; but many were previously sent. I had only one hundred printed. . . . I was low last week; but not so much about my affairs, as that I had written so fully to ——, who, I thought, would much censure me; and because I could not, on a review of many past years, but deeply condemn many things in myself. And, when I received Mr. Simeon's letter, and the bill for so large a sum, I was at first so overwhelmed with shame at my own unbelief and distrust, that I felt lower than ever. But I hope the Lord's goodness, and the kindness of unexpected friends, will shame us both, and all, out of distrust and unbelief. I have not been 'too disinterested,' &c."

"To his second son, January 17, 1814: 'I have received in all from different quarters, and from those of whom I had never heard the *name* . . . . quite enough to pay all my debts; and, as I have reason to think, that most, if not all, the copies of the works will be disposed of, I now have all and abound; except that I want more thankfulness to God and man. I have even declined some offers made *me* . . . . I hope mine will be considered as an adjudged case, to encourage faith in God's providence, in those who are employed in his work.'

"To myself, again, February 14, 1814: 'I really expected, at first, little more than to dispose of two or three hundred copies of the works, and I never intimated a desire of further help than in that way. You have heard what I received from Mr. S.....Since then, money has been sent me, with the most cordial respectful letters, from persons of whom I never heard: among the rest, 20*l.* from a Quaker. Offers were made of raising more, if I desired it; which I declined. Probably all the copies of the works will be sold. I do not now owe any thing which I cannot pay on demand—what I never could say since you were born! and I have something in hand, and shall receive more, besides the works. So you see that, if I have too little regarded such matters while my need was not urgent, when it is how easily the Lord can do more for me than all my plans could have done in a course of years, and in a manner which tends to make my publications more known and circulated; and, I verily believe, without in any degree deducting from my character. Oh that this may make me ashamed of all my distrust and dejection! and that it may encourage you, and many others, to go

on in the work of the Lord, without anxiety on this ground! Serve him by the day, and trust him by the day: never flinch a service because nothing is paid for it: and when you want it in reality, you or your's, he will pay it. David Brown did much *gratis* in India: the East India Company raised a monument for the old bachelor Swartz; but they made provision for Mr. B.'s large family! . . . .

"'Among other things, I received a most friendly letter from Mr. Richardson, inquiring into my circumstances, of which friends at York had received some report. I stated, that I had all and abounded, and did not wish to trouble my friends further, except as subscribers to the works. But I, next letter, received 115*l.* as a present!—I have had 350*l.* from Bristol, where I thought my rudeness had given offence; besides orders for a hundred copies of the works!'"

"Another letter to my brother, ten days afterwards, states that Mr. Cooke had remitted 200*l.* more from Bristol!, and my father adds in a postscript—

"'February 25, 1814. I have received at least 2000*l.* as presents in little more than two months, besides the sale of books! You see how easily God can provide. Trust in the Lord, and do good; dwell in the land, and verily thou shalt be fed. You cannot do a better service to the world, than by bequeathing to it a well-educated family. Let this be your care; the rest will be the Lord's.'" pp. 415—420.

So practical was his principle of trust in God! so unreservedly did he act upon it, and so abundantly was it blessed!

During his remaining years, he was, on account of increasing infirmities, confined to the immediate neighbourhood of his home, and almost entirely to his own village. Still, however, the powers of his mind retained all their vigour; and he never ceased to employ his pen till that period arrived, when he could work no longer.

The letters which he wrote in the interval, previously to his last illness, form a considerable part of the 15th chapter. It might be sufficient to say of them, they are of the same character with those which appear in the former part of the volume: there is the same deep seriousness of mind, the same unremitted attention to objects of the highest importance, the same holy confidence in the promises of God, the same kindness of disposition, which we have previously witnessed. He seemed to live merely to do good; and was anxious only, that when his Lord should come, he should find him "so doing." The great principles by which he was actuated, were the same which had so long and so happily influenced his mind; but we feel, on perusing these pages, as if our later intercourse with this good man was yet more interesting than that which had gone before, and as if the nearer he approached to his everlasting home, the more affectionate were his regards, and the more elevating and attractive were his observations.

The passages which we subjoin are extracted from his letters. We deem it unnecessary to explain the occasions on which they were written: it is sufficient that they unfold to us the mind and character of the writer, and convey at the same time some lessons which are well worthy to be remembered.

"'I cannot express,' he says, 'how much the death of Mr. H. Thornton affects me; even as the death of some near relation. I feel low and grieved whenever I think of it: but the Lord is wise and faithful. The Lord reward upon his fatherless children all his kindness to me and mine!—As far as either your concerns or mine are implicated, it is a fresh lesson on the admonition, Cease ye from man, whose breath is in his nostrils. When the rush-light in my chamber goes out, it is dark; but that darkness leads me to expect the dawn and the sun. All things will be right at last, if we be right. Nothing is of much consequence but eternity.'" p. 432.

"'March 7, 1814. I am much obliged to you for your kind inquiries after my health, and to all my friends who pray for me in this respect: but I especially need and value prayer for me, that I may be carried through the last stage of

my pilgrimage, in a manner which may adorn and honour the Gospel of God our Saviour.

"'. . . . I am enabled to spend almost as much time in my studies, and with my pen, as heretofore; and to officiate in my little church as formerly. Indeed I wish I were as well able in mind as in body, to answer the inquiry which you so reluctantly propose to me: but this is by no means the case. All my experience, and observation, and study, wholly fail to teach me how to keep together a congregation, which is prejudiced against some part of that instruction which faithfulness renders it my duty to inculcate. It seems to me as hopeless, as to give the farmer counsel how he may use his fan, and yet not lessen the heap of corn and chaff on his barn-floor. Even in respect of opinions about adult baptism introduced lately in my little congregation, all the plans which I have devised seem wholly to fail, in respect of keeping together even those who received their first religious impressions under my ministry. I have prayed much respecting it, and varied my plans: but yet my people continue to leave me; especially the newly-awakened, who, I fear, go to be lulled asleep again by immersion, and joining a Baptist congregation in the next village. . . . .

"'In all cases, as far as my experience and observation reach, they who have received partial religious instruction, and, as it were, made up their minds to it, will hear a new minister so long as he tells them what they already know or believe. This is the standard by which they try his doctrine: but, if he attempts to rectify their errors, however manifest, and with whatever ability and candour he does it; or to instruct their ignorance, however palpable; they will take offence, and probably forsake his ministry; accusing him of some deviation from sound doctrine, as their reason for so doing. Yet, without their errors be rectified, or their deficiencies supplied, or their characters improved, their attendance is wholly in vain.'" pp. 436, 437.

"'I have, for many years, when assailed by harassing mental temptations, taken occasion from them to leave, as it were, my own personal concerns, and to enlarge especially, after, or even during their prevalence, in supplications for the extension of the kingdom of Christ, and for the subversion of that of satan; subjoining a sort of earnest request, to be enabled to be revenged on these enemies, by more vigorous and successful efforts in the cause of God. . . Temptations follow tempers; and satan has awfully prevailed against some persons of a reasoning turn of mind.—Such things used to harass me much more than they do at present; I would hope because I take a better method of getting deliverance from them. . . In general I consider them as temptations to unbelief, contrary to the fullest proof conceivable; the remains of the scepticism of our hearts, wrought upon by satanical influence, as the waves of the sea are by the wind; and to be overcome only by the sword of the Spirit, which is the word of God—THUS IT IS WRITTEN; and by earnest prayer, Πρόσθες μοι πίστιν, Increase my faith! Help mine unbelief! . . . . I every day find cause to bless God for protection from the assaults of these enemies in this respect; of which I formerly had dire experience. 'O make strong thine hedge about me!'—(Job. i. 10.)'" pp. 440, 441.

"'May 9, 1816. I am quite a prisoner in this place; but can reach the church, and preach nearly as usual. I can also write, and read, and study, many hours in a day; but always uneasy and weary. My sight, however, and my faculties seem unimpaired; though I hear badly, walk clumsily and with pain, and do not suppose I shall ever try to ride more. I have, however, numerous and most valuable mercies, and only need a more holy and thankful heart. I am now in my seventieth year; and have outlived almost all who were my contemporaries, and many of my juniors, in the ministry. . . . All my care and prayers about my own children in this respect (their conversion) are transferred to my sixteen grand-children. . . I desire, and, I trust, shall not in vain desire, the help of your prayers, both for them and myself—that I may close well. . . . It might be expected that I should write to each of them, and talk particularly to them, when I see them, in the way you wish me to write to your children; but I either never had the proper talent for this kind of service, or I have quite lost it. I pray for them, and say a few things to such as come to see me: and they seem very much attached to me: but I seem ashamed that I feel no liberty of being more explicit with them.

I trust, however, their parents supply my lack of service. I seem to have lost my talent of prattling with children, just as I have my adroitness in nursing. You must, in this respect, tell your children what you think I would say or write to them. I will send you a few of my later publications . . . and, if you meet with aught too Calvinistic, you must skip it.'" pp. 443, 444.

"'On the whole, I cannot but feel and consider myself as a man that has been peculiarly prospered of God; and I desire to acknowledge this with humble and devout gratitude. Yes, goodness and mercy have followed me all the days of my life. Whatever my feelings may at any time be—and my situation and infirmities, and perhaps also my turn of mind, expose me, at times, to considerable gloom and depression—I have not all that enjoyment which I could earnestly desire; yet this is my deliberate judgment. Yea and, on the whole, I can add with good confidence, not only they have followed, but goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever.'"—pp. 464, 465.

"'I find,' he says, 'in my own case, though in many respects surrounded with uncommon mercies, that I have great need of patience, amidst infirmities, and pains, and, worse than all, temptations, and conflicts with the remainder (I hope only the remainder) of indwelling sin: so that I am often disposed to dejection, and consequently to impatience and unthankfulness, and sometimes peevishness. Yet, on the whole, I think my trials and conflicts quicken me in prayer; endear the Saviour and salvation to me; render me more tender and compassionate to others, when suffering and tempted; bring me more acquainted with the promises and engagements of the new covenant; and lead me to rely on them more simply and unreservedly, notwithstanding difficulties and discouragements. As Mr. Newton once said to an inquirer, 'I think I am somewhat poorer than I was.' And, while I encourage myself in this way in the Lord my God, and hope, in opposition to my feelings, as if all were against me,) that all is working together for my good; what can I say more appropriate to animate, counsel, and solace you? You have trials, indeed, which I have not: but the heart knoweth its own bitterness. However, without determining any thing in that respect, nay, supposing your's ten times the greater, the difference is nothing to the Almighty Saviour, whose strength is perfected in our weakness. Trust in him; submit; call upon him: wait for him. Persevere in endeavouring to win over all around you to say, We will go with you, for God is with you. I hope I do not forget you daily in my prayers, or any of yours. Pray for me and mine.'"—pp. 466, 467.

"'When I received yours, I was just beginning to recover from a rather dangerous attack of sore throat and fever, which reduced me so much, that I fully expected to have been delivered from the burden of the flesh before my suffering sister. Two Sundays I have been silent; I mean to try to preach once to-morrow, but feel very incompetent; and am convinced my work is nearly done. I am, however, now left, beyond all probability, the only survivor of our numerous family—tottering on the brink of the grave. So soon passeth it away and we are gone. Oh that I could adopt St. Paul's words under all—None of these things move me, &c.: but, alas! I am like an old vessel, shattered by many storms, and now scarcely able to stand a moderate gale of wind. Pray for me, that I may have more faith, hope, longing love, patience, submission, meekness, &c.'" pp. 475, 476.

In addition to other letters in this part of the work, which will be read with much interest, we should be glad, if our limits would allow it, to insert a very instructive letter, addressed to the vicar of a large parish, on the subject of Prayer Meetings. The general purport of it is, that if a clergyman cannot conduct these meetings without obtaining an exact conformity to his own regulations, it is better that he should leave them, and those concerned in them, to take their own course, neither directly supporting nor opposing them. Mr. Scott speaks on the ground of his own personal observation and experience; and should any judicious member of the Established Church be induced to question the soundness of this judgment, when thus briefly delivered, we doubt not that

a perusal of the whole letter would bring him to Mr. Scott's opinion.

During the period embraced in this chapter, Mr. Scott was chiefly occupied in revising his Bible, with the view to a new edition; and in preparing a Concordance. Of the zeal with which, under all his infirmities, he still continued his labours, some notion may be formed from his own brief statements.

"'December 10, 1816. Preparing copy, five sheets (forty quarto pages) a week, and correcting proofs, together with the desire of the partners to have the Concordance carried on, purposing ere very long to begin to print it, (as much approving the plan of a revised specimen which I sent,) makes me shrink unduly from letter-writing. I never studied each day more hours than I now do.'"

"'February 18, 1819. Never was a manufactory more full of constant employment, than our house: five proofs a week to correct, and as many sheets of copy to prepare: and, alas! Mr.—— seems to stand his part, as to health, worse than I do. The first volume is nearly finished, and I hope much improved: yet I feel more and more dissatisfied, as discerning more and more the defects. What I have lately been finishing off, as to the Concordance, is fully approved: but I can do so little now, that I fear it will never be finished.....

"'So I have lived to enter on my seventy-third year, which I never expected; and am still able to study and preach. May it be to good purpose! My feelings are often very uneasy: but I am free from great and sharp suffering. Pray for me, that I may be patient and ready.'"

"'April 23, 1819. Nearly a week I was so far confined to my bed as to do nothing. Two Sundays I was disabled from preaching: and last Sunday, with great difficulty, I performed one service. I have also recovered hitherto very slowly, and am continually harassed by sickness; so that I neither have appetite for food, nor take any without fear of very uneasy consequences. Yet, I have gradually been restored to my usual ability of studying, and fill up my hours nearly as before; but with increasing debility and weariness. This, indeed, must be expected in my seventy-third year, and I would not complain; for surely goodness and mercy have followed me all my days....But, besides sickness, my employments are a more full excuse for not writing letters, than most have;—four or five proof sheets every week: on an average, each costs one or other of us six hours revising: this besides preparing an equal quantity of copy, and other engagements. One in Psalms, that arrived last night, has taken me up already almost four hours, and will take up others of us above three hours more. But it is a good and even pleasant employment, and I rejoice in it.'"—pp. 467, 468.

The Concordance he lived not to finish. After years of labour and considerable expense, he finally relinquished it, with the view of attending to matters which appeared to him, in the decline of life, of superior importance. A few months, it seems, might have completed the undertaking; but he deliberately determined, in this respect, to take his labour for his pains: and Cruden, with all his deficiencies—most valuable certainly notwithstanding them all—must, for the present, be the great work of appeal as to Scriptural references. We are happy, however, to learn, that the projected work, although left incomplete by Mr. Scott, is not likely to be abandoned: his son informs us, that a topical index to his father's Commentary, upon a plan approved by himself, is in a course of preparation; and that his whole mass of papers (a very large one) pertaining to the Concordance, is in the hands of the person best qualified to turn them to account, if that should be judged practicable and expedient.

We have thus far seen this good man gradually advancing in his Christian course, and, as he increased in knowledge and experience, manifesting more abundantly the grace of God that was in him, and becoming more and more meet for the inheritance of the saints in light. The 16th chapter details to us the account of his last illness and death; and if in any case we may apply to

the dying Christian those familiar lines of Watts, which compare his departure to the setting of the sun, we think that an instance will seldom be found in which they are more appropriate than the present.

"As he comes nearer to finish his race,
Like a fine setting sun, he looks richer in grace,
And gives a sure hope, at the end of his days,
Of rising in brighter array."

The narrative of this chapter is derived partly from information communicated by those who were in constant habits of intercourse with Mr. Scott, and partly from the very excellent sermons preached on the occasion of his death by his old and valued friend, the Rev. Daniel Wilson.

We gather from these sources of intelligence, that the event which was to terminate his earthly course had long been anticipated; and that he viewed its approach with calmness and tranquillity. He preached more than once, with an evident reference to himself, from the words of St. Peter, *Knowing that I must shortly put off this tabernacle*; and expressed in private, his persuasion, that nature was giving way, and his wish, if such were God's will, to be *at home*. As his infirmities increased, he became the more earnest in prayer that God would support him in his sufferings; and that he might not, as life wore away, say or do any thing that should dishonour his holy profession.

The last sermon he preached was delivered on Sunday, March 4, 1821, from the text, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* In the evening he expounded a passage of Scripture as usual to several of his parishioners at the rectory. The subject of that night was the parable of the Pharisee and the Publican; and he applied to himself in a very affecting manner the prayer of the penitent Publican, *God be merciful to me a sinner.*

We cannot pass over this little incident without reminding both ourselves and our readers of the time and the place, in which this expression of humility occurred. It was not in a crowded and popular congregation, where some lurking worldly motive might tempt a man to use sentiments of self-abasement which he did not feel; it was not the language of contrition, however sincere, on the part of a young convert, who had hitherto done nothing in the church of Christ: it was the prayer of one who, for a period of nearly fifty years, had given himself, with all his powers, to the work of the ministry; of perhaps the first Biblical scholar of his time; of a man who, both by his preaching, his example, his writings, his encouragement of every great project for the conversion of the heathen world, and his unwearied and indefatigable labours in every department of the Christian ministry, had done more to adorn the Gospel which he taught, than almost any man of the age. It was in a retired nook of the kingdom, in the humble parsonage of a sequestered parish, which could number of all classes but seventy souls,—among a few simple people, who had met to receive from him the plainest instruction,—a little assembly, at which all that is great and aspiring in the land would have looked down with contempt; it was under circumstances like these, and we can conceive none more likely to call forth the genuine feelings of his heart, that this venerable minister, whose works were read with delight in distant regions of the earth, could apply to himself the exclamation of the penitent, *God be merciful to me a sinner!* What a picture is this of Christian humility! What a beautiful exemplification of that lowly temper which should distinguish the minister of Christ, even in the season of his most successful exertions!

From this period he began to be so much indisposed as to excite

the serious apprehensions of those around him; and we find them communicating to such members of his family as were at a distance, almost daily intelligence of his state. The nature of his complaint assisted in bringing on at intervals considerable depression of spirits: but still his prevailing desire was to depart, in the confidence that he should be with Christ. On account of his deafness, he had contracted the habit of expressing audibly whatever passed in his mind, almost without being aware of it: and the train of his thoughts, it appears, was of a striking and most edifying kind. "Oh what a comfort it is," observed one of his servants, "that my master thinks aloud!" With occasional depression of spirits—for where there is great faith, it will often be severely tried—there was such a view of the emptiness of all earthly things, such a longing for the things of heaven, such a submission to the will of God, such self-abasement, humility, and heavenly-mindedness, as must have refreshed and delighted every Christian heart. At times he expressed considerable apprehension of the pang of death itself: but such was the merciful appointment of Providence, that the concluding scene was calm and peaceful; not a groan, not a sigh escaped him; the "weary wheels of life at last stood still," and the separation of the immortal spirit from its earthly tabernacle was perceived only by his gently and quietly ceasing to breathe.

Thus, observes one of his family,

"All that he has taught and done is now sealed by his dying testimony, and his dying example. No blot can now come upon it from him; which was so long and so much the object of his prayers. Blessed be God! more heavenly dispositions, surely, could not be exhibited than prevailed in him throughout his illness—even when he walked in darkness. Not one of all his fears has been realized: indeed, they all vanished away one by one. The last which he expressed was, on Friday, of the agony of death: but where was the agony to him? Peace, peace, perfect peace! All our hopes have been exceeded. The close has been a cordial to us all: and how substantial the comfort! The constant prevalence of such tempers, under the most trying of circumstances,—how much superior an evidence is this, to any degree of confidence unsupported by even a like measure of meetness for the inheritance of the saints in light!.. He was pouring out his blessings and prayers for the dear children to a very late period; particularly on Saturday night (though so very ill), when reminded that it was Jane's birth-day.'" p. 526.

We cannot prevail upon ourselves to omit the following striking testimonies of the love and veneration in which he was held by those that had the best opportunities of appreciating his worth.

"It is not easy to describe the deep grief of his people, when the mournful event was made known in the village and neighbourhood. 'Our friend is gone!' 'We have lost our friend!' were the lamentations of the poor on every side. Even the most stupid and thoughtless of his parishioners were roused to feeling on this occasion. Numbers of the parish and neighbourhood came to take a last look, and stood by the corpse overwhelmed with grief,—many of whom had paid little attention to his instructions while living." pp. 529, 530.

"The funeral took place on the Monday following, April 23. It was our intention to act strictly according to his own directions, by making it as plain and private as possible. But, as the hour approached, numbers of those who had enjoyed his acquaintance, with many others who 'esteemed him highly in love for his work's sake,'—some of them coming from a very considerable distance,—began to collect around the church and the parsonage-house. On the procession leaving the garden-gate, it was attended by sixteen clergymen; while thirty or forty respectable females, in full mourning, stood ready, in double line, to join it as it passed towards the church. That little building was more crowded, probably, than on any former occasion; and a large number of persons collected round the windows, unable to enter for want of room. In the absence of the Rev. J. H. Barber (the present rector), who had been disap-

pointed of arriving in time, the funeral service was read by the Rev. S. B. Mathews, curate of Stone. The Rev. John Hill, vice-principal of St. Edmund's Hall, Oxford, addressed the congregation, previously to the interment, from the words of dying Jacob, 'I have waited for thy salvation, O Lord!' and the very appropriate hymn was sung, beginning,

'In vain my fancy strives to paint
The moment after death,' &c.

"Mr. Wilson's funeral sermon was preached on the Friday following. It was our intention, and very much our wish, that it should have been delivered from the same pulpit, whence the venerated servant of Christ who gave occasion to it had, for eighteen years, 'declared the whole counsel of God:' but it was foreseen that the little church of Aston would be utterly inadequate to receive the numbers who would desire to be present. The neighbouring church of Haddenham therefore, which had been kindly offered, was thankfully, though, at the same time, somewhat reluctantly, accepted for the service. The event shewed the necessity of making the exchange, for even that large building was not sufficient to accommodate the crowds who assembled. The appearance of the congregation, in which a large proportion of all ranks had provided themselves with mourning, evinced how highly my dear father was esteemed in the neighbourhood, though his infirmities and engagements had conspired for a long time past to confine him within the limits of his own village." pp. 531, 532.

The concise account which we have here given of the last hours of this excellent man, will appear, to those who are acquainted with the work under review, meagre and unsatisfactory. We must however be contented, in these pages, with a general statement: it is impossible without great injustice to the subject, and to the editor of these memoirs, to attempt any thing further. The particular and very interesting details which occupy the following forty pages, would lose a great part of their effect, if compressed within the limits which we could afford to them. We must therefore decline the task; and shall feel it as an additional motive, if we can hope in this way to prevail upon our readers to have recourse to the work itself. They will then see, not only that we have stood clear of exaggeration, but that it is impossible, by a brief and general view of the case, to afford an adequate impression of its most interesting realities.

In the two concluding chapters, we are furnished with a view of Mr. Scott's character, habits, &c., and an account of his various writings. These chapters are drawn up in a very able manner, and add in no small degree to the value of the publication. The funeral sermons by Mr. Wilson are too well known to render it necessary for us to make any large extracts from them in this place. To those who are unacquainted with these discourses, we would strongly recommend the perusal of them. The reader will there find a very just description both of the public character of this good man, and of his private excellencies: his determination of mind in serving God, his extraordinary diligence, his exemplary behaviour in domestic life, his devotional spirit, his faith and patience under afflictions, and, finally, the test of his Christian sincerity, in the gradual but regular advances which he made in every branch of real godliness, and especially in overcoming his constitutional failings. These several points are elucidated with Mr. Wilson's usual ability, and we will not weaken the force of his statement by abridging them.

It is natural that we should regard the observations upon this subject by the biographer himself with certain allowances for the feelings and partialities of a son to his father. But truth requires us to state, that we rise from the perusal with a complete conviction of the exemplary fairness with which he has executed this difficult task. Who that has read the narrative of Mr. Scott's life, can doubt either of the general powers of his un-

derstanding, or of the Christian temper of his heart? Who can doubt of his practical disregard of worldly emoluments; of the trust which, with reference to temporal as well as spiritual things, he reposed in the promises of God; of the jealousy with which he watched against the influence of a worldly disposition; of his liberality and largeness of heart; and of his catholic spirit towards men of real piety, wherever he found them? The illustrations which are here furnished, on these and other similar points, are highly pleasing, and they are amply borne out by the history with which we were previously acquainted.

The only question in our minds is, whether Mr. Scott did not seem to carry his notions on some of these matters to an extreme. We allow that, if he erred, he erred on the safe side: but when we find him asserting, that although "we are to *live at the altar*, yet a *living, a bare decent maintenance*, without any avaricious or ambitious views of advancing ourselves or our families, or hankering after indulgences, should content us," we conceive the statement to be put in terms not sufficiently qualified. That no avaricious or ambitious views should ever influence the mind of a Christian minister, or any Christian at all, is a proposition which will not be controverted: but it does not follow that a clergyman should be confined to a *bare, decent maintenance*. What is to be the amount of this bare maintenance? The late Mr. Fletcher, it has been said, carried the principle so far as to be perfectly astonished when some person hinted a doubt whether himself and his house-keeper could live upon two shillings a week: And we have heard it said, on respectable authority, that during the late distress in Ireland, one of the Southern Committees restricted the allowance to each individual of the crowds whom they supported, to three farthings a day; lest, on the removal of the scarcity, they should have been too much pampered to return contentedly to their ancient fare. Mr. Scott argues however, it will be observed, for a bare *decent* maintenance; that is, probably, for such a maintenance as becomes a clergyman's situation in society, but *nothing* beyond it. For a person like "the old bachelor Swartz," this may be all very proper; but in a vast variety of cases, what is to become of the *families* of clergymen if this rule were strictly to be followed? By not providing reasonably and moderately for his own household, is not a minister rather *tempting* Providence than trusting it? His children are to have the benefit of a good education: is it only, that, in the event of his removal before they arrive at years of maturity, they may be plunged into helpless poverty? Would Mr. Scott have condemned the prudence which induces a clergyman to lay by a little for his widow and children, by some annual payment, if he can afford it, to an insurance office? We think not: it is the mode which Providence seems itself to point out for securing the comfort of his family: and to leave in distress those who are dependant upon him, on the principle, that whatever can be spared should be given in charity; to be, in fact, uncharitable towards those who have the strongest possible claim, under the pretext of being charitable to others, is surely not to be ranked among the obligations of a Christian*.

* The Bishop of Gloucester, in speaking concerning the lawful pursuits of business in a clerical life, observes—

"Of such pursuits, *personal attention* to the sources of our pecuniary support, and especially the superintendance of our assigned portion of land, stand obviously the *first*. That degree of regard to our temporal concerns, which will prevent waste, and enable us to *owe no man any thing*, which will maintain our families in decent comfort, educate our children, and provide, if

We make these remarks, not to condemn the principle on which Mr. Scott acted through life, but to guard against a perversion of his principles: he expresses himself strongly; but, if we mistake not, he would wish to be understood with a reasonable latitude of interpretation. His views are thus illustrated by his son.—

"Subsequently we have heard him declare, that 'if a man have faith strong enough, and urgent occasions call for it, he may perhaps do as well for his family if he expends what he has to spare in judicious charities, as if he lays it by;' and again, that, 'in some cases, he should think it right to make a point of disposing in charity of at least as much as was laid by;—and this,' he adds, 'I call *seed-corn*.' Yet it should be observed, that he had a great objection, where it could be avoided, to public collections being made for a clergyman's family after his decease. The necessity for this, he thought, should be guarded against by all fair means. Nor should it be supposed, that he in any way reflected upon clergymen who were born to wealth, or on whom Providence otherwise conferred it, if only they made a proper use of it. Aspiring after it was what he condemned.

"Agreeably to these sentiments, we have seen him expressing a strong disapprobation of ministers encumbering themselves with lucrative academies, and losing perhaps the sacred character in that of tutors. He had, if possible, a still stronger aversion to their aiming at rich marriages. A marriage with a rich wife is, I believe, what none of his sons would have ventured to propose to him. Few things would have alarmed him more for their safety; or more grieved him, as a dereliction of the principles with which he had laboured to inspire them. Often have we heard him descant with satisfaction on the case, I think, of Mr. Walker of Truro, who declined a connexion with a lady, in all other respects suitable, because she possessed 10,000*l*.! and often mention the sarcastic congratulation offered at a visitation by a dignified clergyman, to an evangelical brother who had married a lady of fortune, 'Aye, aye, brother ——, we all aim at the same object, though we have our different ways of attaining it!' Hence, when many years ago two young ladies of large fortune were placed under his care, it was one of his counsels to them, that neither of them should marry a clergyman: 'for,' said he, 'if he is not a good one, he is not worthy of you; and, if he is a good one, you will spoil him.'

"And all that we have been now relating was held, it should be observed, and persisted in by one who had felt more than most men the inconveniences arising from the want of money, even as an obstruction to his great and good designs." pp. 591—593

The testimony borne to Mr. Scott's character by many competent witnesses, and among these by Mr. H. Thornton *, Mr. Pearson †, and Mr. Wilberforce ‡, would naturally suggest the inquiry, What were his faults? Was he so perfectly free from the ordinary infirmities of human nature, as to be above the reach of animadversion? Was there nothing in his disposition or character, which a Christian would wish to be otherwise? Far different, certainly, was his own impression, when, in closing his ministerial labours, he applied to himself that pathetic exclamation, *God be merciful to me a sinner!* And although it does not become a son to dwell upon the faults of a parent, yet it is evidently no part of his design to hide any defects of character, or to represent him in any other view than truth and justice demand.

possible, some moderate inheritance for those whom we leave behind, cannot, in the present circumstances of the church, be blamed. It is not incompatible with Christian duty, or with the standard of ministerial spirituality. It is even needful, to prevent many scandals and offences, which neglect and consequent distress would produce. But all beyond this—the devotion of any considerable time to these objects, the indulgence of anxious solicitude, the aim at *much goods laid up in store*—directly oversteps the boundary, and plunge us into sin." Charge, 1822, p. 12.

* See an interesting letter from Mr. Thornton, in p. 430, dated 1813 or 1814.

† Page 605. ‡ Page 606.

"His failings," as we are informed by Mr. Wilson, "lay on the side of roughness of temper, pride of intellect, and confidence in his own powers;" and doubtless, in the conflict which he so long maintained with the corruptions of his own heart, the natural dispositions would sometimes break forth.

"But," we are told upon the same authority, "from the time when he first obeyed with his whole heart the truth of the Gospel, he set himself to struggle against these and all other evil tendencies, to study self-control, to aim at those graces which are most difficult to nature, and to employ all the motives of the Gospel to assist him in the contest; and he gradually so increased in habitual mildness, humility, and tenderness for others, as to become no less exemplary for these virtues, than he had long been for the opposite qualities of religious courage, firmness, and determination. He used to observe, that it was no excuse for a man to allege, that this or that holy temper was not his turn; for every grace ought to be, and must be, the turn of every sincere Christian. I can most truly say, that during an acquaintance of about twenty-five years, which gradually matured, on my part, into a filial affection, I scarcely ever saw an instance of more evident growth in real obedience, real love to God and man, real victory over natural infirmities; in a word, real Christian holiness. In the concluding years of his life, he was, as it appeared to me, obviously ripening for heaven. He had fought a good fight, he had finished his course, he had kept the faith; so that at last his genuine humility before God, his joy in Christ Jesus, his holy zeal for the diffusion of the Gospel, his tender affection to his family and all around him, his resignation to the will of his heavenly Father, and his exclusive trust in the merits and grace of his Saviour, seemed to leave little more to be done, but for the stroke of death to bring him to his grave in a full age, like as a shock of corn cometh in its season!" pp. 587, 588.

Toward the close of this chapter, we have a short account of Mr. Scott's sentiments on the important subject of education. In his own family he appears to have been remarkably successful; and Christian parents may naturally wish to be informed of the method which he pursued. The hints which the filial piety of his biographer has preserved on this subject, are worthy of great attention; and although it will sometimes happen that no care bestowed upon the young can keep them from the vices and follies of the age, yet the blessings of early religious instruction, when seconded by a judicious example, are seldom entirely lost. In the statement given on this subject, in the volume before us, Mr. Scott himself is made the principal speaker; and it is in the midst of his own family circle, and for the benefit of them and their children, that he complied with their desire of communicating such remarks on this head, as his experience had suggested to him. The paper is too long for insertion in this place: it may suffice therefore to observe, that he considered his own success as consisting in this; that he always sought for his children, as well as for himself, IN THE FIRST PLACE, *the kingdom of God and his righteousness.* To this grand principle every other was kept subordinate: and his entire conduct, in relation to his children, was such as to accord with that grand Christian motive. In going more into detail, he recommended, "Whatever else you teach or omit to teach your children, fail not to teach them *subjection;* and that to the mother as well as to the father." He enforced, as of great importance, forming *habits of application.* He guarded his sons against allowing their children to mix familiarly with those of persons of higher pretensions; a caution peculiarly necessary to ministers, who usually occupy a station in society much beyond that which their fortune would command. He was friendly to early religious instruction by catechisms, prayers, &c. He dwelt upon the importance of gaining the affec-

tions of children, so that they should choose the society of their parents, and enter into habits of cheerful and unreserved intercourse with them; and concluded by advising that every thing should be done to promote among the members of the same family union and cordiality. Such seem to have been the rules by which he regulated his own conduct, and which, in his old age, he recommended to his descendants.

We shall not lengthen out this already extended article by any minute examination of Mr. Scott's works. They are before the public, and the very extensive sale of some of them shews the estimation in which they are widely held. The characteristic excellencies of his writings, as Mr. Wilson observes, are a calm, argumentative tone of scriptural truth; a clear separation of one set of principles from another; a detection of plausible errors; an exhibition, in short, of sound, comprehensive, adequate view of Christianity; such as go to form the really solid divine. His motto may be conceived to have been, "*Knowing that I am set for the defence of the Gospel.*"

The justice of this statement would be admitted, with certain unimportant limitations, by many who did not exactly concur with him in all his views upon subjects of doctrine. His principles, as the readers of his "Force of Truth" must soon discover, were Calvinistic; and, during the whole time which intervened from the date of that publication to the last hour of his life, he continued to entertain the same opinions.

But so far was he from laying any unwarrantable stress upon the peculiarities of Calvinistic theology, that from an early period he distinguishes pointedly and expressly, between those truths which are essential to salvation and those opinions which are properly termed Calvinistic. His own declarations on these points, in the "Force of Truth," are to the following purport:—

"However, I would observe, that though I assuredly believe these doctrines, as far as here expressed; (for I am not willing to trace them any higher, by reasonings or consequences, into the unrevealed things of God;) and though I exceedingly need them in my view of religion, both for my own consolation, and security against the consequences of my own deceitful heart, an ensnaring world, and a subtle tempter; as also for the due exercise of my pastoral office; yet I would not be understood to place the acknowledgment of them upon a level with the belief of the doctrines that have before been spoken of. I can readily conceive the character of an humble, pious, spiritual Christian, who either is an utter stranger to these Calvinistical doctrines, or, through misapprehension or fear of abuse, cannot receive them. But I own, that I find a difficulty in conceiving an humble, pious, spiritual Christian, who is a stranger to his own utterly lost condition, to the deceitfulness and depravity of his heart, to the natural alienation of his affections from God, and to the defilements of his best duties; who trusts, either in whole or in part, allowedly, to any thing, for pardon and justification, but the blood and righteousness of a crucified Saviour, who is God manifested in the flesh; or who expects to be made meet for the inheritance of the saints in light, in any other way than by being born again, new created, converted, and sanctified by the Divine power of the Holy Ghost.

"As to men of another spirit, who appear sincere, humble, and willing to be taught of God, in their inquiry after truth, but do not entirely agree with what has been laid down as my view of the truth, I would only wish them to observe the distinction established between some and others of these doctrines. Such persons do not, I dare say,

materially differ from that which has been mentioned as necessary to salvation; and therefore, as I allow that they may have been in the main taught of God, so I only require the same allowance; and that it may be supposed that the same God who, according to his promise, hath led both, as far as needful to salvation, in the same way, has in other things left us to differ, for the mutual exercise of candour and forbearance, till that time when we shall know even as we are known.

"As to the grand doctrines of the Gospel, which I have endeavoured to mark out as necessary to salvation, they are neither so uncertain nor so difficult as men would persuade us: their uncertainty and difficulty arise wholly from our pride, prejudice, love of sin, and inattentive ignorance of our own hearts. There is really much difficulty in bringing vain man to cease from leaning to his own understanding; and in prevailing with him to trust in the Lord with all his heart, and to be willing, in the humble posture of a little child, to be taught of God. Nothing but a deep conviction of guilt, a fear of wrath, and a sense of our lost condition by nature and practice, can bring our minds into this submissive frame; but this being effected, the difficulty is over, and the way of salvation is so plain that the way-faring *men*, though fools, shall not err therein. As to the other doctrines, which I believe myself, though they seem plain enough to me, I desire not to proselyte others to them, but am willing to leave them as matters in which infallible men may differ without danger."

We are not disposed either to attack or to vindicate the peculiarities of his system. A conscientious Anti-Calvinist might think it no great evil, if his own system were charged with being incomplete without them; for in this stage of being he would perhaps not be over anxious to have every part of his creed very nicely adjusted to every other. He might be of opinion, that to the poor penitent sinner, the assurances and invitations of the Gospel are quite as valuable, and quite as full of comfort, as a belief in predestination. He might, if a real Christian, find as much support in the promises, and love, and faithfulness of God, as in the doctrine of final perseverance, especially when he bears in mind, that the fact of his finally *persevering* is itself to be a test of his religion. He might in short, upon principles strictly Anti-Calvinistic, seem to derive substantially the same practical benefit which the Calvinistic theory holds out to its disciples; and a calm observer, looking at the effects of the two systems, might be of opinion, that in the hands of moderate and pious men, they tend much more nearly to the same practical result, than the abettors of them severally appear to imagine.

And if Mr. Scott himself—who never scruples to unite together those truths of Divine revelation which to many appear as if they must exclude each other; who was reproached by Anti-Calvinists for his Calvinism, and by Hyper-Calvinists as an Arminian; who asserted the doctrine of Universal Redemption as well as of Personal Election—were selected as an instance to illustrate the sentiment, we know not that it would be liable to much objection. His theology, as his son truly informs us, was distinguished by its *highly practical character*; and therefore it was, that Antinomian persons of all sorts could not endure him. If he would have been contented with an exposition of *doctrine*, he might perhaps have been as popular as his heart could wish; but to press upon men the application of doctrines,—to urge them to a corresponding life of holiness and purity, and this not merely in general terms, but by laying before them the *various* and *particular* obligations which it behoved them

to observe,—this was intolerable; downright Arminianism—sheer legality—a bondage not to be borne among Christian people. How could a man expect to be heard with common patience, who forgot so deplorably the character and claims of the privileged orders!

We dwell the longer upon this point, because it serves to shew how worthless and contemptible a thing is vulgar popularity. It may generally be affirmed, that where a preacher is really in earnest and faithfully presses the essential truths of the Gospel, the people will hear him gladly: but this will depend materially upon the *simplicity* of their minds. Let a congregation be under the influence of party spirit; let them be violent Calvinists, or contentious Arminians; let them, in the pride of spiritual discernment and the arrogant assumption of superior wisdom, sit in judgment upon their ministers; and there is no teacher so unworthy of his post as not to be the very oracle of his doctrinal faction; and no man so well qualified to divide rightly the word of truth as not to be greeted with the salutation, that he is a dumb dog, and a blind leader of the blind—that his presence is weak, and his speech contemptible. We have already seen that Mr. Scott, when expounding the Epistle to the Ephesians, was soon reported to have abandoned his principles.

His steady and uniform perseverance, under all his discouragements, in what he deemed conscientiously to be the path of duty, is an admirable trait in his character, and bespeaks great uprightness and integrity of heart. A man of more flexible disposition might have been tempted to yield to the obvious wishes of his audience, and to take the tone of his doctrine from those whose duty it is not to teach and command, but to hear and to obey. It is a snare, into which ministers of weak minds, who either have no stability of principle or have too great love of popularity, are very apt to be betrayed. To all such persons we would recommend, without hesitation, the example of Mr. Scott. He considered himself responsible to God, and to God alone; and by going *straight forward*, to use his own expression, he preserved that which is far better than a vulgar and fleeting popularity,—a conscience void of offence toward God and toward man.

The publication of this "Life" will not have been without service, if it should only tend to convince a minister of Christ how much may be done by a right use of his talents, even in a situation of comparative obscurity, for the cause of truth. Mr. Scott had to struggle with pecuniary difficulties almost through the whole course of his ministry: he had apparently as little leisure as any other clergyman who is engaged in public and official duties: his health was so infirm, that Cowper thought even bishoprics would stand vacant if the condition of accepting them were to entail the personal afflictions and troubles by which he was assailed: he had no advantages of education; no benefit from family connexions; and had he lived to the age of Methusaleh, the dispensers of preferment would have passed him by. Yet under all these discouraging circumstances, how much was he enabled, by the Divine blessing upon his abundant labours, to effect for the glory of God and the benefit of mankind. To say that he has acquired a name, which will be remembered in distant generations and in remote quarters of the globe, would sound like an appeal to worldly motives: the point, to which we would advert, is the benefit which his works will convey to thousands and tens of thousands, who never beheld his face in the flesh. "Posthumous reputation!" he exclaimed in his last illness; "the veriest bubble with which the devil ever deluded a wretched mor-

tal. But, posthumous *usefulness*—in that there is indeed something. That was what Moses desired, and Joshua and David and the Prophets; the Apostles also, Peter and Paul and John; and most of all, the Lord Jesus Christ." (p. 522.) We do not imagine that every minister in humble life possesses the same mental powers and qualifications with this great man, even when animated by the same principle of Christian piety: but his example is instructive and encouraging; it tells them that obscurity of situation is no bar to real usefulness; and so far as circumstances will allow, it says to every one of them, "Go thou and do likewise."

We cannot close our observations without once more expressing the gratification which we have felt in the perusal of this edifying and most interesting volume. Seldom does it happen that a biographer has such valuable materials; and we know not in what way they could be more judiciously or more usefully employed.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Ecclesiastical Architecture; by J. P. Neale;—Bibliotheca Gloucestrensis.

In the press:—Outlines of Character;—Abridged History of the Bible, in Verse; by Mrs. Richardson.

The persons composing the north-west land expedition lately returned to England. The toils and the sufferings of the expedition have been of the most trying description. It was fitted out in the summer of 1819; and in 1820 it advanced to the shores of the Great Bear Lake, where it wintered. In the ensuing spring, it descended the Copper Mine River to the ocean, and proceeded in two canoes to explore the coast, eastward from the mouth of the Copper Mine River towards Hudson's Bay. So far as the eye could penetrate, the sea was open, and free from ice. In consequence of the early setting in of winter and other untoward circumstances, the party were obliged to return, subject to extreme privations. For many days they subsisted upon sea-weeds, the tattered remnants of their shoes, and a powder produced by pounding the withered bones of the food which they had already consumed. Mr. Hood, nine Canadians, and an Esquimaux perished. The survivors reached the Great Bear Lake, where they found the heads and bones of the animals which had served them for last winter's provisions, which afforded them the means of preserving life till their arrival at a post belonging to the Hudson's Bay Company.

The Second Report of the Commissioners for building Churches, states that new churches or chapels have been completed at Blackburn, Bitton, Birmingham, Walcot, Chatham, Christchurch, Southampton, Oswestry, Stepney, Wandsworth, and in Regent-street, Westminster; in which accommodation has been provided for four thousand and eighty-one persons in pews, and for nine thousand nine hundred and forty-nine poor persons in free seats. The expense has been about 65,000*l.*

Lord Robert Seymour, one of the Governors of Bethlem Hospital, has lately stated the following interesting particulars.—

"Humanity has of late made great advances in the care of insanity. A man now speaks without repugnance of his near relation being disturbed in mind, and thinks it his duty to see him frequently in his confinement; whereas, till within the last few years, when a person was sent to a mad-house, his family made as much a point of putting him out of their minds as if he had been consigned to the grave. I have been all my life in the practice of visiting the asylums of lunatics, as well upon the continent as at home; and I am

sure, that I have not on ten occasions witnessed a lunatic visited by either a relative or a friend, till within the few last years.

"Whenever I have of late years gone through the wards of our hospital, I have been much pleased with every thing I have observed in them. Very little personal restraint is now imposed upon the patients; and when it has been unavoidably applied, it has been only for a short time: no unfortunate sufferers are now chained without clothes to our walls, as formerly; no wretched patient is encaged in iron; and the strait waistcoat is now so much out of use in our hospital, that there was this day no one of the two hundred and twenty-three patients in the house so confined. I think it my duty upon every occasion to deprecate this horrible instrument of restraint as being highly unfavourable to respiration and health. I never pass through the female galleries of the hospital without being struck with the marked calmness, tranquillity, and cheerfulness, which prevail amongst the patients, and which are greatly attributable to the needle-work which is put into their hands by our humane and valuable matron. It is matter of deep regret, that means have not yet been devised of giving, with safety, work to our male patients, as is the practice of several well-regulated country asylums. Experience has proved that bodily labour is a powerful means of abating that unnatural activity of mind, which is the usual characteristic of insanity. This principle is strongly illustrated in the case of a very interesting young woman, now in the hospital, whom I saw some months ago quite unemployed, talking rapidly and incessantly, and much confused in her ideas; when I asked the matron why she had not given to her needle-work, who told me that she never attempted to force any work on a patient, and that this woman had repeatedly objected to all work when offered to her. Soon after this, the young woman, complaining much of her confinement, earnestly requested that I would obtain her enlargement, which I undertook to endeavour to do, on two conditions;—the first was, that she should talk less; and the second, that she should work more; to these she immediately agreed, and some coarse needle-work was put into her hands, which was done by her with manifest indifference and carelessness; but it did not abate her incessant talking, or produce the slightest difference in her manner. It was then judged expedient by the matron, that some more nice and difficult work should be given to her, which was done; and this employed her for some weeks, at the end of which time I again saw her, and was much struck by her composure and reserve. I asked her whether she was not much better. She answered, that she did not know how it was, but the difficult work she had lately done had certainly done good to her head. This passed last week; and I was much pleased to see her this day brought up by the physician, who recommended her going out on trial for a month."

His lordship strongly congratulated the Governors on the remarkable improvement which has been of late effected, both in the moral and medical management of the insane, laying particular stress upon the former.

INDIA.

The Calcutta newspapers state, that during the last festival of Juggernaut, there were so few pilgrims present that they were unable to drag the car. The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. It is added, "They now talk of removing the Rath to a more central situation. The Brahmins have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press, [the writer should have added, and of the exertions of Christian missionaries and instructors,] or that the bigotry of thirty centuries will disappear. To the glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood and consequent burning alive are denounced for learning the alphabet, and who must not read the *Veda* under pain of death, have placed their daughters at the public schools."

An application was made, some time since, to the Court of Directors of the East India Company, by the Governor General, when reporting on the state of regimental schools, to obtain a certain number of books adapted to the formation of soldiers' libraries; the formation of which, his lordship considered,

would be attended with beneficial influence on the condition, conduct, and morals of the European soldiery. The Directors, fully concurring in his opinion, have accordingly ordered, that seven sets of books shall be sent to Bengal to form soldiers' libraries at the principal stations of the army. The list comprises religious and moral works; instructive and amusing tales; abridgments of histories; travels and voyages; natural history; popular poetry; and miscellaneous works. The Court have also intimated their intention to forward from time to time such other books as may appear suitable to the object in view; and they authorise the addition of some Hindoostanee grammars and dictionaries to be made to the libraries. Most of the books selected are good and useful; but we doubt the propriety of including the whole of the Waverly novels, and one or two others.

UNITED STATES.

A periodical work, entitled, "The Gospel Advocate," conducted by members of the Episcopal Church, was commenced at Boston, Massachusetts in 1821. The Numbers, up to the present month, have reached this country; and from the nature of their contents we most cordially wish success to the undertaking. There are one or two other monthly episcopal publications in the United States; but no periodical religious work of this description being in general circulation in the eastern diocese, it was thought necessary to commence the Gospel Advocate. It contains 32 pages monthly; and the price has been fixed at the small sum of two dollars per annum, fine paper, and one dollar coarse, in order to admit of its extensive distribution among the poorer classes. It is strongly recommended by the venerable Bishop Griswold, and the principal episcopal clergy of his diocese. A leading feature in the work, we are happy to perceive, is an ardent desire to extend the kingdom of the Redeemer among the heathen. Much of its intelligence is devoted to missionary proceedings. The conductors are particularly anxious to avoid a controversial spirit.

Our own work, we learn from various American publications, as well as from private correspondence, continues to be widely circulated in the United States; and to be appealed to with far more courtesy and respect than we should feel ourselves entitled to hope for. We copy the following, from many other attestations, as a proof, that if our American *friends*, episcopal or otherwise, have *erred* in *over-estimating* our ability, they have at least given us more credit for our *intention* and *spirit* than some of our contemporaries at home.

"This highly valuable work," it is remarked, "was commenced in England in the year 1802, and has been regularly continued to the present time. It has received the recommendations of most of the episcopal clergy in the United States, and of numerous clergymen of other denominations. While the earnestness with which the doctrines of the church are inculcated and enforced upon its readers must render it of peculiar value to Episcopalians, the mild and catholic spirit which is displayed throughout its pages cannot fail of being acceptable to those of other religious denominations."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Euthanasia; or the State of Man after Death; by the Rev. Luke Booker, LL.D. 12mo. 4s. 6d.

Christian Correspondence; a Collection of Letters, written by Mrs. Eliza Bennis, to the Rev. John Wesley and others, with their Answers. 12mo. 5s.

Tracts and Essays, Moral and Theological; by the late W. Hey, Esq. F.R.S. 8vo. 16s.

A Charge, delivered in July 1822, to the Clergy of Brechin; by the Right Rev. George Gleig, LL.D. &c. 1s. 6d.

Attachment to Life; a Sermon on the Death of the late Rev. J. Owen, M.A.; by the Rev. J. Hughes, M.A. 1s. 6d.

The Character and Happiness of them that die in the Lord; a Sermon on occasion of the Death of the late Rev. J. Owen; by the Rev. W. Dealtry, B.D. F.R.S.

Letters on Faith; by the Rev. J. Dore. 2s.

The Rev. W. Romaine's Treatise, on the Life, Walk, and Triumph of Faith; with an introductory Essay, by T. Chalmers, D.D. 9s.

Genuine Religion the best Friend of the People; by the Rev. A. Bonar. 1s.

A Defence of the Deity and Atonement of Jesus Christ; in reply to Ram-Mohun Roy, of Calcutta; by Dr. Marshman, of Serampore. 8vo. 7s.

Supplementary Pages to the second Edition of the Rev. T. H. Horne's Introduction to the critical Study of the holy Scriptures; with a 4to. plate; so printed as to be inserted in the volumes to which they severally belong; and containing all the most material additions in the third edition. 8vo. 3s.

The Bible Catechism, arranged in forty Divisions; with Answers in the Words of Scripture; by W. F. Lloyd. 2s.

The Abridged Bible Catechism; by W. F. Lloyd. 4d.

Speech of the Rev. Dr. Steinkopff, at High Wycombe, Oct. 1, 1822. 6d.

Memoirs of the late Mrs. Catherine Cappe; by herself. 8vo. 12s.

Memoir of W. Venning, Esq; by R. Knill. 8vo. 7s. 6d.

On the Corruption of Human Nature: a Charge delivered to the Clergy and Archdeaconry of Ely; by the Rev. J. H. Browne. 8vo. 3s.

Two Sermons preached at Preston Guild; by R. C. Wilson, M. A. 2s.

Charles Lorraine; by Mrs. Sherwood. 18mo. 1s. 6d.

Providence and Grace, a Narrative, 12mo. 2s.

Veteran Soldier by the same Author, plates. 10d.

The Bible its Own Witness; illustrated in the Sickness and Happy Death of Thomas Rose, a Villager, with a Portrait. 18mo. 3s.

A Metrical Version of the Lord's Prayer, for Children. 8vo. 2s.

MISCELLANEOUS.

Latin Grammar Cards, upon the Madras System; by the Rev. Harvey Marriott. 3s. 6d.

The Life of Mrs. E. Bennis; by T. Bennis. 12mo. 5s.

Cottage Dialogues, for the Poor. 12mo. 5s.

Sketches of celebrated Roman Characters. 2s. 6d.

A Letter to the Earl of Liverpool, in reply to that from the Rev. H. H. Norris, A.M. on the subject of the British and Foreign Bible Society; by the Rev. J. Scholefield, A.M. Fellow of Trinity College, Cambridge. 1s. 6d.

Bibliotheca Heraldica; by T. Moule 8vo. 36s.—Royal 4to. 3l. 3s.

Guide to Fonthill Abbey. 3s.

Guide to the Lakes; by J. Robinson, D.D. 8vo. 15s.

RELIGIOUS INTELLIGENCE.

PROGRESS OF CHRISTIANITY IN THE SOUTH-SEA ISLANDS.

The London Society's Missionaries continue to report most favourably of the progress of Christianity and its attendant blessings in the South-Sea Islands. Their statements are fully confirmed by communications from the Rev. D. Tyerman, who went out to the South Seas on a visit of inspection. That gentleman writes from Taheite (Otaheite), November 24, 1821; "Had I opportunity to describe the former moral condition of this people, it would be unnecessary that I should do so to you: it was peculiarly the place where 'satan's seat was.' The details of wickedness given us by the missionaries since we have been here, fill us with horror. How many human victims almost daily bled upon their altars! Two-thirds of the infants born were instantly murdered by the hands of their own mothers. I saw one woman the other day, who had destroyed eight of her own offspring: I have heard of another who killed nine, another seventeen, another twenty. The god of thieves, for there was such a god here, was faithfully served, while crimes too horrible to be named every where defiled this beautiful land. All the worst passions of human nature were indulged in the utmost possible extent. But, where sin abounded, grace now much more abounds.

"God has done great things for this people. Where I have been, the Sabbath is universally regarded; not an individual is known, whether among the chiefs or the common people, who does not attend Divine worship on the Lord's day. The engagements of that holy day commence with a prayer-meeting, conducted entirely by the natives themselves at sun-rise. What do you think my surprise has been, on going to these services, to find their large places of worship literally filled? This is the fact at all the situations which I have visited; the whole congregations indeed attend. At nine o'clock in the morning, and at three in the afternoon, there is public worship and preaching, when their chapels are crowded. The congregations make a very decent appearance; all is solemn and becoming. They have congregational singing, which is con-

ducted with great propriety. In the intervals of worship, there is catechising of both young and old. The natives dress all their food on Saturdays: not a fire is lighted, not a canoe is seen on the water, not a journey is performed, not the least kind of worldly business is done, on the Sabbath. So far as outward appearances go, this day is here kept indeed holy: and by multitudes, I doubt not, it is kept really so.

"The Missionaries have already translated and printed the Gospels of Matthew, Luke, and John, which are in the hands of the people, and nothing could induce them to part with them. The word of God is indeed precious here. The Scriptures are the companions of the people wherever they go. Not a family, I am told, is known that has not domestic devotion, morning and evening, every day. At every missionary station there is a church formed; and though it is only between two and three years since that they were organised, many real Christians have united to enjoy the benefits of the Lord's Supper, and many more at every station are waiting with eager desire to obtain admission. At one of these are 20 members, at another 62, at another 74, at a fourth 102.

"No public immorality or indecency is seen. All drunkenness and profane swearing are unknown. All their former sports and amusements are completely put down. Their *morais* are almost all demolished; and chapels now occupy the ground on which many of them stood. Never before did the Gospel obtain so complete and so universal a triumph in any country over heathenism, cruelty, superstition, and ignorance. I wish not to represent these people as perfect. No: alas, human nature is the same here as elsewhere: but I state facts, which speak for themselves.

"We hope to see all the islands which have embraced Christianity before we return. Thirteen are known where the people have abandoned their idols and received the truth. Others are petitioning for missionaries. Indeed, if missionaries could be found, there is every reason to hope that all the islands in this vast ocean would immediately embrace the truth."

LONDON HIBERNIAN SOCIETY.

The following are extracts from recent communications to the Society, by its inspectors, readers, and schoolmasters in Ireland. They will amply prove the utility of the Society's benevolent labours.

From R. C——, an Inspector. 1822.

"I find, in my present tour through these counties, that an increasing interest is excited in favour of the Scriptural education of the poor; which makes me look forward to the most pleasing results. If the funds of the Society admitted of it, I have no doubt but an entrance could be made into those counties where the operations of the Society have not yet extended."

From the Same. 1823.

"Mr. P—, an agent of the Marquis of ———, has made the following statement in my inspection-book:—

"'A very considerable improvement is already perceptible in the manners and morals of the children; for we no longer hear them brawling, and cursing, and swearing. They have also made a considerable progress in their education. An examination of the plan of education adopted by the London Hibernian Society, is calculated to remove the prejudices of its most determined enemy.'"

From W. A——, a Local Reader. 1822.

"I am happy to have it in my power to inform you of the peaceable state of this part of the country, which was at one time given to all manner of evil practices. The dissemination of the Word of Life, has wrought an evident change among them; and they are heard returning their thanks to God for raising up the London Hibernian Society, as an instrument in his hand of dispensing the knowledge of the Scriptures; whereby they have been restrained from those acts which many others have committed."

From D. B——, an Irish Reader. 1822.

"This day I travelled three miles over a shaking bog, to visit J— C—'s school, I was astonished at the large number of poor naked children, who, notwithstanding the severity of the weather, had assembled. The happy results of disseminating the Scriptures, and of education, are truly manifest here: many individuals assembled where I stopped in the evening, expressly to return their thanks to the Society for establishing a free school among them. I was much affected at the remarks of a poor man, with a family: 'My father,' said he, 'neglected my education in my youth, which has left me as ignorant as a brute; and from what I feel in myself, I am

much concerned about the education of my three children who attend this school. May the God of heaven protect and prosper the individuals who are the promoters of such institutions; for my desires for the education of my children would never have been accomplished, had not Providence sent a free school to my very door.'"

From D. B—, an Itinerant Reader. 1822.

"The schools I visited on my way to S—, are going on well. Mr. H—, of B—, has, as usual, a good school. I found his house crowded with pupils, who are truly instructed in the ways of God; and notwithstanding the many attempts made, in the commencement, by the enemies of truth, to put a total stop to the proceedings of this school, yet it stands as firm as a rock. Upwards of 90 pupils daily attend; the principal part of whom are Catholics, whose improvement in knowledge manifests that the labours of the Society are not in vain. In this house I saw the poor distressed inhabitants of the town, and its vicinity, relieved. This is the storehouse for the poor; and the gentlemen of the neighbourhood have appointed Mr. H— to distribute meal and potatoes. It was truly pleasing to behold the temporal wants of the adults relieved, and, at the same time, their little ones receiving spiritual food from the Word of God."

From J. B—, a Local Reader. 1822.

"On the 31st ultimo, I went to a place called G—, and read the Scriptures to many individuals who were assembled there. They were very attentive, and expressed their gratitude for the opportunity of hearing the Word of Life. One of them said, 'I am satisfied that the reading of the Scriptures makes a great change in people for the better; two of my children, when I lived in B—, attended the free school: before they went, they were very disobedient and stubborn; but they had not been six months there, before a very great change was seen in their conduct. They each obtained a Testament, which they read to us of an evening while attending to their tasks; so that they were a blessing to us.'"

From T— M—, a Schoolmaster. 1822.

"In July 1816, I gave a Testament to a Roman Catholic, named J— S—, who promised me that he would read one chapter every day. He had not read long, before he found so much pleasure in it, that he did not confine himself to one chapter, but read on, and conversed about Jesus Christ, and what he accomplished for sinners, as revealed in the Scriptures. I trust this man, and part of his family, have experienced a real change of character, and are delivered from the power of sin."

From W— C—, a Local Reader. 1822.

"On the 10th instant, I set off early to a village called C—; and on my way met with a man who invited me to his house, where a pilgrim had lodged the preceding night, on his way to L—. On my arrival, I found the pilgrim preparing for his journey. In the course of conversation, I asked him how he expected to get to heaven. He gave me a long account of his works; that he was to fast on one meal a day till he arrived at the holy Lough, and was then to punish his body by fasting and performing stations, and that this was the only way to everlasting life. I answered, that if this was the only way of salvation, Christ in his word had uttered an untruth. He replied, that he was ignorant of the Scriptures, and he could not read Irish. I then read to him such portions of Scripture as were calculated to inform his judgment, which appeared to produce a good effect; for, on my closing the book, he, with tears in his eyes, inquired where he could purchase an English Testament; that he came from a remote part of the C— of M—, and never heard a word of the Testament before. I presented him with my English Testament; on which he lifted up his hands and eyes to heaven, and thanked God, the Society, and me, for the book, which he said he esteemed the greatest treasure in the world. He proceeded no further in his intended journey, but returned home rejoicing, with his Testament in his pocket."

From P. C. an Itinerant Reader. 1822.

"Sunday, the 16th of June, I travelled through the country, reading the Scriptures: I was warmly received by most of the people. The 30th, I entered into the next parish with my Bible. I travelled a great deal, and read to many. They are particularly fond of the Irish here. I was received very kindly by them, although they are supposed to be a cruel and wicked people. They gave me an invitation to come again to them. Superstition prevails very much among them, and the most evil practices are indulged in. Most of those now under

sentence of death in Sligo, are from this parish. I read to some of the aged parents of these unhappy individuals, who were very much affected; saying, if their children had followed the advice of my good Irish book, they never would have been brought to their present untimely end."

From P. K—. 1822.

"On the 15th, I visited the county jail, and heard the Testament classes in different wards read; in number, 54. It is gratifying to the Society to find, that through their means are diffused the blessed fruits of education among such a circle of adult peasantry, who come here from time to time, and who acquire such considerable improvement in their morals from reading the Scriptures, as to dispel the mist of discord and ignorance, with their attendant train of vices and of crimes, and to elevate them to a moral practice of good order and harmony. There is, also, much reason to hope, that those criminals who are discharged from this place, instead of a curse, will prove a blessing to their families and neighbours, in reading their Testaments to them, which they are allowed to take with them on leaving prison."

From T— P—, a Local Reader. 1822.

"When I take a view of this county, at the present period, and compare it with what it was when I first came to it, I am lost in astonishment at the progress which the word of God has made. Every day's experience affords fresh encouragement to continued exertions.

"The present season of distress has convinced the poor of the effects of the Gospel. 'Surely,' they exclaim, 'the good ministers round the country, who distribute the money sent from England, prove themselves to be good Christians, by their feeling for the poor.'"

PROPOSED BRITISH AND IRISH LADIES' ASSOCIATION.

The Ladies' Committee for contributing clothing towards the relief of the distressed Irish, have urged the formation of a permanent Society, under the title of "The British and Irish Ladies' Association," for improving the condition and promoting the industry of the Female Peasantry in Ireland. The following extracts from their circular address, will shew the nature of their proposed plans.

"The intercourse which has lately taken place between Great Britain and Ireland, is of the greatest importance to both countries. It is to be hoped that the two parts of the empire are now bound together by the strongest and most affectionate ties—the pleasure of relieving, and the gratitude with which relief has been received. The acknowledgments of the Irish people have been as warm and as sincere as the British subscription has been liberal. Correspondence has been opened between the charitable and benevolent on both sides of the channel; the nations have been made better known to each other, prejudices have been forgotten, new sources of sympathy are opened, enlarged powers of usefulness are created. This kind spirit of benevolence will, it may be hoped, long survive the calamity which gave it birth; and Ireland may perhaps find, in her season of adversity, not only lessons of virtue, but the spring of permanent improvement. Indeed the present opportunity is one so peculiarly suited to the commencement of the great work of improving the condition of the Irish Poor, that it would be lamentable if it were to be lost. The hearts of the peasantry are now opened by kindness, and their minds are now softened to receive any impression made upon them by intelligence and experience. A moral impulse may now be given; advice and assistance may now be offered; and the beneficial effects produced on the peasantry may be rendered both strong and permanent.

"English ladies are endeavouring, by providing supplies of clothing, to mitigate the misery which, to a peasantry forced to sacrifice clothes and bedding for food, the approaching winter cannot fail to produce. But they do not wish to confine their efforts to this temporary benefit. Without overstepping those bounds of reserve which duty and inclination prescribe to their sex, and without undertaking a task which belongs to the more powerful part of society, it has appeared to them, that if they can unite with the countrywomen of the unhappy sufferers, they may assist in the great work of general improvement in Ireland. Among the female peasantry of Ireland is to be found the greatest anxiety for occupation, combined with almost a total want of employment; hundreds and thousands of hands are idle for want of means of working; poor females, who, if possessed of a spinning-wheel, would be em-

bled to clothe their children, and even to contribute to the maintenance of their families, are without the means of procuring the implements required for their domestic manufacture of linen. In some instances, spinning-wheels are hired by the poor to enable them to prosecute their industry; and wherever the experiment has been tried of assisting the female poor by instruction in useful labour, it appears to have been successful."

The object of this Association will be, to open a correspondence with ladies in Ireland, and to invite them to form themselves into local committees. The means intended to be used for improving the condition of the Irish female peasantry, are, Visiting their families, and obtaining a knowledge of their situation; Exciting them to habits of industry, cleanliness, and attention to domestic duty; Endeavouring to procure employment for poor women at their own dwellings; Visiting the sick, providing temporary assistance in the loan of linen, &c. and procuring medical advice where necessary; Encouraging them to send their children to schools; and assisting them in any other way which circumstances may require.

We copy the following remarks, on some of the means of permanently benefiting the Irish peasantry, from a letter from Archdeacon Jebb, to the Committee for the distressed Irish, dated Abington Glebe, Limerick, Sept. 2, 1822.

"I shall now endeavour to offer those suggestions which have occurred to me, respecting the principle, and mode of applying the balance in the hands of the London Committee, to the best advantage.

"The principle, I think, should be, to do at once the most permanent, and the most extended good in your power. Now that alone, in aiding the population of a country, is permanent good, which will encourage, and gradually enable them, by honest industry, to provide for themselves: and, on this principle, (except in cases of urgent calamity, like the occasion which called forth the unexampled liberality of England this year,) gifts of money, of food, of clothing, are, I conceive to be deprecated, especially where the Irish are concerned, in whom it should be our great object to elicit and cherish, what, from long mismanagement, is deplorably wanting among us—a spirit of independence. And again, that only can be extended good which is administered by those who can raise themselves above party interests, and feel for the welfare of a community, instead of giving themselves to a system of local petty jobbing. The attention of the county of Limerick Agricultural Society, I find, is particularly directed to encourage the growth of flax, the spinning of yarn, and the manufacture of linen: and they will, I presume, be the best instrumental agents for diffusing the disposable bounty of the London Committee, in the manner best calculated to promote the increase of industry among our peasantry.

"But, with a view both to permanent and extended benefit, I have an additional plan to suggest. It does not seem to me enough, that aid towards the purchase of flax, flax-seeds, spinning and weaving implements, &c. should be distributed through the different parishes of this country. To introduce a new manufacture, which, to all intents and purposes, the linen manufacture here is, we want, in some one or more places of the county, an establishment, that shall be at once experimental and exemplary: experimental, to ascertain the best mode of manufacturing; exemplary, to exhibit the beneficial effects of that mode, and gradually to induce, and extend its adoption, throughout this county in particular, and the south of Ireland in general."

"The introduction of scutching mills, of spinning schools, and of weaving schools, is indispensable, in order to bring the south to the level of the north, in the article of the linen manufacture. And it seems most desirable, that, in some one or more places, an establishment embracing all these objects should be set on foot, by the way, at once, of experiment and of example."

It is pleasing to find the benevolent writer adding: "The people of this country are overflowing with gratitude to their English fellow-subjects. More, I trust, has been done in this single year than in past centuries, towards a real union of the countries. One little anecdote I will mention. My friend, Mr. Forster, in a ride the other morning, fell in with a party of our peasants. One man said, 'But for the English, the people would have perished in the ditches, and we should now have a plague in the country.' Another, a venerable old man, then, calmly, but with profound emotion, said, 'God bless them for their goodness!' and, after a short

pause; added, "And He will bless them!" These are the very words, and this is but a fair specimen of the prevalent feeling."

AMERICAN PROTESTANT EPISCOPAL CONVENTIONS.

Many of our readers having expressed great interest in the state of the Protestant Episcopal Church in the United States of America, it may be gratifying to them to be presented with a few passages from the minutes of the proceedings of some recent diocesan Conventions of that church. We have selected the following miscellaneous particulars from the reports of their proceedings contained in the last twelve or fourteen Numbers of the "Gospel Advocate," an American Episcopal periodical publication noticed in our Literary Intelligence.

Pennsylvania Convention.

Attached to the society for the advancement of Christianity in Pennsylvania, "is a Female Tract Society, which continue their exertions in publications, small in size, but eminently instructive."

The Prayer-book Society, in consequence of gratuitous distributions beyond their means, are obliged to confine themselves to sell to subscribers at the least possible price; and by this economy hope to retrieve their affairs.

"The Sunday-school Society," the bishop observes, "are pursuing the object for which they were associated. It should be understood, that the object is distinct from that of any Sunday-school society formed for giving instruction. It is merely for the cheaper supplying of societies of the latter description, with elementary and other necessary books; and in this work they are likely to be useful."

The bishop recommends to the clergy to consider the importance of the fund of the society for the widows and children of deceased clergymen; and he very delicately brings to the view of the convention the design of creating a fund for the support of a future bishop, so as to relieve him from the necessity of having a parochial cure.

On the subject of the Bible Society, the bishop thus remarks: "Although the Bible Society of this city is not peculiarly attached to our communion, yet, as their object is not only of supreme importance, but one in which all denominations of Christians agree, and as it contributes its share to the great design of publishing the glad tidings of salvation where they have been hitherto unknown, and of depositing the record of them in the hands of the destitute in all countries, nominally Christian, it has been presented to the notice of the conventions for sundry years past; and, under continuance of the impression, there is now declared a deep conviction of the importance of the subject."

Connecticut Convention.

"The convention was well attended, both by clergy and laity; and it must be gratifying to the friends of the church, to be informed, that the returns of contributions from the various parishes in the diocese, for the support of missions, have much increased, and that a growing zeal for the general cause of religion, and for the particular interest of our Zion, was uniformly manifested on this occasion."

Massachusetts Convention.

The following representation respecting the Massachusetts Protestant Episcopal Missionary Society, and trustees of the Bible, Prayer-book, and Tract Society, was read.

"The Directors of the Massachusetts Episcopal Missionary Society ask leave respectfully to represent to the convention the objects, condition, and prospects of this society; and to solicit their countenance and co-operation.

"This Society was incorporated by an act of the legislature in 1815, by the name of 'the Massachusetts Episcopal Missionary Society, and trustees of the Massachusetts Episcopal Prayer-book and Tract Society.' It was soon after organized, and has since been continued in existence by an annual election of officers on Easter Tuesday. But little else has been done until the present year. On the fourth of February last, a meeting of the friends of the church, called at the request of the society, was held in Boston, at which, and at an adjourned meeting, the subject was fully discussed, and measures were adopted to provide means to enable the society to go into operation. Subscriptions were opened, from which a considerable sum has already been obtained, and more, it is expected, will be received. The sum of 565 dollars has been already subscribed in this town, to be paid annually, and more than 300 dollars have been given in donations to the society.

"At the same meeting, a committee was appointed to correspond with all the Episcopal Churches in the Commonwealth, for the purpose of procuring the establishment of an Auxiliary Society in

each church. A circular letter has accordingly been addressed to each church, stating the objects of the society, with a request for assistance. It is not yet time to expect a full return from all the churches; but very encouraging accounts have been received from several, of the exertions which are making in behalf of this society.

"The objects of the society are to assist the destitute churches in our own State, in providing themselves with the means of religion; and as we shall be able to extend the same assistance to other destitute portions of our country, and hereafter, if sufficient funds should be provided, to other countries. It is also a prominent object, to provide Prayer-books for the poor, either to be sold to them at a very low rate, or, in some instances, to be distributed gratuitously. The funds now in hand will enable us to begin the prosecution of these objects, although on a very limited scale.

"The committee for missions have not as yet been able to do more in the prosecution of the designs entrusted to them, than to collect some information as to the portions of our church which stand in the most urgent need of aid from the society. They have been prevented from doing more by the want of clergymen to act as missionaries."

South Carolina Convention.

The bishop, who is a strenuous advocate for Sunday schools, remarks: "I will detain you from the business of the convention no longer than until I have again expressed to my brethren of the clergy my earnest desire, that, wherever it is not found, as the result of much endeavour, utterly impracticable, Sunday schools should be instituted by them, having for their object, chiefly, the Christian instruction of the poor, and the lowly in condition, (whatever be their colour), and their children."

The rector of St. John's, Berkley, made the following interesting report on the instruction of the People of Colour. "I cannot forbear stating a fact, which, to every unprejudiced mind, must tend to recommend this labour of love. Among those whom I have instructed, and afterwards baptized, are two men, who from their frequent intoxication, (nay habitual drunkenness,) had become almost useless to their owners, but who, since they have joined the church, have completely reformed, and are valuable to their masters. One has been a communicant upwards of three years, and, within that period, has never been known to be intoxicated once, though intrusted with a responsible office on the plantation, where he would not fail to be observed, yet where opportunities for indulgence would not be wanting! he therefore has given sufficient proof of his reformation. The other became a member of the church, through baptism, last May; and, although he has not undergone the same length of trial, yet he lately gave a strong manifestation of the sincerity of his profession, by manfully resisting an inveterate habit, when opportunity threw temptation in his way: he has likewise regained the good will and approbation of his master."

Maryland Convention.

On the occasion of administering priest's orders to the Reverend Mr. Judah, in his own church, the bishop observes;—"Such was the impression made by this solemn and sacred service, in a place where perhaps it had never before been performed, that a pious and judicious layman remarked to me, that it would be of great service to the church to ordain ministers as often as I could in their own churches. And I was so fully convinced of the correctness of this remark, that I have in every case, when circumstances would admit, and my own parochial duties would allow, yielded to such requests: and I mean to continue to yield to them whenever my obligations to my own people will authorize me."

New Jersey Convention.

We notice with pleasure the judicious practice, adopted in New Jersey, of appointing, at each convention, the parochial clergy to perform missionary duties in the vacant parishes. These duties are not so likely to be neglected, when to each clergyman is assigned his proper sphere of action, and he is required to report his proceedings at the stated annual meetings.

The Liturgy, constantly used, will preserve a church in the worst of times. This has been strikingly evinced in the State of New Jersey. Originally settled by the Swedes and Dutch, and, when it became an English province, inhabited chiefly by Quakers and Baptists, it was not till the year 1704, that any congregation existed there in communion with the Church of England. When the revolutionary war commenced, a few scattered congregations had been formed under six or seven missionaries, sent over by the society.

for propagating the Gospel. That event operated there, as it did every where else. The connexion of the church with the state of England, led to the persecution of the flocks, and the dispersion of the shepherds. The destitute congregations were like sickly hot-house plants, which withered under the chilling influences of desertion, poverty, and reproach. In this condition they have continued to preserve a frail and tremulous life, even till the present moment. The first bishop was consecrated in 1815, and there were then barely enough clergymen in the diocese, to constitute the canonical number of electors. Compared with this state of things, the growth of the church, for the last six years, has been rapid, though it has consisted principally in the renovation of decayed and destitute congregations.

New York Convention.

The clergy of this diocese consist of the bishop and eighty clergymen, of whom sixty-five are presbyters and fifteen deacons. Of these, four presbyters are without cures, and four presbyters and two deacons are instructors of youth in colleges, academies, and private schools. In the course of the year preceding the convention, the bishop ordained six deacons and four presbyters, instituted one presbyter, consecrated three churches, laid the corner-stone of a new church in the city of New York, and administered confirmation, in various parts of the diocese, to three hundred and sixty-four persons. "The rite of confirmation," he observes, "has been so frequently administered in the various congregations, that it is not to be expected the numbers confirmed will be so great as heretofore. It is a circumstance, however, gratifying to every friend of our church to know, that in the western district particularly, and at Turin, on the Black River, the persons confirmed, principally of adult age, were, with few exceptions, those who, not educated in our church, had embraced it from a conviction of the soundness of its principles, and of its affording, eminently, the means of spiritual edification, and those apostolic ministrations and ceremonies by which their communion is to be established and maintained with that Redeemer who, through his church, conveys the blessings of his salvation." There are now thirteen candidates for orders; and "nearly as many, at New York and at the academy at Geneva, are engaged in the preparatory studies, and some of them are ready to apply for admission as candidates for orders." Among the deacons, ordained by the bishop, one is a respectable Coloured man, who officiated in the African church, called St. Philip's, in New York; where, the bishop observes, "he was collecting a large congregation, who exhibited much order and devotion in the exercise of worship." We speak of these exertions as past, and not present, because we have learned that the church was unhappily destroyed by fire in December last.

From the report of the committee for propagating the Gospel, of which the bishop, by virtue of his office, is president, it appears that there are thirteen missionaries employed.

The Rev. Amos Pardee, formerly of Massachusetts, and now a missionary at Manlius, Onondaga county, and parts adjacent, speaks thus of his labours: "At Jamesville I have, since December last, officiated every fourth Sunday; and, on more than half of the remaining Sundays, have there held a third service; and on other days have there, as well as in the village of Manlius, often visited the people of the congregation from house to house. Where, a short time since, only one episcopal family resided, there a respectable congregation has now been collected, and a number of persons of the first respectability, of information, of wealth, and of influence, have, from principle, attached themselves to the church; many Prayer-books are there seen in use; the responses are made with much propriety and solemnity, and the congregation of worshippers are not only increasing in numbers, but also are apparently growing in grace and in the knowledge of their God and Saviour."

We cannot close these extracts without subjoining the following remarks of the bishop, on the value of missionary labours, which occur in his address to the convention, and which we thought proper to reserve for this place. They well deserve the attention of the friends of the church in every part of our country. "In thus recording," says the bishop, "the advancement of our church, I would beseech you to bear in mind, that but for missionary labours, I should not have had the gratification of witnessing, nor you of hearing, these animating events. Our church, in almost every instance, has arisen in the new settlements from the smallest beginnings. A

few churchmen, adhering with a zeal which no depression could extinguish, and no difficulties daunt, to the faith, the ministry, and the worship of that church which, as that fold of their Redeemer in which they are to be nurtured for heaven, engrossed their warmest affections, communicated, by conversation, and especially by regular meeting for worship, a portion of their zeal to others; and thus their small assembly gradually augmenting, and cherished by the occasional visits of a missionary, rose at last to a congregation, which by extraordinary exertions erected an edifice for worship. This is the history of the rise of our church, in almost all those many cases in which we see her exhibiting the standard of apostolic truth, and primitive order, in those new settlements of our State, where abound nearly all the variety of sects into which Christians are unhappily divided. And, brethren of the clergy and laity, let me impress deeply upon you, that this might be the history of the rise of our church in innumerable more cases, could we extend the sphere of missionary exertions."

BRITISH AND FOREIGN BIBLE-SOCIETY.

We copy the following passages, relative to the domestic proceedings of the British and Foreign Bible Society, from some of the Society's recent "Monthly Extracts;" reserving an interesting series of quotations from its foreign communications for a future Number.

"*From Mr. C. S. Dudley.*

"I gratify my own wishes, and I doubt not those of the Committee, by giving you a sketch of the Hackney Ladies' Bible Association. This institution, embracing the villages of Hackney, Homerton, and Clapton, is divided into twenty-three districts, which are placed under fifty-four collectors. Of the zeal and diligence of these ladies, the following results affords conclusive evidence: free subscribers, 628; subscribers for Bibles, 731; Bibles and Testaments distributed, 528. They have voted for the general object of the Parent Society (no return required), 500*l.* These results derive additional value from the prudence and discretion which have in a remarkable manner characterized this Association."

From the Same.

"I attended the Fifth Annual Meeting of the Northampton Ladies' Association. Before the establishment of this Association in 1817, it was asserted that the inhabitants of the town of Northampton were, with only two or three exceptions, supplied with Bibles, and that consequently, so far as regarded the domestic department, no necessity existed for such an institution. The result, however, has demonstrated alike the fallacy of this opinion and the efficacy of the means adopted. The number of copies already distributed exceeds 2000, and more than 200 subscribers remain to be supplied. The total amount collected is 1113*l.*"

From the Eleventh Report of the Kingston-upon-Hull Auxiliary Bible Society.

"Besides the copies confided to the masters of the fishing ships for sale among their own crews, Bibles and Testaments in foreign languages have, in several instances, been taken on board, to answer any occasions which might arise in the course of the voyage. The history of one of these, an Esquimaux Testament, will be interesting:—'In May, 1820, (the captain reports) being in South East Bay, we were visited by several of the inhabitants, both male and female, who staid on board a considerable time. Having been supplied with some Esquimaux Testaments previous to leaving Hull, I gave one to a leading character among them. He appeared to know what book it was, and pointed with his finger to the sky, saying, 'Very good!' He then asked me, 'What truck?' or what he must give me in exchange, I endeavoured to make him understand that I gave it him; and he put the book into his bosom. During the time that he remained on board, he wrote several Christian names on a slate, which could be distinctly made out. After some time he pulled off his boots, and gave them into my hand. I asked him, why he did that. He immediately took the book from his bosom, to shew it was for that, that he was ready to part with so essential an article of his dress. I intimated that I could not think of taking them, and endeavoured to make him understand that I had brought out the books on purpose to give freely to such persons as himself: but he threw down the boots on the cabin floor, ran upon deck, and immediately got over the ship's side, along with his companions, who descended with him into their boats; when the whole company gave us three cheers, and returned on shore."

"It cannot but afford pleasure to the Society to have put the New Testament

into the hands of a half-civilized stranger who set so much value upon it; and they will join the Committee in praying that, by the Divine blessing accompanying it, it may prove to him, and many of his countrymen, their guide to everlasting life."

From the Second Report of the Ladies' Branch of the same Society.

"The Commitee have particular pleasure in noticing the frequent instances of the poor recommencing a Bible subscription. A very poor woman, having finished her subscription for a Bible for herself, is now subscribing for a Testament for each of her seven children, in succession. In one association, five Bible subscribers, having completed their subscriptions, renewed them for Bibles or Testaments for others in their families; and, in another, a poor man, previously without a copy of the Scripture, (except as he borrowed it,) having completed his subscription for a Testament, continued to subscribe for one for each child, saying, 'with God's blessing, his children would, in reading it, obtain peace to their hearts, and then they would find their wants in this world to be very few.'"

From the Sixteenth Report of the Hibernian Bible Society.

"The total number of Bible Institutions of every description now in connexion with your Society throughout the kingdom, is, 111, being an addition of thirty-one since your last anniversary. This steady progress towards the occupation of the whole country by these beneficent institutions, is highly encouraging. Still much remains to be done. There are yet six counties which possess no institution in connexion with your Society, and eight more in which the Bible establishments are confined to only one town, and its immediate vicinity.

"The sum received in free contributions amounts to 2,616*l.*; making an excess over that of last year of 1,487*l.*

"The following fact will prove that poverty is no bar to subscribing for the word of God, and should encourage those who engage in the work to visit every habitation, however apparently wretched. 'In canvassing one district in the city of Dublin, a person was applied to, of rather decent appearance, who declined subscribing, alleging that he could not afford it. The collectors asked him if there were any lodgers in the house, to which he replied, 'There are several; but they are so miserably poor, that you may save yourselves the trouble of going up to them.' They however went up; and although they found the report not exaggerated, they obtained three subscribers for Bibles. On telling the man below of their success, he said, 'I am ashamed of myself,' and put his name down as a subscriber."

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

FRANCE.—The late elections have turned out in favour of the ultra-royalist party, the party at present in power. We do not augur any thing permanently favourable to the tranquillity of France, from any temporary accessions to a cause so widely unpopular; on the contrary, the probability of a strong reaction is increased by whatever tends to render the ultra-royalists vainly confident of their strength, and heedless of public opinion. Nothing explicit is declared respecting an invasion of Spain. In this measure, many of the military, who are naturally eager for employment, might doubtless willingly concur with the ultra-royalists, however little they may wish success to their object; but at present the reports are favourable to peace. It would seem probable that no decisive determination has ever been formed on the subject; but that the advocates for the invasion of Spain have trusted in a considerable degree to the chances not only of what might occur in the negociations with England, and with the members of the holy alliance, but of what might transpire respecting the temper of the French people, and also the progress of events in Spain itself. Had the success of either party in Spain been complete, and apparently irreversible, the French government would probably have not been long in making its election. As matters at present stand, its army on the Spanish frontiers chiefly tends to keep up irritation throughout the whole peninsula, and to encourage the anti-constitutionalists to persevering opposition, which, but for this and other foreign countenance, might have died away. It seems doubtful, after all, whether this "army of observation," originally stationed on the borders of Spain, under the pretext of being a

sanitary cordon to prevent the importation of the Barcelona fever, has not in reality been kept up for domestic purposes. But if this be the case, we may confidently predict, that the government will experience as little fidelity to its interests in its native standing army, in a contest between itself and the public, as popularity to its cause from its Swiss stipendiaries.

SPAIN.—The casualties of the civil war now raging in this unhappy country, appear to have continued in favour of the Constitutionalists. General Mina has obtained some recent successes over the desultory bands of the "army of the faith" in Catalonia, commanded by the baron d'Erolles; in consequence of which the ultra-royalist party, which denominates itself the regency of Urgel, has retired northward to Puycerda, a fortified town at the foot of the Pyrenees, and on the very frontiers of France. The Cortes seem firm to their cause, and are making great exertions to raise troops and to procure loans. The regency of Urgel also has been negociating a loan in Paris: the probability of repayment, in either case, depends upon the contingency of success; as the victor is not likely to recognize the debts of the adverse party. Among the principal rumours respecting the intentions of the congress of Verona towards Spain are the following: that in consequence chiefly, it is alleged, of the strong representations of the duke of Wellington, as to the impolicy and injustice of hostile interference, no such measure will be adopted, unless in the event of some such atrocious act as the murder of the king, or an attempt to sow the seeds of sedition and revolution in other countries, as was the case in the French Revolution; but that strong representations are being made, or are to be made, to the Constitutional Government to modify the more democratical parts of its constitution, so as to render it a safer neighbour and example among the European nations. It has also been rumoured that the Cortes themselves are convinced of the necessity of giving the king a final, instead of only a provisional and temporary, veto on its enactments. These and other rumours seem to be founded rather on what the reporters consider probable or desirable, than on any actual knowledge of the proceedings at Verona, which are conducted with the utmost secrecy. Great Britain, however, is on all hands acknowledged to have borne an honourable part in this Congress, as respects interference with the internal affairs of Spain.

TURKEY.—The views of the Congress respecting the affairs of Greece and Turkey, are as little known as its determinations relative to Spain. Nor are the proceedings of the hostile parties themselves clearly ascertained. The rumours are, however, generally favourable to the Christian cause. Chourschid Pacha is described as in the most forlorn condition; and the Albanians are said to have deserted the Ottoman standard. The Turks themselves, it is added, are indignant at their government, on account of its demand of the surrender of their gold and silver into the public treasury for the service of the war; and refuse to comply with the order. The intelligence of the unprovoked and inhuman massacre of the inhabitants of Cyprus, has been confirmed. Men, women, and children perished, like the unhappy people of Scio, in one indiscriminate slaughter; and it is even stated, that the Turks have determined to act upon these precedents, and, fighting, as they urge, in the cause of God and their prophet, to give no quarter to any Christian who falls into their hands. Strongly as we deprecate the principle of international interference, without imperative necessity, we cannot see how Christendom can justifiably look on scenes like these, and not feel itself called upon to impose upon Turkey an observance of the public laws of Europe, and of all civilized countries, which have been grossly outraged in these proceedings. Will not the blood of the Sciotes and Cypriotes call down for vengeance on their fellow-Christians who refuse to interpose the arm of justice and humanity for their rescue? We need scarcely add, that all accounts represent the internal state of the whole of the provinces and islands involved in these disputes as most miserable; commerce, agriculture, and manufactures utterly languishing, and no prospect, should hostilities continue much longer, but of famine and speedy depopulation. How can British Christians be thankful enough that war has not for so many years stained their domestic soil! How can they do enough to lessen the miseries of nations less favoured with liberty, education, and the blessings of "the Gospel of peace?"

OBITUARY.

REV. EDWARD TOWNSHEND.

On July the 24th, of the present year, died the Rev. Edward Townshend, thirty-three years Vicar of Bray, Berks, and Rector of Henley-on-Thames thirty-eight years. He was the only son of the Honourable and Reverend Edward Townshend, Dean of Norwich, who married Mary, daughter of General Price. Being deprived of his father when young, he was received into the family of his uncle, the Honourable and Most Reverend Dr. Cornwallis, Archbishop of Canterbury, with whom he resided till he went to college. He received his education at the Charter-house, whence he removed to Christ's College, Cambridge, and gained a Tancred Scholarship. The extraordinary elegance of his person and manners, joined to his high connexions, and a naturally amiable and engaging character, rendered him an object of admiration, or regard, or envy, according to the different dispositions of those with whom he associated. His society was much courted, and he had not only a large acquaintance, but made many friends—friends who were much attached to him to the end of his life. Yet with all these outward excellencies, Mr. Townshend was proud and irritable. He could seldom bear contradiction, and (as he has often declared to the writer of this memoir) was "vainly puffed up by his fleshly mind" to seek the applause of men far more than the favour of God. The benefits which a merciful Creator had bestowed upon him only rendered him the more thoughtless of the Fountain whence they flowed, and the Giver was forgotten in the self-gratulation caused by the possession of his gifts. In the midst, however, of these worldly distinctions and enjoyments, it pleased God to bring him to a sense of his own sinfulness and debasement, and to shew him that all his natural advantages were of no value except as used to promote the glory of God. This was not, however, accomplished without much inward opposition; for his early habits, his constitutional propensities, and other circumstances, all conspired to render the conflict arduous. But the power of Divine Grace at length triumphed; and those Christian friends who had hitherto regarded him with affection and admiration for his many attractive qualifications, had now the delight of seeing whatever was amiable in his character brought under the dominion of Christian principle, by the pervading influence of which he was now enabled so to let his light shine that God was glorified.

It was in the year 1798 that this important change began to take place in his religious character; and it is the more observable as he appeared to want no earthly good, and certainly could have no inducement of a secular kind, but quite the contrary, to take up his cross and "follow his Redeemer." So far as this world was concerned, he seemed to possess every thing which could contribute to his happiness, while of his safety with respect to another life he had till now entertained no apprehension. But he had not, till this period, "the true knowledge of God:" he was ignorant of the holy and spiritual requirements of the Divine Law; he was unacquainted with the peculiar blessings of the Gospel; and, to use his own expression respecting himself, he was "a blind leader of the blind." He confessed, indeed, vaguely that he was a sinner; but he saw nothing of the *sinfulness* of sin, or of its deserts in the sight of God; and altogether he needed as certainly, though not perhaps as obviously, as if he had been of a less amiable and engaging character, a complete renovation of heart before he could be qualified for the enjoyment of the heavenly world. This change was very gradual. Mr. Wilberforce's "Practical View of Christianity" appears to have been especially useful to him when the subject first dawned on his mind: but there was a sentence in the third chapter of that work which, for a long time, presented peculiar difficulty to his apprehension. "Christianity," says Mr. Wilberforce, "is a scheme for reconciling us to God *when enemies*, and for making the fruits of holiness the *effects*, and not the *cause*, of our being justified and reconciled." Mr. Townshend was long before he could comprehend this statement; till at length, after conversing one evening fully and earnestly with a friend on the point, with a particular reference to the third

chapter of the Romans, he obtained a clear view of the scriptural doctrine of justification by faith—a view which he never after lost sight of. He frequently spoke of that evening as the time from which he dated his more distinct perception of what he called Evangelical doctrines; but he had for months before lived under their influence by the teaching of the Holy Spirit, for whose enlightening as well as sanctifying aid he was daily praying, and whose promise, that they that seek shall find, was fully verified in his experience.

From this time Mr. Townshend walked closely with God, growing in grace and in the knowledge of his Lord and Saviour Jesus Christ. Nor did the change which had taken place in his religious sentiments, fail to display itself in his conduct, or to produce in him the distinguishing and appropriate fruits which accompany true repentance and faith. He speedily renounced many worldly pursuits in which he had formerly indulged. He was no longer to be seen in those resorts of fashionable amusement in which he had previously mingled, but in attendance on which he now felt was incompatible with the nobler objects of his high vocation as a Christian. In the exercise of his ministerial office, the change in his character was especially striking. "The grace of God was seen," and its powerful influence over his character displayed, in the fervour and devotion of his public ministrations; in the deeper anxiety which he now manifested for the spiritual interests of his flock; in the additional means of instruction which he laboured to provide for their welfare; in the frequency of his pastoral visits among them; and in the delight which he felt and expressed whenever any of them seemed to profit by his exertions in their behalf. Nor was the power of true religion less conspicuous in the improvement of those parts of his character which, as has been mentioned, were naturally the most faulty. He who before was *proud* became deeply abased in the sight of God, and learned to think more highly of others than of himself. He whose *vanity* before led him to court the admiration of his fellow-creatures, now renounced it as dangerous to his soul's health. He who was formerly ready to take fire at injuries and affronts, now received them with an exemplary portion of the meekness of Him who, "when he was reviled, reviled not again." The peculiar features of his renovated character were humility and charity, in the large acceptation of the term; while that sincerity, firmness, and integrity, which had always been prominent features in his character, now shone with a still steadier and brighter lustre, being derived from principles and motives infinitely above the maxims of this world, or the suggestions of mere natural constitution or artificial refinement

In his creed, Mr. Townshend was a genuine member of the Church of England; a minister truly attached to her Articles and services, and who scrupulously adhered to all her forms, not from bigotry, but from a sense of duty, and a conviction of their excellence: yet he loved all who loved the Lord Jesus Christ, and never, it is believed, allowed himself to draw invidious comparisons. Maintaining, in the spirit of meekness and candour, his own preferences, he allowed the full rights of conscience to others, whether in or out of the Establishment.

The doctrine of justification *by faith alone*, he held to be the great pillar of every true church. To some points of secondary consideration, respecting which much difference of opinion exists, he assented just so far as he thought he saw them in the Bible, while he greatly regretted that they should ever be *so maintained, or so opposed*, as to occasion the slightest breach of Christian charity. Christ crucified, as the foundation of all our dependence, and Christ, in his various offices, becoming our "wisdom, righteousness, sanctification, and redemption," constituted the subject of his public discourses and private teaching, and the ground of all his own hopes and expectations. He received every thing at the hand of God, as the gift of free and unmerited grace; and he went on from strength to strength, as a recipient of that grace, till he was removed to appear before his God in the heavenly Zion.

For several years previously to his death, he found his strength declining, and therefore desired constantly to keep that solemn event in view. Many quotations from his letters might be adduced in proof of this; but one may suffice. Writing to a beloved friend and relative, a few months before his decease, he says; "We rejoiced to hear of your safe arrival, through the blessing of God at the scene of all

your duties and your joys. May your heavenly Father long continue you in the full and faithful discharge of the one, and a duly chastised enjoyment of the other! Perhaps my mind may be more led to these prayers in behalf of others, and more especially of those I love, since it seems to be the will of God to abridge me of the *former*, and at the same time to forwarn me of no very distant dereliction of the *latter*. God in his mercy grant that these may be followed by a full fruition of those which eye hath not seen, nor ear heard, &c., and which shall be the portion of all who are his by faith in Christ Jesus. You will not, I trust, refer these expressions to gloom, or the melancholy effusion of accidental depression of spirits. No: these have no part in them. I have long been sensible of a gradual diminution both of mental and bodily powers. This has evidently made great progress within the last two months; and an interdict, under which my medical adviser has now laid me, more especially from preaching and almost all professional exertions, confirms me in the persuasion, that my Heavenly Father graciously designs by these visitations to putme on the watch. May I not defeat this his additional goodness, but be, if possible, in *momentary* expectation of the God of my salvation! This calls for your hearty Amen."

The death-bed of this excellent man was a scene not to be forgotten. It verified the Scripture assurance, "Thou shalt keep him in perfect peace whose mind is stayed on Thee." He remarked, that he "had not a ruffled thought;" that he was "severed from every earthly tie," (dear as many were, and *one* in particular); that his desire was to depart and be with Christ, on whose full salvation all his present hopes and future expectations reposed. He displayed an entire resignation of himself and all that he had, into the hands of his Heavenly Father; expressing such views of his own sinfulness, as made the atonement of Christ in its personal application to himself, infinitely precious. He strongly felt the value of the Divine promises at this trying period; and remarked: "I have often studied the promises of God, and believed them, and knew that they were very full; but never felt, nor could I have conceived, the full effect of them in my own experience till now." These promises were truly his support and consolation. The power and grace of Christ rested on him: his faith and patience were never exhausted; and his "peace flowed on as a river" to the last. His care for the souls of others, and his desire to glorify God, became increasingly strong. He was sensible of his situation to the final moment of his earthly existence, and closed his eyes, doubtless, with "a hope full of immortality."

W.

ANSWERS TO CORRESPONDENTS.

F.; J. S—, H; Πιστις; W. Read; S. B.; X., and R. G. will appear.

J. H; J. B—r; B. S.; J. M. W.; A constant Reader; Vigil; R. B.; and A faithful Friend; are under consideration.

We much regret to find, that advertising Bills of a nature which we disapprove, have, in one or two instances, been placed under our cover. We have taken measures to prevent a recurrence of the evil; for which purpose it will be necessary, that persons sending Bills or Advertisements should transmit them to our Publisher, as directed on the Blue Cover, on or before the 20th of the month, to afford time for inspection. We must, however, again remind our correspondents, that we do not hold ourselves responsible either for bills or advertisements, except so far as to reject *in toto* such as are clearly exceptionable. Over the good taste and judiciousness of these articles of public information our control is necessarily feeble. We are much obliged to several correspondents who have called our attention to the subject.

ERRATUM.

For G. H., at the bottom of p. 635, and the top of p. 636, *read* George Harrison.

THE
CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

MEMOIR OF THE LATE RIGHT REV. THEODORE DEHON, D. D.

(*Concluded from p. 679.*)

IN the year 1812, the Convention of South Carolina unanimously chose Dr. Dehon for their bishop. The post had been unoccupied for many years: it was also an office little known, and of an unpopular character in the country; and, besides involving great anxiety and fatigue, appeared likely to give rise to much misconception and misrepresentation. It was besides not very congenial to the retired habits, the diffident manners, and the early associations of a man like Dehon, to whom honours were burdens; and was also a post for which he conscientiously thought himself very ill qualified. He, however, fully entered into the views of his fellow-churchmen in relation to the importance, and, as he considered, the necessity, of the episcopal order; and remarked that, in declining to receive it, he should incur as great responsibility as in accepting it. He therefore deliberately weighed the subject with much fervent prayer to God for direction, and with an attentive perusal of the Epistles to Timothy and Titus, in order to have fully before him the qualifications requisite for a bishop. He also frankly stated his difficulties to his brethren, and did not at length accept the office till they had expressed their deliberate opinion that, under the circumstances of the case, Divine Providence called him to it, and that it was clearly his duty to make the sacrifice. That he did not yield through any interested or ambitious motive is proved by a resolution which he formed, that the appointment should never be to him a source of emolument; and that, far from assuming any appearance of elevation above his brethren or his flock, he would endeavour more than ever to be "the servant of all." The following observations found in a paper after his death evince the truly Christian spirit in which he undertook the office.

"It having pleased Almighty God to permit me to be called to the office of a bishop in his church, I ought to be humbled to the dust, by the sense of my unworthiness, and penetrated with gratitude, love, and fear, for this undeserved distinction. 'Lord! what am I, or what is my father's house, that thou shouldest bring me to this honour in thy service?' I have examined my past life. Oh! how little do I find with which to be satisfied! how much to condemn! 'God be merciful to me a sinner!' Would men inspect themselves closely by the light of God's word, how little cause would they find in themselves for self-complacency. Alas! my best services have been alloyed with too much selfishness; and conscience accuses me of many sins. Never have I felt myself so poor and needy, so culpable and wretched, so much a subject for mercy rather than favour. 'Lord, what is man, that thou art mindful of him; or the son of man, that thou so regardest him?' At times I have felt as if I would give worlds, if I had them, could I but go spotless

into the office whereunto I have been permitted to be called. But, perhaps, there is something of pride and self-love in this. 'There is none good but One.' All whom He has employed, from among men, have been sinners. In Him alone can there be any glorying; to Him must be all glory. Saul who persecuted, and Peter who denied Jesus, were employed as Apostles by Him, and their conversion has scarcely done less than their labours for His cause. I hope that God has presented me with this most humbling view of myself, that I may perceive fully at my entrance on this office, that if I stand at all, it must be in the worthiness of Christ: that in me there is no good thing to give me authority, power, complacency, or confidence: that I must act by his authority and power; be a dependant of his, and owe every thing to Him; especially that I may know and feel the absolute necessity, the amazing extent, the constraining power of his mercy in Christ Jesus; and so have a fuller sense of the importance of the treasure entrusted to me. My best delight has been in His law. My fondest joy****."

This interesting fragment here abruptly terminates; but not without having disclosed to the reader the feelings of devotion, of self-abasement, and of trust in God, with which this humble-minded man commenced his episcopal labours. His life hitherto had been somewhat retired, but he soon became well skilled in all the duties of his public station. In the chair of the State Convention, he displayed an exemplary diligence and impartiality, combined with an unaffected dignity of deportment, great collectedness of spirit, and an almost instinctive discrimination in matters of business. In administering the rite of Confirmation, or conferring holy orders, he exhibited a demeanour and expression which none who have ever beheld him on such occasions, will be likely to forget: his countenance beamed with affection, devotion, and every Christian grace, in a way difficult either for the pen or pencil to describe; nor did he ever lose his devotional and interesting manner of conducting these services, though they were often protracted for many hours, and were sometimes interrupted by a want of sympathy in those around him. In his visitations, he ever kept in mind his great object: in all his conversations, his anxiety for the welfare of the church of Christ, especially of that branch of it of which he was a minister and overseer, was prominent. He carried a Christian and a missionary spirit into the social circle; and even amidst the exertion and haste of his visitations, he would go many miles out of his way to visit a Christian inquirer, or a sick or afflicted person "perishing for lack of knowledge." Many of the parishes in his diocese were far remote from his residence; and as his duties to his own large congregation would not permit of his being absent long together from Charleston, he was obliged to travel with a degree of exposure and fatigue which his delicate constitution could ill sustain, especially in a Carolinean climate, travelling often beyond midnight, and hastening not unfrequently from church to church, worn down in body, but ardent in spirit, without even allowing time between one service and another for the friendly hospitalities which he so much needed, and which an affectionate people were most anxious to bestow. In these visitations he succeeded by the Divine blessing, in reviving episcopal worship in several parishes where it had been long neglected, and establishing it in others where it had been hitherto unknown. The candidates for Protestant Episcopal ordination having at that time no regular instructor, he voluntarily undertook that office; pointing out to them the best theo-

logical works for their study, patiently examining the abstracts which they made under his directions; conversing with them with the freedom of a friend and brother; and as a parent correcting their errors, and cherishing in them the dispositions which become the sacred office. His examination for orders, as respected sound doctrine, personal piety, professional attainment, and attachment to the discipline of the episcopal church, was strict and conscientious. It needs scarcely be added, that he cherished great affection for his clergy, whom he was always pleased to see around him, especially at the sacred altar; and he particularly wished to have the society and advice of one or more of them in all his episcopal visits, alleging the example of our Lord, who sent out his ministers by "two and two." He felt great interest in their concerns: his influence and exertion were ever at command to promote their welfare, and his purse to supply their necessities. He extended his regard to their families, and, in case of their death, would undertake the education of their fatherless offspring. He was particularly anxious for the establishment of a college under the patronage of the whole of the American Protestant Episcopal church for the instruction of candidates for the sacred ministry. This measure he had urged for a considerable period in the General Convention, and elsewhere, without effect; but he had the satisfaction, before his death, to induce a change in the opinions of those who had most strongly opposed the project. His success on this occasion filled him with the liveliest joy; and the "Theological Academy" since instituted in consequence of his exertions, bids fair to become as splendid a monument to his memory as a lasting benefit to the American Episcopal church, and to posterity.

This great point was carried in the General Convention held, in the spring of 1817, at New York, where Bishop Dehon attended in his place; and though a young man, and almost the junior bishop, animated, by his powerful influence, the whole body of that assembly. On no occasion probably had his talents and eloquence appeared to so great advantage, and never certainly did he impress on his admiring auditors a greater regard for his person, or a greater estimation of his Christian zeal and piety. He had attended this General Convention with almost certain risk to his health, having, on a similar occasion in 1814, keenly experienced the hazard of returning to the pestilential climate of Charleston at midsummer. But his sense of duty prevailed, and he counted not his life dear if he might in any way benefit the church of Christ. On his arrival at home, he instantly resumed his customary duties with his characteristic ardour and activity. The larger sphere in which his talents had been lately displayed, had created in him no distaste for the most minute details of his ordinary function: he was seen visiting the poor, the sick, the afflicted, as usual; and his last visit, within a few hours of the attack of that malady which terminated his life, was to the chamber of a mother who had lost her child. The seeds of the fever which ended thus fatally, and for the reception of which his return to Charleston in the sickly season had predisposed him, are thought to have been sown while he was attending by the death-bed and at the grave of the wife of a clerical brother who was from home, and whose family the bishop had been accustomed to visit in seasons of sickness and affliction. The last two letters he ever wrote were to the absent relatives of this lady, to console them under their bereavment.

The Bishop's illness was too severe to admit of his holding much conversation; and the world is consequently deprived of the benefit

of many pious and interesting remarks which would doubtless have fallen from his lips on so solemn an occasion. But the little that transpired was highly consolatory. His mind was perfectly serene amidst his greatest sufferings. Having once uttered a sudden exclamation from pain, he instantly remarked, "Do not suppose that I murmur," adding for the solace of those around him, "*Be still, and know that I am God.*" The 33d chapter of Job having been read to him, he observed, in allusion to verse 25; "I do not know whether my flesh will ever again be fresher than a little child's; but *this I know, that I am just where I would be—in the hands of God.*" He declared that his trust in the mercies of his Heavenly Father had never been shaken; that "he knew he should carry to God at his death much sinfulness: but," continued he, in reference to the atonement of his Saviour, "*that is covered;*" adding a second time, with emphasis, "*That is covered.*" On the last day of his life, he made the remarks already alluded to, respecting his desire to be "a more perfect being," his rejection of all meritorious claim to salvation, and his exclusive trust in his Saviour. He repeated from one of the collects, "Increase and multiply upon us thy mercy;" commenting as he proceeded, "*Increase*—and not only increase, but *multiply.*" His last quotation from Scripture was, "God of Abraham, of Isaac, and of Jacob;" expressive, says his biographer, of his confidence in that Divine faithfulness on which the patriarchs rested, and of that mercy which is from generation to generation. "As his end drew near," continues Dr. Gadsden, "he was silent and still: his countenance had the expression of his happiest and most pious moments; it was turned from earth and friendship, to heaven and to God." He expired, or, as his epitaph strikingly expresses it, he "ceased to be mortal," on the 6th of August 1817, in the 41st year of his life, and the 20th of his ministry.

In the preceding narrative, no intimation is given that Bishop Dehon was a husband and a parent*; Dr. Gadsden having apparently been prohibited from touching upon this tender subject, by respect for the wishes of the bereaved survivor. He remarks, "Of our departed friend's feelings towards *the dearest of his relatives,* I would that I were allowed to speak, for they gave rise to some of his most interesting remarks. Blessed be God, they will afford unspeakable comfort to the heart *to whom they belong.*" This deficiency, it is earnestly to be hoped, will be permitted to be supplied in some future edition of the Bishop's sermons; for Bishop Dehon is now endeared to a circle far wider than that of his immediate and beloved relatives: his memory "belongs" to his country, and to the church of Christ; and every reader of his works, or of the memorial of his public life, must feel anxious to learn, as far and as soon as the sacredness of private feeling will permit the disclosure, how such a man deported himself in those endearing relations which occupied his domestic moments, and called forth the tenderest sympathies of his truly affectionate spirit.

The following particulars are selected from Dr. Gadsden's interesting summary of the principal features of his character.—

The great and peculiar characteristic of Bishop Dehon was devotedness to God and his ministry. In this cause he left his quiet home, his select friends, his favourite studies and contemplations, and entered into general society, for which he had no taste; and on a life of perpetual activity, which was un-

* He married Sarah, daughter of Nathaniel Russell, Esq. of Charleston, by whom he had three children, one of whom was posthumous.

congenial both with his disposition and his habits. In this cause he spared no sacrifice, and declined no difficulty and danger; he was willing to spend and be spent, and would allow nothing to divert him from his object.

But his conduct, in the other relations of life, ought not to pass unnoticed. As a good citizen, it was his uniform practice to call on the Chief Magistrate of the State, soon after his election, and to express devout wishes for the prosperity of his administration. He prayed, and requested his friends to pray, for his country. He suggested the propriety of several of the fasts and thanksgivings ordered by the civil authority. He patronized important literary institutions and publications, not to avail himself of their advantages, for he had not sufficient leisure, but because he considered them valuable to the country. He rejoiced in the establishment of the free schools, and has left in print two judicious plans for securing to the poor of Charleston the ordinances of religion; and he went into the bye-lanes of that city for the express purpose of making himself acquainted with their condition. His anxiety for the slave population has been already mentioned.

In the intercourse of society he was courteous to all, but he flattered no person. He was as tender of the feelings and reputation of others, as of his own, and equally so in their absence and their presence. He was careful to avoid giving, and very slow in taking, offence; but he declared his sentiments in relation to wicked conduct without fear or favour; and, when it was necessary, with the boldness of an Apostle, to the offender to his face. He had charity for those whom he conceived to be in error; but he never could be seduced, by a specious liberality, to do any thing which might reasonably be considered a compromise of his own principles. "Charity," he used to remark, "requires me to bear with the errors of my brother, but not to adopt or to approve them."

He was most beneficent. He had for many years appropriated one tenth of his income to charitable purposes; but latterly he gave one seventh;—observing, that Christians ought to do more than the Hebrews did, and that this proportion seemed to be suggested by the circumstance, that God required of man one seventh of his time. But he found reasons for giving away still more. He lent sums which could not be returned. He never laid up money from his income, and he never wished to do so; for he used to say, "he had never wanted, and could not doubt the future good providence of God towards him."

Thus liberal himself, he suffered no favourable opportunity to escape for exciting the liberality of others; and he enforced the claims of charity on the affluent, with a delicacy which was almost irresistible. To his influence, the pious and the poor are indebted for several generous benefactions and legacies, as honourable to the givers as they have been valuable to the receivers.

Of the powers of his understanding, it may be observed, that they were of a very high order; for in the various situations in which he was called to act, he always held the first rank. His imagination was lively, and in early life had been cultivated. His memory was remarkably quick and retentive. His judgment was eminently sound. His opinions, on subjects not connected with his profession, were seldom incorrect, and were eagerly sought by his friends. He had a complete command of his intellectual resources, and could use them with equal advantage in public and in his study. His mind had an energy which was not to be controuled by the fatigue of the body.

A prominent excellence in the character of Bishop Dehon, was

inflexibility. He was careful to ascertain the right course of conduct; he never acted precipitately; he reflected long, and consulted books and wise men. But when his opinion was once settled—to adopt a remark made of him on a particular occasion, by the venerable Bishop White—"nothing could move him." This rendered his conduct remarkably uniform and steady: for, on all questions of importance, his opinion had been settled.

Another excellence in his character was discretion. He knew when it was proper to act or not to act, to speak or to be silent. This quality made him sometimes appear unsocial, but it rendered him most valuable in his public employments. The members of his congregation could consult him on the most delicate questions with a certainty that his prudence would let nothing escape him.

His sense of gratitude ought to be mentioned, for it was peculiarly lively. He was grateful for the smallest favours. He seemed never to have forgotten the little attentions of hospitality which he received on his first visit to South Carolina, and took every opportunity to return the kindness to the persons themselves, and to their connexions. For the lesser comforts of life, which are often unnoticed even by pious persons, he was in the habit of expressing his gratitude to the Almighty Giver. The healthy air, the pleasant walks, the sublime scene of Sullivan's Island, would spontaneously turn his affections to Heaven, and excite the praises of his lips in that devout hymn of thanksgiving, the "Te Deum." His character was strictly formed on Christian principles. He referred every thing to the Scriptures. He was accustomed to ask himself, "How would my Saviour have acted under such circumstances?" and in this way he resolved several questions of the most intricate nature. In the various situations in which he was placed through life, he could always find some precept to guide, and some promise to comfort his heart. It was this complete knowledge of the Scriptures, and his skill in applying them, which rendered him so valuable a counsellor in the time of temptation and trouble. He could not be satisfied with a cold performance of duty, but wished, in the service of God and his fellow-creatures, to do all he could, and to become every day more and more capable of usefulness. He placed before himself the standard of scriptural perfection, and, in dependence on the assistance of the Spirit of God, pursued it with ardour and perseverance even unto death. To be holy was his ruling desire, and was the last wish which he expressed. It was the consciousness of his distance from this standard, which rendered him so humble and so condescending.

His death has called forth powerful emotions of regard and sorrow from all who knew his worth. Among other expressions of their respect and affection, the Vestry of his church resolved that the corpse should be buried beneath the altar, and that a monument should be erected to his memory. The standing committee of the diocese commended the church, as under a most heavy bereavement, to the prayers of all the bishops, and of Episcopalians in general. The "Society for the Relief of the Widows and Orphans of the Episcopal Clergy," the "Society for the Advancement of Christianity in South Carolina," and the "Bible Society," composed of Christians of various denominations, entered into resolutions expressive of their deep sorrow and sincere respect and regard. The three Episcopal churches in Charleston were hung with mourning, and also the place of worship of the German Lutherans, who addressed a letter of condolence to the Vestry of St. Michael's. His mortal remains were carried to

their last abode by his clergy, and the grave was filled up by the members of the Vestry and other respectable citizens.

A.

FAMILY SERMONS.—N°. CLXVIII.

Acts xv. 9.—*Purifying their hearts by faith.*

It has been usual, in order to explain the subject of faith, to speak of it under several different views. Thus there is what is called an *historical faith*,—a bare assent to the doctrines of Christianity, without their having any particular effect on the heart or conduct. This faith most persons educated in a Christian country may be supposed to possess: for if asked whether they acknowledge the authority of the Bible, they will, without hesitation, reply in the affirmative. But this cannot be the faith mentioned in the text, because it does not necessarily "purify the heart;" for unhappily it is but too easy to find multitudes who have this educational faith, and yet are openly immoral in their lives. Again, there is what is called *a faith of miracles*, by which in former times certain holy men were specially enabled to perform things out of the common course of nature, in order to prove themselves sent of God, or for other ends conducive to the Divine glory. On this kind of faith it is unnecessary to enlarge; since, even if we had it, it would not avail for procuring our justification: for the Apostle expressly says, "Though I had faith, so that I could remove mountains, and have not charity," (by which he means a holy principle of love to God, displaying itself in universal benevolence to man), "it would profit me nothing." Again, there is what is called a *temporary faith*—that short-lived assent which persons often feel while listening to a religious discourse. Their conscience is for the moment impressed; they make some devout resolutions: like the stony-ground hearers, for a time they receive the word: they have perhaps even some transient pleasure in it, but having no root they wither away. But true faith, or, as it is often called, saving or justifying faith, the faith spoken of in the text as "purifying the heart" is that which alone will be found of any value on a death-bed and in the day of judgment. Now, in order to enable you to decide whether you possess this faith, I shall endeavour to answer two important questions respecting it.

1*st*, What is its nature?

2*d*, In what manner does it influence those who are partakers of it?

1*st*, What is the nature of true faith?—We shall be better able to answer this question, if we consider saving faith as making use of and appropriating those truths which an historical or educational faith is contented with merely acknowledging. As it would be impracticable to go through all the declarations of God's word, in order to shew the character of faith, let us select one particular example. We are taught to call Jesus Christ our *Prophet*, our *Priest*, and our *King*: now *saving* faith makes us really accept him in each of those capacities. Try then your hearts by this test.

1. In the first place, have you looked to Christ as your *Prophet*? Have you sat humbly at his feet, to learn those things which by his Holy Spirit it is his office to teach. Are you really acquainted with your depravity and sinfulness, and your inability to merit heaven by your own good works? Have you faith in the declarations of Scripture respecting the eternal punishment that awaits you if you die in your sins? Have you felt your need of that repentance and change of heart which Christ so fully taught? And have you made it your great desire and effort to live according to his precepts?

2. Again, do you look to him as *your Priest*? as having offered himself a sacrifice—the only sacri-

fice—for sin, and as now interceding at the right hand of God, on behalf of all who believe in his name? Do you trust to any other means of atonement? Do you expect to be justified otherwise than as a penitent sinner, reposing wholly in the obedience unto death of Jesus Christ? Sinful man can have no access whatever to the Throne of Heaven, but through his mediation and intercession. Our sins had separated between us and God; but it pleased the Father to make him a sacrifice for our transgressions, and through him to open a new and living way to the kingdom of heaven to us miserable sinners, who had forfeited all title to it by our disobedience.

3. Saving faith also receives Christ as a King.—Have you thus accepted him? Do you obey him as your rightful Sovereign? Do you hate and avoid every thing contrary to his will? Is there any thing that you would desire above him, or any thing which you would obey in preference to his law? If pleasure, or the love of money, or of ease, or of the world, or of any evil desire or passion, tempt you, do you strive against the temptation, preferring the approbation of your Saviour to all earthly considerations? Unless you do this, or endeavour and pray to be enabled to do this, you do not receive Christ by faith as your King; but, on the contrary, are living in the habitual breach of the first and great commandment; for whatever you most love and obey, is, in Scripture language, your King and your God.

We have thus seen something of the character of that heavenly principle of which St. Peter speaks in the text. It consists in that sincere and practical belief in the testimony of God by which we are led to credit his declarations against sin; to receive the Saviour, as he is exhibited to us in the Scriptures, and to live as persons in earnest in making their calling and election sure. This faith justifies us. We are saved by grace, through faith, and that not of ourselves; it is the gift of God. "This is the ordinance of God," says one of the Homilies, quoting the language of St. Ambrose; "that they which believe in Christ should be saved without works—by faith only—freely receiving remission of their sins. Consider diligently," continues the Homily, "these words: *Without works—by faith only*—we obtain remission of our sins." "Nevertheless," it is added, "this sentence that we be justified by faith only, is not so meant of them that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and the fear of God, at any time and season. Nor when they say that we be justified freely, do they mean that we should or might afterwards be idle, and that nothing should be required on our part afterward; neither do they mean so to be justified without our good works that we should do no good works at all. But this saying that we be justified by faith only—freely, and without works—is spoken for to take away clearly all merit of our works as being able to deserve our justification at God's hand, and thereby most plainly to express the weakness of man and the goodness of God; the great inferiority of ourselves, and the might and power of God; the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only and his most precious bloodshedding. This faith the holy Scripture teacheth us."—The practical tendency of this justifying faith may be inferred from its character as already described; but it will be seen still more evidently in considering the *second* point proposed for our meditation, namely; the manner in which it operates upon those who are partakers of it.

The text says, that it "purifies the heart." The connexion in which these words are introduced is very observable. A controversy had arisen in the church of Antioch, as to whether or not it was necessary that the Gentile converts should undergo the rite of circumcision. Accordingly, the Apostles Paul and Barnabas were sent to Jerusalem to consult with the other apostles and elders on the subject. St. Peter, who did not consider the Jewish rites to be necessary for the new disciples, rose and declared to the assembly in what a wonderful manner God had converted the Gentiles by his ministry; and to shew that their conversion was genuine, and that they were become true Christians, and needed not any initiatory Jewish rites, he adds, "And put no difference between them and us, purifying their hearts by faith." As though he had said, "It is superfluous to contend whether or not the Gentiles can become Christians without the ceremonial rites; for I bring you a case exactly in point, of some who actually are such; who, without circumcision, are equally privileged with ourselves, God having purified their hearts by faith. It is useless, therefore, any longer to dispute whether this rite is necessary in order to make persons holy, for these Gentiles are made holy without it; and far more effectually so than they could have been by any merely ceremonial observance." Thus we see that St. Peter speaks of faith as *purifying the heart*; he considers this as its undoubted character; and argues that all those must be genuine Christians whose hearts are thus cleansed by its influence.

But perhaps, in applying the subject to yourselves, you may be ready to reply that you are Christians because you have been baptized. But these Gentiles also had been baptized; yet St. Peter does not urge this as an argument to shew that they were the real disciples of Christ: he knew that persons might be outwardly baptized, and yet not prove genuine converts: he therefore appeals to a very different evidence—their hearts were purified by faith. This was that inward baptism with fire by the Spirit of God which is accomplished in all the true disciples of Jesus Christ.

Inquire, therefore, not merely whether you are Christians in name, or by baptism and profession, but whether you have that faith which purifies the heart. Have you become holy in your affections, and heavenly-minded in your spirit? Do you possess a new principle at war with sin, and with every thing that is opposed to God? Are the corruptions of your evil nature in any measure subdued; and are you anxious for their complete subjugation? A Christian education may enlighten the understanding, or an affecting discourse impress the feelings; but saving faith only can *purify the heart*.

St. Paul mentions another character of saving faith—that it works by love. In the passage in which he introduces this remark, he is speaking on nearly the same subject as St. Peter in the text; namely, that in Christ Jesus the rite of cirumcision availed nothing: matters of mere form and ceremony were of very inferior consideration; faith was the great point; not, however, a dead inoperative faith, but, says St. Peter, "faith that purifieth the heart;" not a mere notion without any effect upon the principles or conduct, but, says St. Paul, "faith that worketh by love." And without this practical faith, our Christian baptism is equally useless with the Jewish corresponding rite.

It is delightful to witness the operation of this principle in the life of a true Christian, elevating him in holy affection to his Maker and Redeemer and Purifier; and expanding his soul in universal be-

nevolence to all mankind. And is it not clear that those who do not pray to God, who do not praise him, who do not serve him, cannot have this faith which worketh by love? Is it not also equally clear, that those who indulge envy, hatred, malice, or uncharitableness towards their fellow-creatures, are uninfluenced by this heavenly principle?

We have heard the language of the Apostles Peter and Paul respecting the operations of faith; a third Apostle, St. John, adds yet another property—that it "overcometh the world." And nothing else could obtain such a conquest. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" Surely no one: all other persons are its willing captives. They do not desire to overcome it; on the contrary, they are grieved that they have not more of its possessions and enjoyments. They eagerly follow those pomps and vanities which they vowed in their baptism to renounce. They will not give up some favourite worldly temptation, though they are conscious that their salvation is at stake. They follow a multitude to do evil: they are in the world and of the world; and thus too plainly prove that they have not that faith whose properties have been described.

Let me then, in conclusion, address a word to persons thus circumstanced. Surely you must perceive the necessity of a principle of which as yet you are destitute. In the Scriptures you read continually of walking by faith, of being purified by faith, of being sanctified by faith; of Christians being mutually comforted by faith; of living by faith, of standing by faith, of fighting the good fight of faith, of being justified by faith, of Christ dwelling in men's hearts through faith, of having access to God by faith, and various similar expressions. Now, are all these scriptural phrases devoid of meaning; or, is it that there is more in religion than you have hitherto experienced? Without doubt the latter is the right answer. You have a name, a form, but you are destitute of true faith. "All men," says the Apostle, "have not faith." And what, in the hour of death, and in the day of judgment, shall be the lot of those who are thus characterized? Our Lord affirms, "Whosoever believeth and is baptized shall be saved; *but* whosoever believeth not"—even though he may have been baptized—"shall be condemned." And in another place, "Whoso believeth not is condemned *already*." The sentence is past, and, unless averted in time, will most certainly be executed. And how is it to be averted? You can be justified only by faith in the Saviour; for there is no other name given under heaven whereby men can be saved. Come then to his cross; trust in his sacrifice: He is able and willing to save to the uttermost all that come unto God by Him. Your offended Creator will mercifully receive you: he will adopt you into his family; he will guide and sanctify you by his Holy Spirit; and at length, after faith and patience have had their perfect work, will receive you up into glory. He is the bestower of faith as of every other good gift: beseech him therefore to create in you this heavenly principle, and to increase it daily unto everlasting life. Emulate that illustrious band of saints and martyrs whose triumphs are recorded by St. Paul; of whom the world was not worthy, but who obtained a good report through faith. Being compassed about with so great a cloud of witnesses, lay aside every weight and the sin that doth so easily beset you, and run with patience the race that is set before you, looking unto Jesus the author and finisher of your faith. In weakness, look to Him for strength; in temptation, for victory; in affliction, for sup-

port; in prosperity, for a humble and dependent spirit; and in death, for the fulfilment of his "exceeding great and precious promises." Commit your soul to Him as "a faithful Creator;" "the faithful God who keepeth covenant." In the mean time, be not you unfaithful to Him; betray not his cause in the world by inconsistency of conduct; and shew your faith by being fruitful in good works, and by living to his praise and glory.

To the Editor of the Christian Observer.

THE following illustrations of Scripture, compiled from *Richardson's Travels along the Mediterranean*, with a few corroborative references from other works, will doubtless be considered interesting by many of your readers. The insertion in your miscellany of a similar paper, which I lately communicated, induces me to present this as a suitable companion, and as the continuation of a series, which shall be transmitted as circumstances may permit.

S. B.

Exod. vii. 18. *The Egyptians shall loath to drink of the water of the river.*—This was a severe infliction, especially when we consider the great estimation in which the water of the Nile was held, and the peculiar delight which the Egyptians expressed in partaking of it. Of this circumstance, the following is a remarkable instance. "The water is immediately fresh, without any brackish intermixture; but the overflowing stream being then at its height, was deeply impregnated with mud: that, however, did not deter the thirsty mariners from drinking of it profusely. If I were to live five hundred years, I shall never forget the eagerness with which they let down and pulled up the pitcher, and drank off its contents, whistling and smacking their fingers, and calling out *tayeep, tayeep*, 'good, good,' as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the far-famed waters, and, having tasted, pronounced them of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated: a decision which we never had occasion to revoke during the whole time of our stay in Egypt, or even since. The water in Albania is good, but the water of the Nile is the finest in the world."—*Richardson's Travels along the Mediterranean*, vol. I. p. 33. See also *Turner's Tour in the Levant*, vol. II. p. 511; *Belzoni's Researches in Egypt*, p. 345.

Matt. vi. 5. *They love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men.*—Such was the ostentatious devotion of the Pharisees. Retirement and privacy were not considered either as necessary or desirable in prayer. This part of their conduct is still imitated by many persons, especially among the Mohammedans. "An aged Turk is particularly proud of a long flowing white beard, a well shaved cheek and head, and a clean turban. It is a common thing to see such characters, far past the bloom of life, mounted on stone seats, with a bit of Persian carpet, at the corner of the streets, or in front of their bazars, combing their beards, smoking their pipes, or drinking their coffee, with a pitcher of water standing beside them, or saying their prayers, or reading the koran."—*Richardson's Travels*, vol. I. p. 75. See Job xxix. 7; 1 Sam. iv. 13; *Morier's Second Journey through Persia*, p. 208; *Travels of Ali Bey*, vol. I. p. 17.

Matt. xxi. 7. *And brought the ass, and the colt, and put on them their clothes, and they set him thereon.*—"The fellahs, or peasants, who were engaged in cultivating the fields in the neighbourhood, observed our landing, and brought down their miserable asses with-

saddles or bridles, to help us through the sand. The place of saddles was supplied by their thick woollen plaids, which were folded and laid on the backs of the animals; and as the Egyptian ponies require more driving than curbing, they were guided by the same instrument by which they were knocked and goaded along on their journeys."—*Richardson's Travels*, vol. I. p. 120.

Jer. viii. 7. *The crane and the swallow observe the time of their coming.*—The migration and periodical flight of birds, instinctive as they must certainly be considered, are yet peculiarly demonstrative of the providential superintendence of the Creator. The natural history of the crane furnishes striking evidence of this assertion. "Immediately after landing, we were surprized and delighted with a flight of birds, which we discerned at first like a thick dark speck in the heavens, which gradually enlarged as it approached, and discovered at length the array and order of their flight. They wheeled along their airy movements, in the form of a semicircle, enclosing within itself numbers of smaller circles; the component parts of which were constantly shifting their relative positions, advancing to the front, as if by a sudden impulse, then falling back to the rear, alternately occupying and giving place to others. The lively competition was constantly maintained, each of them every instant passing or passed by his fellow. All was grace and harmony, not one discordant movement throughout the whole array; every thing appeared as if regulated by a preconcerted plan, in which every member understood and performed his part with freedom and precision, alike the subordinates and the superiors. They were too high in the air for us to hear any noise from the steerage of their wings, or to know what species of birds they were, but we judged them to be cranes. They held on their steady flight from north to south, following the course of the river, as far as the eye could accompany them."—*Richardson's Travels*, vol. I. p. 378.

Proverbs iii. 28. *Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.*—They had opened and explored a temple at Absambul. It is then added; "Here a most disagreeable scene occurred between the workmen and a revengeful Arab. The field of our operations was directly under the precipitous front of the temple, and the boatmen had no sooner commenced their labours, than an Arab, who had taken possession of the height immediately above, proceeded to roll down large stones upon them. Fortunately no person was hurt; but all were instantly dislodged, and greatly alarmed. The stones that he rolled down with such remorseless vengeance, were more than sufficient to have killed any man, even had they fallen from a height less considerable than that from which they were precipitated. On looking up, the enemy was soon discovered, by no means shrinking or attempting to conceal himself, but, bold and daring in his attack, threatened a renewal of hostilities on the first man who should resume the operation. He was summoned to retire; but, no, he had chosen his ground, and would not quit the advantageous post that made one man a match for so many. There was no time for parleying, he might soon have been supported by hundreds, which would have rendered negotiation more difficult, and opposition on our part less effective. Aware of this, Lord Belmore desired an English sailor, who by this time had come up with a musket in his hand, to fire a ball within a small distance of his head, so as just to let him hear the sound of it. The order was instantly obeyed, and had the effect of making him crouch down behind an elevation in the rock. Several other

shots were fired at him, from other quarters, and our assailant began to feel that his post was not quite so tenable as he had at first conceived it to be: and looking up from behind his entrenchment, and seeing the same sailor, who had fired the first shot at him, now levelling a pistol to hit him more directly, he instantly got up, and took to his heels. Our swift-footed Greek, who by this time had scaled the height, pursued him for a great way into the desert, wishing to take him prisoner, and thereby prevent him from alarming his tribe, or giving us any further annoyance, till we should have satisfied ourselves with the temple, and then a short time would put us out of their reach; but the swift-footed Greek, after having for a considerable time equalled the pace of, without being able to overtake, his antagonist, abandoned the chace of the swifter footed Arab, and returned without his prey. On inquiring into the cause of this most extraordinary and unprovoked aggression on the part of the Arab, which still appeared the more unaccountable, as he had been very civil and complaisant to us the night before, we found that it arose from the following circumstance, and that we had our interpreter to blame for the whole affray. This poor man was the owner of the fine crop of barley that grew on the edge of the river, close to where we landed; and there being no grass in the place, Lord Belmore desired the interpreter to ask his permission to pasture the goats upon it till to morrow, when we should be going away; and that he would then compensate him for whatever damage they should have done to his crop. To this the Arab most cheerfully and readily consented: and politely hinted, that two milch goats could not do much injury to his corn, for the short time that we proposed to remain: and went off to his home, happy and contented, and friendly disposed towards us. On returning to visit us next morning, he made up to the interpreter, and asked for his promised *baxiss*, that was to indemnify him for the injury which his property had sustained. The interpreter, instead of learning the amount, and satisfying him by discharging it, endeavoured to put him off, under the pretence of not having money about him, and desired him to have patience, or to wait a little. The pretence and delay made him perfectly frantic: he became quite abusive, imagining that the interpreter, by attempting to put him off a little, did not mean to indemnify him at all; for in their intercourse with one another, *when a person defers any transaction of this kind till to-morrow, which he might as well do to-day, they think he has no very serious intention of doing it at all:* and in their colloquial language, *bouchára*, which signifies *to-morrow*, is often taken in an acceptation synonymous with *never*. Such was the construction which the Arab put upon the words of the interpreter, and such was the plan of revenge which he adopted. On hearing this account of the business, all of us were extremely sorry for the poor Arab. It was impossible now to indemnify him in any way for his loss, or to convince him that the word of an Englishman is as good as his money: and that though 'wait a little,' may be equivalent to 'never,' in Arabic, it is not so in English; and that a whole party ought not to be attacked because the interpreter did not choose to obey the commands of his master."—*Richardson's Travels*, vol. I. p. 432. See also *Dodwell's Tour through Greece*, vol. II. p. 15.

Matt. vi. 7. *But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.*—The following extract furnishes us with an exemplification of the conduct which our Lord

so justly and so strongly condemns.

"Next morning, the 27th, we started again at an early hour, as soon as the reisses had got through their prayers. With one of them this was a very long and a very serious concern. He generally spent an hour in this exercise every morning, and as much in the evening, besides being very punctual in the performance of this duty at the intervening periods of stated prayer. Certainly he did not pray in secret, communing with his heart, but called aloud, with all his might, and repeated the words as fast as his tongue could give them utterance. The form and words of his prayer were the same with those of the others; but this good man had made a vow to repeat certain words of the prayer a given number of times, both night and morning. The word *Rabboni*, for example, answering to our word *Lord*, he would bind himself to repeat a hundred or two hundred times, twice a day; and accordingly went on, in the hearing of all the party, and on his knees, sometimes with his face directed steadily to heaven, at other times bowing down to the ground, and calling out *Rabboni, Rabboni, Rabboni, Rabboni*, &c. as fast as he could articulate the words after each other, like a school-boy going through his task; not like a man who, praying with the heart and the understanding also, continues longer on his knees, in the rapture of devotion; whose soul is a flame of fire, enkindled by his Maker, and elevated towards his God; and who, like Jacob, will not let him go until he bless him. Having settled his account with the word Rabboni, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. *Allah houakbar*, "God most Great," perhaps came next; and he would go on as with the other, *Allah houakbar, Allah houakbar, Allah houakbar*, &c. repeating the words as fast as he could frame his organs to pronounce them. When he had done with this, he took up the chorus of another word, *Allah carcem*, "God assisting;" *Allah hedaim*, "Eternal God;" *Al ham de lelai*, "Glory to God;" or some other word or phrase, or attribute of Jehovah, and repeated it over as many times as he had vowed to do. The usual number for repeating certain words is thirty-three times each: and the Mussulman's beads are strung accordingly three times thirty-three, with a large dividing bead between each division. The usual phrases so repeated, are those just mentioned. To hear this man repeat his prayers, his variety of unconnected tones running through all the notes of the gamut, produced quite a ludicrous effect; you would say this man was caricaturing, or making a farce of devotion; but to look at him, while engaged in the performance, nothing could be more serious or devout, or more abstracted from the world, than his appearance. All his countrymen thought well of his devotions, and never manifested the slightest disposition to smile at, or to twit him for, his oddities: on the contrary, they said, that he was a rich man, and would be a great sheikh. So great is their respect for prayer, that raillery on that topic would not be tolerated among Mussulmans.—While on the subject of prayer, it may be worth while to add the following particulars. In their addresses to the Almighty, they are not permitted to use any terms expressive of any part of the human body, or even of external objects, considering it offensive to God, and a species of idolatry to do so. They have *five* stated periods of prayer daily: *souba*, or morning dawn, when they say two prayers; *dochr*, or noon, when they say four prayers; *el assr*, or about three o'clock, when they also say four prayers; *magreep*, or at twilight, when they say three prayers; *el ushe*, or about half past eight o'clock, when they say four

prayers. In performing their ablutions before prayer, they begin with the hands, which they wash three times; then the mouth three times, throwing out the water; having cleansed the nose, they wash it three times; the face and eyes three times; then they draw a line from the eyebrows to the ears, which they cleanse and wash; then pass their wet hands behind their neck, and over the head; then they wash their arms three times; last of all, their feet, and various other parts of the body. They are then purified as their religion enjoins, to address their Maker." *Richardson's Travels*, vol. I. p. 463.

To the Editor of the Christian Observer.

I CANNOT forbear calling your attention to what appears to me an extraordinary passage in the British Critic for last October. It occurs in the review of Professor Le Bas's Sermons. But I must first place before your readers the paragraph of the sermons—a very just and beautiful one, in my opinion—which forms the subject of the critic's remarks.

"It is a further source of unspeakable joy," says Mr. Le Bas, "that our Lord's assumption of humanity was not temporary and transient; that he still retains his union with that very nature which suffered so much for his (our) redemption, and with it a personal and experimental knowledge of all the perils and conflicts which beset the path of our pilgrimage. Our souls may now be fixed on the truth, that we are not only at the disposal of an omnipotent Creator, but under the protection of one who calls himself our Brother, with a combination of all the feelings and sympathies which belong to that relation. Had the union of the two natures in our great High Priest been limited to the duration of his appearance here; had he, on his ascension to heaven, laid aside his earthly tabernacle, and left it to moulder in the dust; the scheme of redemption, however abounding in mercy, would scarcely have addressed itself so forcibly as it now does, to our affections and our hopes. For we should then have wanted that confidence which we now possess, springing from the blessed assurance that he who was 'a man of sorrows, and acquainted with grief,' hath 'entered within the veil,' bearing with him a tender sense of our wretchedness and infirmity. Had the termination of Christ's ministry on earth been instantly followed by his disunion from humanity, we might have been cast back into a state resembling that condition of fear, that 'spirit of bondage' and distrust, which is the reproach and the curse of what, by some, is called the religion of nature. The satisfaction for sin would still indeed have been offered; but then we should have been without a mediator to plead it. Our afflictions must still have been made immediately to God, in all the unmitigated blaze of his perfection and power."

"In this passage," says the reviewer, "a position is advanced, which, we confess, startled us a little, and for which we are not aware of any sufficient authority.... The hypostatic union, during our Saviour's abode upon earth, though perhaps indispensable for the purposes of his mission, is a subject which it almost oppresses our faculties to contemplate. But to suppose its continuance in any degree, in the celestial mansions, seems an immeasurable increase of difficulty, and wholly uncalled for by any necessity. The Son may surely be conceived to sympathize with us, though he should no longer retain any portion of our infirmities: since the Scriptures uniformly ascribe, even to the Father, feelings of kindness and commiseration for us, who has never experienced our sufferings and sorrows."

If I speak of this critique with

some degree of displeasure, my animosity is certainly not directed against an individual writer who is wholly unknown to me, but is excited by such a display of incompetence, and that within their own especial department, made by persons assuming to guide not only the public taste, but the public judgment upon the gravest and most important questions; and by seeing some of the most blessed and essential truths of our religion thus lightly impugned by those who profess to be their defenders.

I might in the first place ask, Does not every pious and well-instructed Christian feel himself, in the passage quoted from the sermons, not "startled" by some empirical novelty, but addressed in language to which his heart responds, and which is in unison with all the sound instruction he has ever received in the church of Christ?—I may in the next place inquire, with reference to "authority" for the sentiment, of which the reviewer avows himself "not aware" that any of sufficient weight exists, was the notion ever heard of within the universal church, at least within the orthodox part of it, that "the hypostatic union" of the divine and human nature in the person of Christ continued only "during his abode upon earth?" It would seem to be superfluous to ask, whether the writer of this critique ever read the learned disquisition of Hooker upon the incarnation of the Son of God, in the fifty-first and following section of his Fifth Book; where that incomparable divine repeatedly delivers as the catholic doctrine, that "these natures from the moment of their first combination have been, and are for ever inseparable;" or whether he had studied what Bishop Pearson (on the Creed) has written upon the subject. But it might have been expected that a critic, zealous for orthodoxy and for the Church of England, should not have lost sight of the sentences of the Athanasian Creed, that "as the reasonable soul and flesh is one man; so God and man *is* (not *was*) one Christ;" that "the right faith is, that our Lord Jesus Christ, the Son of God, IS God and Man..... Who although he *be* God and Man; yet he IS not two; but one Christ;" or at least, that such a writer would not have utterly forgotten our Second Article—"That two whole and perfect natures, that is to say, the Godhead and Manhood, *were* joined together in one person, NEVER TO BE DIVIDED; whereof IS one Christ, very God and very Man."

With regard to the "necessity" for this union, when the critic speaks doubtfully of it even for the period of our Lord's abode upon earth, ("*perhaps*," he says, "indispensable for the purposes of his mission;") we need the less wonder to find him regard the supposition "of its continuance in any degree in the heavenly mansions," as "an immeasurable increase of difficulty, *wholly uncalled for* by any necessity." But if the union of the divine and human natures in the person of Christ was long since dissolved, what shall we say of our prayers now offered to Christ? what of the mediatorial kingdom now administered by Christ, in which he is "Head over all things to his church?" what of the commission of "all judgment to the Son," "because he is the Son of Man?" But these questions are superseded by the broad and sweeping consequence, that, upon the supposition which has been so rashly hazarded, and against which I contend, CHRIST (the Anointed, the Messiah) has in fact ceased to exist from the period when he quitted this lower world! For what does that sacred name designate? Not the divine nature only of the Son of God, nor only that human nature which he assumed, but those two natures united in the one person of our ever-adorable Redeemer.

As to his "no longer retaining any portion of our infirmities," not

word needs be said about it. The saints in heaven, neither now, nor when their "spirits," already "made perfect," shall have received the accession of their "glorified bodies," shall retain any portion of their infirmities; but they may very possibly retain such a *remembrance* of them, as shall for ever add tenderness and fervency to all those sentiments and feelings which constitute their blessedness and perfection. And in somewhat of the same manner may our blessed Saviour's sympathies with us, and our delightful and blessed confidence in him, be heightened by his participation with us of one common nature. Scriptural representations lead to such a conclusion; and we may rely on them as the most useful and most just. No doubt "the Father himself hath loved us," and has "feelings of kindness and commiseration for us;" but never was it, never can it be, said of Him, as of our glorified Saviour, "We have not a High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin;" and again, "In that he himself hath suffered being tempted, he is able to succour them that are tempted *."

J. S—, H.

To the Editor of the Christian Observer.

THE inconveniences of repeating the appointed form of words in the administration of the sacrament of the Lord's Supper separately to each individual of those crowded assemblies which now happily in many churches present themselves at the altar, have been frequently dwelt upon; and in consequence, in many instances, the practice of the clergy in such cases is to administer to *two* or *three* persons in conjunction, the minister continually repeating the address during the whole time. If, however, from the necessity of the case, *any* innovation be allowable, is it not for many reasons the best method, as is done in a few churches, to repeat the words *once only for a whole row of communicants*, and then to administer silently and deliberately to each individual, who may consider them as addressed personally to himself. The abridged method of administering the rite of Confirmation has been often, and I think justly, appealed to as a warrant and an example in the case in question. Persons are not perhaps generally aware that the one innovation is quite as modern as the other; both having been introduced in consequence

* We have received various other complaints from time to time of heterodox statements, and rash, incorrect, or uncharitable assertions in the British Critic; some of which we might possibly have noticed had we had any good reason to hope the exposure would have produced amendment. But what can the public expect from professed Christian critics, and vehement champions for orthodoxy and morality, who can deliberately write and print as follows.

"*We have often felt* during the heyday of electioneering licentiousness, the sentiment of an old gentleman whom Lady Hervey mentions; *but we have never yet been able to express it so forcibly.* He was passing through the streets of Westminster during the contest between Lord Trepthan and Sir George Vandeput; and when his coach was beset on both sides by the opposite mobs, bawling out for the opposite candidates, he put his head out of the window and shouted, *G—d—n them both!* One other *bon mot* must suffice to this department." (British Critic, 1822, p. 49.)

The bad taste of this "bon mot," which the reviewer seems jealous that he "has never been able to equal," or "to express so forcibly," is, in our view, scarcely less clear than the flippant impiety of the exclamation. And, by the way, might it not be worth the while of another cotemporary work, the "Christian Remembrancer," whose delinquencies several correspondents have called upon us more frequently to notice, to animadvert occasionally upon the censurable points of such works as the "British Critic," instead of wasting all its superfluous ammunition on the Christian Observer? Are the times so destitute of occasions for justly merited censure,

quence of those changes of circumstances in society, which have rendered the practice of our forefathers—much as it is to be preferred in all practicable cases for its solemnity and its regularity—in some instances extremely inconvenient. The following passage on this subject from the auto-biographical memoir of Dr. Thomas Newton, Bishop of Bristol, who was certainly no friend to "innovations," is interesting not only as conveying an historical fact, but for his reflections upon it, which are quite as applicable to the administration of the Lord's Supper in crowded churches as to the rite of Confirmation.

"There is a method of Confirmation," remarks the bishop, "which was *first* introduced by Archbishop Gilbert. He first proposed it to the clergy of Nottingham, at his primary visitation; and upon their unanimous approbation, he put it in practice. This was, instead of going round the rail of the communion table, and laying his hands upon the heads of two or four persons held close together, and in a low tone of voice repeating the form of prayer over them, he went round the whole rail at once, laid his hand upon the head of every person severally, and when he had gone through the whole, then he drew back to the communion table, and in as audible and solemn manner as he could, pronounced the prayer over them all. This had a wonderful effect. The clergy and the people were struck with the decency as well as the novelty of the ceremony. The Confirmations were performed in less time, and with less trouble, with more silence and solemnity, and with more regularity and order. It commanded attention, it raised devotion, insomuch that several bishops since have adopted the same method."

A FRIEND TO CONFORMITY.

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that the Christian Remembrancer is obliged, in default of convincing arguments and urbane and scholarlike weapons, to descend to range the Christian Observer side by side with "Sherwin" and "Cobbett;" and "the *invectives* of the Times and Chronicle," with three notes of admiration ("!!!") to make the resemblance more striking: and all this merely, because in our notice of the debate in the house of lords on the Peterborough Questions last June, which fell in the regular course of our View of Public Affairs, we stated, without aggravation, the simple facts of the case—namely, that several members of the house had expressed a strong opinion against his lordship's proceeding; that his lordship was constrained to become his own advocate; that not one of the bishops saw fit to support him, &c. Would the Christian Remembrancer have wished us to have reported, in spite of the facts of the case, *the opposite* of all this as the truth; that no disapprobation was expressed; that his lordship was *not* his own sole defender; that several bishops spoke warmly in his favour, &c. And if not, what become of Sherwin and Cobbett, and the "invectives of the Times and Chronicle?" If any "invectives" were uttered, it was in the house of lords, and not in our report of the proceedings, in which we wholly passed over many passages in the debate which might *justly* have given some uneasiness to the supporters of his lordship's measures.

We did not intend to notice this offence of the Christian Remembrancer, had not the point incidentally obtruded itself; and our chief reason for doing it now, is as an apology to our readers and correspondents, who, we think, will not consider it binding on us very frequently to notice writers who, in default of argument, can thus descend to comparisons which we thought were wholly banished even from the "invectives" of polemics among gentlemen and Christians.

MISCELLANEOUS.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(*Continued from p. 699.*)

Natchez, State of Mississippi, 6th May, 1820.

I MENTIONED in my last letter, that, after crossing the bay on Sunday morning to go to church, I was disappointed to find no Protestant place of worship. I had travelled hard to reach Blakeley or Mobile on Saturday night; and could I have supposed that I should find no Protestant church in so numerous a society of American Protestants, I should have preferred a solitary Sabbath in the woods to the melancholy prospect of a community where its solemnities are despised. I understood, however, that a Protestant clergyman from the Eastern States had for some Sundays preceding been officiating alternately at Mobile and Blakeley. These towns are situated on opposite sides of the bay, and are contending vehemently for the privilege of becoming that great emporium which must shortly spring up in the vicinity of this outlet for the produce of the young fertile State of Alabama. The surface drained by the rivers Tombigbee, Black Warrior, Alabama, Coosa Tallapoosa, and Cahawba, all of which fall into Mobile Bay, exceeds twenty-six millions of acres, possessing a very great diversity of soil and climate, and enjoying commercial and agricultural advantages, which are attracting towards them, with unprecedented rapidity, the wealth and enterprize of the older states.

Blakeley is a real American town of yesterday, with a fine range of warehouses; the stumps of the trees which have been felled to make room for this young city still standing in the streets. Mobile is an old Spanish town, with mingled traces of the manners and language of the French and Spaniards, and with an old fort, called Fort Condé, which is to be superseded by fortifications in a more formidable position.

The change from the quiet homely cabins in which we were entertained in the woods, to the noisy dirty tavern of Mobile, was by no means an agreeable one. I sat down with about thirty or forty persons to every meal; but I saw much more of *men* than of *manners*, and was convinced that there was some truth in what I had been told, that in travelling westward in this country, you may take your longitude by observing the decrements of the time occupied at meals. At Mobile five or six minutes might possibly be the average, and yet we accuse the Americans of being indolent and prodigal of time! Generally speaking, the company at the taverns consists of agents and clerks, and the mass of the population is of a most miscellaneous kind. The aspect of society, as it presents itself to the superficial eye of a stranger, is such as might be expected where public worship is totally disregarded. Profaneness, licentiousness, and ferocity, seemed to be characteristic of the place; and the latter, as manifested in barbarity to the Negro servants, was beyond even what I had anticipated. You continually hear the lash upon their backs, with language which would shock you, even if applied to brutes; and the easy and intelligent expression which I had observed in the countenances of many of the Slaves in Carolina and Georgia, had here given place to the appearance of abject timidity or idiotic vacancy. I have seen men, after receiving a severe flogging, and uttering the most piercing cries, the moment their tyrant's back was turned, burst into a loud laugh, dancing about the room, and snapping their fingers, like a school-

boy who wishes to appear as if he "did not care."

The ravages of the fever here last year were perhaps proportionably more severe than at any other place. In July the population was 1300: soon after the appearance of the fever in September, it was reduced by migrations to about 500, of which number 274 died, including 115 permanent inhabitants. I never left a place with more satisfaction. We embarked on board a small schooner on the evening of the 4th, and remained on deck till it was dark. The islands in the middle of the bay, covered with reeds four or five feet high, and their shores loaded with raft-wood, which was then floating down the bay in immense quantities, had a most desolate appearance. In the morning we found ourselves in the Gulph of Mexico, but within sight of land, and with a number of pelicans flying around us. As the wind was fair, we stood out longer than usual on the outside of a chain of low flat islands, which forms with the main land a channel, through which vessels drawing not more than six feet water may reach New Orleans by Lake Borgne and Lake Portchartrain, without entering the Mississippi. On the 5th we saw the sun rise and set with cloudless splendour in the Gulph of Mexico; and I could not help reflecting how ill the moral darkness of this abandoned region accorded with the clear sky which was spread over us, and the glassy surface of the vast expanse in which we were encircled. On the 6th, we sailed between the islands I have alluded to and the main shore, which was a dead flat, of little interest, except towards the beautiful bay of St. Louis, to which the more opulent inhabitants of Louisiana retire during the sickly season. The shores are for the most part covered with fine forests, which stretch to the water's edge. Indeed, it is observed by Derby, that considerably more than one half of all that part of the United States south of latitude 35 deg. east of the Mississippi river, and bounded south by the Gulph of Mexico and Florida, is covered with pines. It is a common opinion in many parts of America, that these pine lands are incapable of cultivation, and are destined to continue for ever in their native condition. The fallacy of this opinion has been demonstrated by successful experiments in the northern states, where verdure and fertility now cover large tracts which had been thus hastily condemned to perpetual sterility. We had beautiful weather, and, after coasting along what is now the State of Mississipi, but was formerly part of West Florida, and passing the mouths of Raseagoala and Pearl rivers, we reached New Orleans early on the 7th. There was nothing interesting in our passengers. One of them was from Bermuda. His ship and cargo were seized at Mobile, because he had brought a Black servant, without a certificate of his parents' freedom. As the boy was originally from New Orleans, his master was obliged to go thither to obtain the certificate before he could release his vessel. I mention this merely as an instance of the vigilance with which the smuggling of Slaves is watched; and I am happy to say, from all I can learn from the inhabitants of Florida on St. Mary's river, and from the commanders of vessels on that coast and in the Gulph of Mexico, that I believe slave-smuggling in this quarter is at present extremely limited. The piratical establishment at Galveston, which was one of the principal channels for the introduction of Slaves, has solicited and obtained permission to sail out of the Gulph.

My impressions of New Orleans were of the most uncomfortable kind; but they were a little relieved by the beautiful orange-groves in the suburbs, and far more by the extensive meadows of deep rich wild clover through which we approached the town from the Bayou

St. John, after sailing through Lake Borgne and Lake Portchartrain. These meadows, with the numerous herds of cattle which were grazing in them, had a more English appearance than any views we have yet seen; the absence of a rich green surface, clear of wood, being to us one of the most constant peculiarities of the American scenery through which we have yet passed. The prairies were the nearest approach to our home views.—It was not until I had crossed the city, that I first caught a glimpse of the noble Mississippi. It was in flood, rising and flowing rapidly, but majestically, to the ocean. I cannot describe my sensations when I found myself actually on the banks of a river which had so long and so powerfully impressed my imagination. At dinner we had the water of the river in the decanters; and, muddy as it was till it had deposited its copious sediment, I looked at it with no common interest, and was elated with the idea that I was drinking water from a stream which, rising in the northern regions in the same Table-lands from which more wintry currents flow to Hudson's Bay and Niagara, and actually freezing near its source on the bottom of the canoes in the middle of summer, traverses this western continent for nearly 3000 miles, and after watering the orange groves and sugar plantations of Louisiana, and spreading itself far and wide over an immense delta of alluvion, falls into the Gulph of Mexico under nearly the same latitude as the waters of the Nile.

After perambulating the city, my former unpleasant impressions returned in their full force, and were confirmed by every day's residence. The first thing which struck me was the French names of most of the streets, an old French theatre, and an old French or Spanish fort. The advertisements on a large proportion of the shops were in French: many of the shopkeepers spoke French only; and the dress of the ladies was French altogether. The population is of every complexion from the most beautiful white and red, through all the various shades of brown and yellow to jet black. Indeed, perhaps no city in the world exhibits a more miscellaneous collection of inhabitants;—Americans from every State from Maine to Georgia; English, French, Spanish, Creole, Indian and African;—and it is not always, as you will readily believe, the best of their respective nations who have chosen to place themselves on the forlorn hope in this pestilential region. My stay was too short to authorize me to pretend to describe the state of society. I will only say therefore, that the impressions which I carried with me from England and the northern States, were by no means effaced by the opportunity of actual observation.

I took up my abode at Madame ———'s, where there were several gentlemen whom I knew, Judge ——, General ——, and a Captain of the American Navy, whose liberal sentiments, general information, and gentlemanly manners, would have done no discredit to the captain of a British frigate. My quarters, therefore, might have been very agreeable, if my landlady, who keeps by far the best boarding-house in New Orleans, had been of a different character. Unfortunately, my room adjoined hers; and I heard her at four or five o'clock in the morning calling for her cow-skin to square the preceding day's account with her Negroes. She was in bulk like a large English landlady; and I have heard the heavy blows of her brawny arm and the piercing cries of the wretched slave succeed each other till she was completely exhausted. Had I had reason to believe that I should avoid such disgusting occurrences by removing, I would have left immediately; but such exhibitions were too general to be escaped.

I have no doubt, however, that the moral aspect of the town is im-

proving, although the gambling houses are sanctioned by Government, who farm out a general licence to an individual, to be subdivided at pleasure—with more consistency certainly with the manners and institutions of the community, than can be pleaded by the patronizers of *our* public lotteries. The rapid prosperity of this rising city is now attracting a class of settlers far more respectable than those whom bankrupt fortunes or battered characters formerly drove thither. There are now two Protestant congregations; and I have no doubt the whole structure of society will undergo a rapid change: but until lately public worship was generally neglected; and licentiousness, profaneness, and disregard to the Sabbath, have hitherto found there but too congenial a soil. Let those who feel any doubts of the efficacy of the public ordinances of religion, or of the necessity of missionary efforts, once see to what depths of depravity human nature will slide even in civilized society, where there is no regular annunciation of Christian truths, and then declare if they are of opinion that they can reconcile their indifference to the diffusion of religious instruction with an enlightened interest in the improvement of the human race.

I left New Orleans on the 19th, in a steam-boat, and arrived here, 320 miles, early on the 23d, after a most interesting sail through the very singular country through which the Mississippi flows. For many miles above New Orleans, the banks of the river are enlivened with cotton and sugar plantations, and ornamented with the beautiful gardens and orange groves which surround the neat white frame-houses of the planters. The plantations stretch from half a mile to a mile into the forests with which they are hemmed in; and they are formed on the rich borders of alluvial soil, which have arisen from copious depositions of the river, while within the reach of its inundations. They are now protected from the annual flood by a large artificial embankment, thirty or forty yards from the natural bank of the river, four to six feet high, and six to nine feet broad at the base. This bank extends 130 miles on the eastern, and about 170 on the western, side of the river; and its preservation is secured by the obligation which the law imposes on every individual to maintain in good repair that part which is before his own land—an obligation which is enforced by commissioners who are appointed to inspect and direct repairs. A breach in the sorce, or a *crevasse*, as it is called, diffuses general alarm. Mr. Brackenburey thus describes it. "The waters rush from the river with indescribable impetuosity, with a noise like the roaring of a cataract, boiling and foaming, and bearing every thing before them. Like the breaking out of a fire in a town, it excites universal consternation. Every employment is abandoned for miles above and below, and every exertion is made night and day to stop the breach, which is sometimes successful, but more frequently the hostile element is suffered to take its course." In this case, "it sweeps with wide innundation over the most valuable tracts of cultivated ground on which houses and buildings of every description are erected, and destroys in one moment the improvements of years." Large tracts of waste country are annually flooded. It is estimated that below the thirty-third degree of north latitude, to the mouth of the Mississippi, a distance of about 600 miles, the country liable to be overflowed, is nearly 12,000, and the country actually submerged annually 5000, miles.

One great peculiarity of the river are its numerous outlets. The first of these which we observed was La Fourche, about eighty miles above New Orleans. About thirty or forty miles higher is the Plaquemine, seventy yards wide. But the main outlet is the Atchafalaya, which leaves

the Mississippi about 200 miles above New Orleans. It is said to be more than 100 yards wide where it diverges from the parent stream, and 180 miles in length; and the tides, which are never more than two and a half or three feet in the gulph, flow up the Atchafalaya 150 miles. At a very short distance above this outlet, (I think both were in sight at once,) the Red River, after a course of 1500 miles, pours its broad stream into the Mississippi. The confluence of these two rivers is beautiful. There is little doubt that the Atchafalaya once formed the channel of the Red River, which then preserved its identity till it reached the ocean. Indeed one very peculiar feature of the country bordering on this part of the Mississippi, is the number of old channels which the river has left as memorials of its former course. It winds extremely; one bend of fifty miles bringing us within four miles, and another of thirty-five miles within one mile, of our former course. It thus forms numerous peninsulas, till the neck of land becomes so narrow that the river forces its way through, leaving its former circuitous channel either to be choaked up with raft-wood, or to become a *lagune* of stagnant water, with which perhaps it again communicates during the floods. Where it has changed its course less suddenly, and new land has been gradually added to the side from which it has receded, it is curious to observe the comparative height of the new trees, rising in regular gradation from two or three, to sixty or seventy feet high. Hemmed in by the dark forests which overshadow the river on both sides when you have passed the limits of cultivation, you are not sorry to have the deep solemnity of the scene relieved occasionally by a younger growth. At night especially, sitting alone on deck, as I often did till morning, the solemnity would have been overpowering without the variety afforded by those natural plantations, and the wooded islands which stud the lakes formed by the expanding current and sinuosities of this majestic stream. We had an unclouded moon while we ascended the Mississippi; but her beams scarcely penetrated the forest, the dark recesses of which were often illuminated by beautiful fire-flies, sailing silently on the "liquid air," like the planetary orbs which we saw reflected from the bosom of the river.

During the day, many of the party amused themselves by shooting at the alligators, which abounded, and which we continually passed, as they were either swimming slowly on the surface, or lying half out of the water on logs of wood, which they much resemble. We employed ourselves also in looking out for what the navigators call *planters* and *sawyers*. The former are trees which, floating down the river, have fixed themselves at the bottom, with their tops pointing up the stream, and often concealed under water. The sawyers, are trees, which have carried with them a large mass of earth when detached from the bank, by the weight of which the roots are kept at the bottom of the river, while the top pointing down the stream, preserves a vibrating motion, as the pressure of the current, and the reaction of the weight at the roots, alternately elevate and depress it. Bradbury observes, "that the period of its oscillatory motion is sometimes of several minutes duration. The steersman this instant sees all the surface of the river smooth and tranquil, and the next he is struck with horror on seeing the sawyer before him raising his terrific arms, and so near that neither strength nor skill can save his vessel from destruction."

On my arrival at Natchez, I took up my abode at a comfortable boarding-house in the upper town; the lower town being a perfect Wapping, crowded with Kentucky boats, and an odd miscellaneous population of back-woodsmen and

others from the western country. At the boarding-house I found the Governor of the state; a worthy old gentleman of handsome property, and of a highly respectable family in Virginia. He took his meals at the common table, where there was a promiscuous assemblage of merchants, agents, and clerks; and I kept my letter of introduction to him in my pocket two days, little aware that I was in his company. I mention the circumstance, as a trait of the manners of this part of the country, which surprized me a little, as I had met at Washington Governors of other States, with far less solid titles to personal and hereditary respectability, aristocratical enough in their behaviour. When I had delivered my letters to him, he insisted on sending his servant and horses with me in my calls on some of the principal planters in the neighbourhood, for the roads through the forests are intricate, and you seldom meet any one to set you right, if you take a wrong direction.

Our boarding-house is near the Mississippi, which is now falling a foot every day; the spring flood having reached its height while I was at New Orleans; but the flood from the Missouri has not yet arrived. Nearly opposite the windows of the room in which I am writing, the river takes one of its noblest sweeps under what are called the Bluffs, from which you look down over it upon a dense forest, which stretches to the horizon, and in which the sun seems to extinguish his latest rays. On these Bluffs I generally take my evening walk, and please myself with the idea that a few hours previously you may have been watching the setting of this glorious luminary behind our favourite hills; for in

> "These lands, beneath Hesperian skies,
> Our daylight sojourns till your morrow rise."

Indeed there is something in the vicinity of Natchez which perpetually reminds me of home. The thick clover, the scattered knolls with their wood-crowned summits, differing only from those most familiar to me in the magnificence of the foliage with which they are shaded, and the neat husbandry of the intervening plantations, give the whole country the appearance of an English park. An Irishman with whom I was riding last night remarked, that the roads strongly resemble those through the large domains in Ireland. I leave you to make due allowance for our anxiety to trace every little resemblance to our native land. At this distance from home we are not solicitous by too accurate a discrimination to dispel an illusion, if it be one, which affords us so much pleasure. You remember Humboldt's beautiful observation: "If amid this exotic nature, the bellow of a cow or the roaring of a bull were heard from the depth of a valley, the remembrance of our country was awakened suddenly at the sound. They were like distant voices resounding from beyond the ocean, and with magical force transporting us from one hemisphere to the other." But the gigantic plane and maple trees, a large proportion of the seventy or eighty different species of the American oak, the Sassafras, the Hiccory, the Pride of India, the Catalpa, the Liquid Amber Styraciflua, the Liriodendron Tulipifera, above all, the Magnolia Grandiflora, one hundred feet high, with its deep green leaves and broad white flowers expanded like a full-blown rose, remind us that we are far from home, while at night the brilliancy of the stars, the delicious fragrance of the surrounding woods, and especially the fireflies which sparkle on every side, seem almost to transport us into the regions of eastern romance. We are also often gratified with the sight of many beautiful birds which are strangers to us, and sometimes catch a glimpse of the wild deer. A day or two since, I rode close past a rattlesnake in the woods

which we afterwards killed, and cut off its rattle. It was about four and a half feet long.—There is much in the plain friendly manners of many of the planters in this neighbourhood with which I have been greatly pleased; and if slavery were banished from their domestic and agricultural economy, I should envy their retired, unostentatious, and independent mode of existence.

The men are generally hospitable and well informed as respects the common concerns of life, and the women modest and obliging, although cold in their manners at first acquaintance. Many persons with incomes of 2000*l.* to 3000*l.* per annum, live something in the style of our second and third rate farmers; the White joiners and artificers whom they may be employing eating with them, and forming part of the family. If you take them by surprize they make you welcome, but offer no apology for their common fare. They generally, however, offer you a bed; and if you remain till the next day, assiduously furnish you with a most plentiful table. I visited an old couple who had settled nine children in their neighbourhood (a term which here often comprizes a large district), giving each of them about 1000 acres of land and a stock of Negroes, and retaining for themselves only just sufficient for their wants, and to supply a little occupation. In the higher ranks of the plain planters, you find a state of society which I think must strongly resemble that of our second rate country gentlemen or yeomanry seventy or eighty years since; the females being brought up strictly, with little knowledge, and great attention to personal neatness and propriety, and the men filling alternately the situation of soldiers, justices, and planters. There are, however, some families in the neighbourhood of Natchez, who live much in the style of the higher classes in England, possessing polished manners, and respectable literary acquirements. Their houses are spacious and handsome, and their grounds are laid out like a forest park. In the society of some of these families I passed a few days very agreeably; and while listening to some of our own favourite melodies on the harp and piano forte, I could have fancied myself on the banks of the Lune or the Mersey, rather than on those of the Mississippi.

The younger branches of many of these families have been educated, the young men at the colleges in the northern and eastern States; and the young ladies at boarding schools in Philadelphia; and some of them have formed matrimonial connections with northern families. The tastes and feelings, as well as the accomplishments and literature, of the north, are thus gradually introduced into these southern regions; and one happy consequence is a degree of repugnance to the slave system on the part of some of the younger members of the community, and a growing desire to mitigate its severities on the part of others. Indeed, it is impossible that, assimilated as many of them must be in mental habits and moral feelings to the society in which they were educated, and in which slavery is an object of abhorrence, they should become reconciled at once to the violation of the natural rights of an unoffending class of their fellow-creatures, or capable of witnessing, without horror, the dreadful scenes occasionally exhibited here. The other day I passed a plantation whose owner a few months before had shot one of his slaves; and I conversed with a mild young planter, I think not 22 years old, who had also shot a slave within a year. The offence, in both cases, was stated to be running away, and no notice whatever was taken of either of the murders. A friend of mine who has resided here some time, told me that calling one morning on a most respectable planter, a man of eminently humane and amiable manners,

he was surprised to see him sitting in his virandah with his gun in his hand, earnestly watching a slave in the court, who was looking up at him with great emotion, as if meditating an escape. By and bye the overlooker came and took the slave away. My friend turned to the planter, and asked him what was the matter. He replied, "While I was at breakfast, that Negro came and delivered himself up, telling me that he had run away from my plantation, to avoid a threatened flogging, but that, as he had returned voluntarily, he hoped I would intercede with the overseer and get him excused. I told him I seldom interfered with the overseer, but would send and inquire into the circumstances. I sent for him, but the Negro in the mean time, apprehending the result, *looked* as if he would dart off into the woods. I ordered my gun, and if he had attempted to stir, I should have been obliged to shoot him dead; for there is no other way of enforcing obedience and subordination."

A very short time since, a cruel wealthy planter tried to work his slaves half the night as well as the whole of the day. They remonstrated with the overseer and became refractory, on which the planter undertook to controul them. He took his seat on the trunk of a tree to inspect them, with his *gun* in his hand to shoot the first who should shrink. About twelve o'clock at night he fell asleep. The slaves seized his gun, shot him, and burnt him to ashes on the fires which he was compelling them to make at midnight, of the wood they were employed in clearing. The case was so glaring, and the planter's cruelty so notorious, that the matter was hushed up as well as it could be, and the slaves were not punished; though while at Charleston I saw an account of a young Negro woman being burnt to death in South Carolina the week before, for murdering her master. An acquaintance of mine told me he was staying at the time at an inn in the neighbourhood, from which many of the company went to see the horrid spectacle. On so serious a subject as this, I am particularly guarded in mentioning to you nothing for which I have not unquestionable authority. The following fact rests on the evidence of my own senses. At a dining party of five or six gentlemen, I heard one of the guests, who is reputed a respectable planter, say, in the course of conversation, that he shot at one of his slaves last year with intent to kill him for running away; that on another occasion finding that two runaway slaves had taken refuge on his plantation, he invited some of his friends out of town to dinner and a *frolic;* that after dinner they went out to hunt the slaves, and hearing a rustling in the reeds or canes in which they believed them to be concealed, "they all fired at their *game*, but unfortunately missed." Does not your blood curdle? Yet he did not appear to be sensible that he was telling any thing extraordinary, nor to understand the silence of astonishment and horror. I could extend this sad recital; but why should I harrow up your feelings? No incident could supply, indeed imagination could scarcely conceive, a more striking and decisive proof than is afforded by the last anecdote of the degree to which the Negro is degraded in the public estimation. If any place is allotted to him in the scale of humanity, it is so low, and so distant from that occupied by his White brethren, as for the most part to exclude him from their sympathy. Experience proves, what reason would anticipate, that it is impossible to regard the same objects one moment as merchandize or cattle, and the next as fellow-men. The planter whom example and habit have led to believe, that he must render the Negro industrious by the use of the lash, and obedient by shooting the refractory, acts as you and I should probably

have acted under similar circumstances; but is not that a horrible system which can so eradicate from men of education and liberal attainments all fellow-feeling for their kind? Nothing but familiarity with the degradation and sufferings of the Negroes could induce their White masters, many of whom are respectable, liberal, and humane in the ordinary relations of life, to tolerate the constant use of the *lash*. You continually see the overseer stalking about with his long lash whip, while the poor slaves are toiling with little rest or respite from morn to night—for here I observe they seem to work many hours longer than in Carolina. A friend told me, that while walking on the Levée at New Orleans, he has distinctly heard the successive lashes on the back of a poor slave on the other side of the Mississippi, which is half a-mile across. Another friend, who was riding with me here, told me, that one evening lately spending a night at the house of a planter who was from home, the planter's wife said how glad she was to see him, as she was just going to flog one of her slaves, and he would be kind enough to save her the trouble. My friend, however, who was from the north, had not been accustomed to the office of executioner, and did not choose to take the hint, broad as it was. The lady resumed the subject before supper, and again as soon as the cloth was drawn, when my friend told her he could not think of complying with her wishes. She was extremely offended, and evinced her displeasure so openly, that had there been another house within a few miles, my friend would have withdrawn. Before bed time, however, another traveller arrived, to whom the lady complained aloud of the ungentlemanly conduct of her first guest, who in common courtesy undertook to lacerate Cato's back, without inquiring into his offence. You will not wonder, after these details, that a White man considers it a degradation to eat with a Black one; and that if you take a White servant to a planter's or an inn, he is obliged to have separate meals; and, where it is practicable, an apartment separate from the Black servants. I remember that as the mail stopped in Virginia and Carolina, I generally saw a little White boy stuffed in one corner; and for a long time without being particularly struck with the circumstance. At last, something leading me to inquire into the cause, I found there was a law prohibiting the mail bags being entrusted to a Black man. Now, as the coachmen were Negroes, this little lad was stuffed in, as a matter of form, as the nominal White guard of the United States' mail bags.

And who are these fellow-creatures who are thus degraded below the level of their kind; and what is the crime which is visited with the atrocious cruelties I have detailed? Are they cannibals, who have invaded these peaceful regions to massacre and devour its inhabitants? monsters whom no bonds of amity can restrain from rapine and devastation, whose hand is against every man, and every man's hand, therefore, of necessity and in self-defence against them? No, my friend: they are the simple, docile, unoffending natives of a distant land, whose colour is their crime, and who have been torn from their kindred and their country by stratagem and force. They are the people of whom Mungo Park observes, after alluding to those traces of our general depravity which are to be found among the Negroes as much as in every other branch of the human family; "It is impossible for me to forget the disinterested charity and tender solicitude of many of these poor heathens, from the sovereign of Sego to the poor women who received me at different times into their cottages when I was perishing with hunger, sympathized with me in my sufferings, relieved my distresses, and contri-

buted to my safety. This acknowledgment, however, is more particularly due to the female part of the nation. In all my wanderings and wretchedness, I have found *them* uniformly kind and compassionate; and I can truly say, as my predecessor, Mr. Ledyard, has eloquently said before me, To a Negroe woman I never addressed myself in the language of decency and friendship without receiving a decent and friendly answer. If I was hungry and thirsty, wet or sick, they did not hesitate, like the men, to perform a generous action. In so free and kind a manner did they contribute to my relief, that if I was dry, I drank the sweetest draught, and if hungry I eat the coarsest morsel, with a double relish."

These are the people whose progressive improvement will, I hope, ere long, vindicate the prophetic strain of one of our most beautiful and devotional poets:

> —— But his mother's eye
> That gazes on him from her warmest sky,
> Sees in his flexile limbs untutored grace,
> Power on his forehead, beauty in his face;
> Sees in his breast where lawless passions rove,
> The heart of friendship, and the home of love;
> Sees in his mind, where desolation reigns,
> Fierce as his climes, uncultured as his plains,
> A soil where virtue's fairest flowers *might* shoot,
> And trees of science bend with glorious fruit;
> Sees in his soul involved in thickest night,
> An emanation of eternal light,
> Ordained midst sinking worlds his dust to fire,
> And shine for ever when the stars expire.

But I must lay down my pen for the present; though I have much more to say on the subject, and shall resume it before I leave this place.—I am, &c.

(*To be continued.*)

To the Editor of the Christian Observer.

YOUR readers were early apprized by your learned correspondent, T. Y. S., in your volume for 1820, p. 162, of the discovery made by Angelo Mai in the Ambrosian Library at Milan, of various ancient classical fragments, particularly the principal part of the last work of Cicero de Republica, upon *palimpseste* manuscripts,—manuscripts of which the ancient writing had been obliterated, though not completely, to furnish vellum for the transcription of other productions. Some further discoveries of a similar kind in the Vatican Library were noticed in the Christian Observer for 1820, p. 129. But the most interesting of these discoveries are large portions of the Gothic version of the Scriptures. The particulars are detailed by Signor Maï, and his colleague Signor Castillionæi, in a work lately published at Milan, entitled, "Ulphilæ partium ineditarum, in Ambrosianis palimpsestis, repertarum, specimen, &c." This publication is in Latin, and necessarily expensive; and very few copies have found their way to this country. Your readers, therefore, may not be displeased to see the following abridged account of this part of its contents taken from Mr. Horne's valuable "Supplementary Pages" to the third edition of his "Introduction to the Critical Study of the Scriptures," just published. Mr. Horne has accompanied his description by a very interesting and well-executed *fac-simile* of one of these *codices rescripti*.

The researches of Mr. Maï and his colleague have been rewarded with the discovery of five Codices Rescripti, containing portions of the Gothic version. They are as follow.

1. The first of these Gothic manuscripts consists of 204 pages, quarto, on vellum. The latter writing contains the Homilies of Gregory the Great on the Prophecies of Ezekiel, and from the character must have been executed before the eighth century. Beneath this, in a more ancient Gothic hand, are contained the following Epistles of St. Paul; Romans, 1st and 2d of Corinthians, Ephesians, Philippians, Colossians, 1st and 2d of Timothy, Titus, and Philemon; with a fragment of the Gothic calendar. Several of these Epistles are entire; of others only

fragments remain. The manuscript is apparently written by two different copyists; one of whom wrote more beautifully and correctly than the other; and various readings, in a smaller hand, may occasionally be traced in the margin. Entire leaves have been turned upside down by the re-transcriber.

2. The second manuscript, also quarto vellum, contains 156 pages. The Latin writing on it is of the eighth or ninth century, and comprises Jerome's exposition of Isaiah. Under this has been discovered, though with difficulty, on account of the thickness of the Latin characters and the blackness of the ink, the Gothic version of the Corinthians, 1st and 2d Galatians, Ephesians, Philippians, Colossians, Thessalonians (1st and 2d), and Titus.

3. The third manuscript is a quarto Latin volume, containing the comedies of Plautus, and Seneca's tragedies of Medea and Œdipus. Under these Signor Maï has discovered fragments of the two books of the Kings, Ezra, and Nehemiah. This discovery is the more valuable, not only because not the smallest portion of the Gothic version of the *Old* Testament was known to be in existence; but because it refutes an idle tale repeated by Gibbon after preceding writers; namely, that Ulphilas suppressed the four books of Kings, lest they should tend to excite the fierce and sanguinary temper of his countrymen.

4. The fourth specimen is a single sheet, small quarto, containing four pages of St. John's Gospel, in Latin; under which are found the very fragments of the 25th, 26th, and 27th chapters of St. Matthew which are wanting in the celebrated manuscript of the Gothic Gospels preserved at Upsal, and usually known by the name of the *Codex Argenteus*.

5. The fifth is a volume of the proceedings of a council of Chalcedony under which have been discovered fragments of ancient authors, and a fragment of a Gothic Homily, in which several passages of the Gospels are cited, apparently in a translation from some of the Greek fathers. D.

To the Editor of the Christian Observer.

THAT *prudence* is essential to the completeness of the Christian character, will not be denied. He who bestowed upon His people "the spirit of *power* and of *love*," was also mercifully pleased to endue them with "a *sound mind*." And, as the great Apostle was himself pre-eminently distinguished by "sound wisdom and discretion," so he successfully employed every instrument to conciliate the Jew, and to attract the Gentile.

There is one department of religious prudence, to which the attention of your readers has not, to the best of my recollection, been called by your numerous correspondents. I allude to *the recommendation of religious books to persons avowedly hostile to the genuine spirit of Christianity, or who may be said like Gallio, to "care for none of these things."* I have myself perceived, in more than one instance, the unhappy effects of furnishing a friend or relation, with a "serious book," without first considering how far it may be calculated, by the blessing of God, to engage his attention, to soften his prejudices, and to "*win*" his mind to "the excellency of the knowledge of Christ Jesus our Lord." In the cases to which I allude, either the bluntness of the phraseology, the coarseness or extravagance of the illustration, or the frequent use of such "experimental" terms (not to mention those which partake of a controversial character) as are wholly unintelligible to any but the established and advanced Christian, have at once repelled the reader, even before he could be said to have had *the doctrine*, which the well-meaning author intended to

maintain, fairly represented to him. So that it might, perhaps, be justly said, that it was not so much the essential *principles* of Christianity as the peculiar *form* which they assumed in an injudicious publication, that proved offensive to the mind of the reader, and defeated the salutary intention of his friend.

It may be replied, that "the things of the Spirit of God are foolishness to the natural man," and that this fact will sufficiently explain the circumstances which I have just stated. This proposition I fully admit in its fair scriptural extent; but I cannot assent to the conclusion intended to be derived from it. If of two treatises which develop with equal clearness and fidelity "the truth as it is in Jesus," the one is better calculated than the other to remove prejudices and to excite attention, doubtless an irreligious friend should be presented with that which is the more *conciliatory* and *striking*. In general, perhaps, those works which convey the doctrines of the Fall—the Crucifixion — Justification by grace through faith—the renovation of the soul by "the power of the Holy Spirit,"—and, in a word, all that may unite the heart in love and gratitude to the Redeemer—through the medium of a biographical memoir an historical narrative—a book of travels, or interesting *Christian* poetry,—are more likely to gain admittance to the prejudiced or thoughtless mind, than publications which exhibit the same Divine truths in an express didactic form. For instance, the Christian Researches of a Buchanan or Jowett, or the Memoirs of Henry Martyn or Kirke White, are more likely, by the blessing of Him without whom nothing is strong or holy, to engage the affections of the youthful, or to soften the asperities of the prejudiced, mind, than Law's "Serious Call," or "Alleine's Alarm," or many excellent treatises which enter deeply into the spiritual life, warfare, and triumph of the matured Christian. Nor should we forget that even the *classical* predilections of an irreligious friend may very innocently guide our choice of a religious book to be presented to him.

I will only, in conclusion, recommend to the consideration of your readers, in reference to their conduct with worldly relatives and friends, that "He that *winneth* souls is wise;" together with the practice of an Apostle, "I have fed you with milk, and not with meat."

Πιστις.

REVIEW OF NEW PUBLICATIONS.

The Conversation of our Saviour with Nicodemus illustrated; a Sermon, preached June 20, 1821, before the Annual Convention of the Protestant Episcopal Church, in the State of Massachusetts; with Notes, and an Appendix on Regeneration. By S. F. JARVIS, D.D. Rector of St. Paul's, Boston. Boston. 1822. pp. 76.

We should scarcely perhaps be justified in reviewing the discourse of Dr. Jarvis, if it were not from the great importance of the question which it involves, and our desire of marking from time to time the progress of the controversy respecting it. The sermon itself is not, we think, remarkably striking in its arguments, or clear in its arrangement; but it is followed by an appendix which contains some truly valuable observations, and the whole publication assumes a higher importance from its expressing, as we

apprehend, the prevailing opinions of our brethren in the American Episcopal Church. It thus affords us the opportunity of observing the sentiments of a body of persons who, with a few unessential variations, subscribe the same articles, use the same formularies, and are subject to the same ecclesiastical polity as ourselves; and who, being unconnected with the parties which unhappily divide our English Church, may be considered in the light of umpires rather than of disputants. An impartial opinion from such a body must always be important, and especially at the present juncture, when the reviving piety and zeal of the clergy of our church, and the growing prevalence of a spirit of charity and brotherly love, afford strong indications of the increasing influence of the Holy Spirit of grace and truth among us.

The sermon, as we have already intimated, is the least interesting part of the publication. It attempts to paraphrase the conversation of our Lord with Nicodemus, and then proceeds to offer some practical remarks. The most striking part of the illustrations of our Saviour's discourse, is the following.

"The wind," said he, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. In our language, the illustration loses much of that beauty and force, which it has in the original, where the same word denotes both wind and spirit. The wind is invisible, and superior to our control. We know nothing of its existence and its operations but by its effects. We see the clouds driven by its force; we hear it sighing among the leaves of the forest; we feel its refreshing coolness. Sometimes it seems to be suspended, and we should almost doubt of its existence, if we did not perceive the thistle's down to be floating gently along its current. It is so with the operations of the Spirit of God upon the soul of man. We know its presence by its effects. We are told that 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' When we feel these holy motions, we may be sure that the Spirit of God is breathing upon our hearts." pp 10, 11.

But this passage is followed by a sentence which we fear may lead to a spiritual indifference and self-confidence, which the respected author would without doubt be among the first to deprecate.

"And even," says he, "when the corrupting pleasures and occupations of the world have deadened its influence, and all that is holy seems to be expiring in the soul, there may still be some gentle, undulating motion, some solitary and some slight act of goodness, which will shew that the divine principle of life is not wholly spent, that the sinner may yet revive, and be saved from everlasting death." p. 11.

We now proceed to the Notes and Appendix, which mark a careful and diligent student, and contain several critical observations which throw much light on the great question to which they refer.

The first note to which our approbation is drawn, is that which gives a summary (pp. 24—26) of the evidence for the practice of baptizing proselytes amongst the Jews. It is not original, but it is clear and perspicuous. The fourth note (p. 27.) also, on the various senses in which the words *flesh* and *spirit* are used in the New Testament, is learned, candid, and in the main satisfactory.

The Appendix, which follows the Notes, forms the largest division of the pamphlet. It begins by a discussion of the precise import of the word Regeneration: it then endeavours to ascertain the meaning of the word Resurrection, and its connexion with the preceding; and it lastly shews the affinity of several other expressions in the New Testament which relate to this subject, with the two words previously illustrated.

1. The exact import of the word παλιγγενεσία, *regeneration*, is to be ascertained, according to our author, by determining what was the

ordinary sense attached to it in the age and country in which the sacred writers lived; by examining the passages of the New Testament in which it occurs; and by consulting the ancient and modern commentators. This course is pursued with much patience and accuracy. The result of the investigation we give in our author's words.

"We have now examined the meaning of the term παλιγγενεσια, *regeneration*, as used by the sacred writers, according to the three rules of interpretation mentioned at the beginning of this dissertation. We have seen that as a term of Grecian philosophy it denoted in its proper sense the re-union, or state of re-union, of the same soul and the same body, after they had been separated by death; that in like manner it was employed by the Grecian Jews, according to their juster sentiments concerning the future state, to denote the final resurrection of the body, and its re-union with the soul; that in a metaphorical sense it was used by them to denote the renewed existence of things in this world, such as the state of the world after the deluge, or the state of the Jewish nation after they had been restored, as a body politic, at the termination of the Babylonish captivity. We have seen that there are two passages only in which the term occurs in the New Testament; that in one of these, it appears from the scope and design of the author, to be used in the metaphorical sense; that in the other, judging also from the context, it is somewhat doubtful whether it is in the metaphorical or the proper sense; but that in both, its general meaning is obviously the same as that in which it was understood by the Jews in general. And by an examination of many eminent commentators, ancient and modern, the learned of different nations, different ages, and different communions, we find that such has been the generally received interpretation of the universal church." pp. 58, 59.

It will be seen by this extract, that our author conceives the proper meaning of the word *regeneration*, to be the admission or translation into the state of glory which will take place at the resurrection of the righteous; and its metaphorical sense to be the admission or translation into the state of grace which takes place, as he judges, at baptism, when rightly received. In each sense he limits the meaning to a change of *state*, and omits, or nearly so, that change of *nature* which our English divines have very generally included in their definition of it. We confess we prefer, in this view, Dr. Hammond's observation, as quoted by our author.

"The word παλιγγενεσια, Dr. Hammond maintains, properly signifies a new or second state, which he supports by reference to the definitions of the Greek grammarians, and the use of the term by the Pythagoreans. 'In sacred writers it is used,' he observes, 'for the resurrection, whether that of the future being of body and soul, or that which Christ is pleased to make preparative to it, the spiritual proselytism expressed by that phrase, Titus iii. 5; the change and renovation of the soul and affections in this life, and as a token and sign of that work of Christ's, it is used for baptism, that being born of water and the Holy Ghost, John iii.'" pp. 55, 56.

This seems to us to embrace the whole range of this vast subject, without weakening what is in fact the foundation of the entire fabric, the spiritual change of the heart and affections from sin and the world, to God. It is with sincere pleasure that we proceed to state, that Dr. Jarvis does not consider the grace of the Holy Spirit as invariably accompanying the outward act of baptism with water." His admissions on this point are so important, as to have formed one of our chief motives for noticing his publication.

"The question has been asked and discussed with considerable warmth, whether the Holy Spirit always accompanies the outward act of baptism with water. But it is one of those unprofitable questions, my brethren, which the Apostle cautions us to avoid, 'knowing that they do gender strifes.' Is it not enough for us to know that in receiving the 'outward and visible sign' we receive the promise of the 'inward and spiritual grace;' and that nothing will

make void that promise if we are not wanting on our part? Our Saviour has told us that 'the wind bloweth where it listeth;' can we not be content then to let the Holy Spirit operate in his own way, and at his own times, but must we undertake to determine the mode, and the extent, and the period of that, concerning which we know nothing but by its effects? Christians! let us rather comply with his ordinances and endeavour to do our duty, and trust with unlimited confidence in his holy promises. Of this we may rest assured that no unrighteous person will be admitted into the kingdom of Christ and of God; and the declaration of our Saviour ought to make every one tremble, "Not every one that saith unto me, Lord, Lord,—not every member of my church on earth,—shall enter into the kingdom of heaven—the kingdom of glory—but he that doeth the will of my Father which is in heaven.'" pp. 15, 16.

As we are on this point, we may as well finish all that relates to it, before we touch on other topics. In page 63, Dr. Jarvis, after quoting Rom. vi. 2—6, has the following observations.

"We are risen, says the Apostle, in baptism. Does the resurrection, in this metaphorical sense, mean only the rising of the soul from the death of sin to the life of righteousness? This would make the Apostle affirm that the inward and spiritual grace always accompanies the outward and visible sign: in which case, all dispute upon the subject of the efficacy of baptism would be at an end. But the great body of Christians will admit the expressions in our Twenty-fifth Article to be correct, that the sacraments 'have a wholesome effect or operation in such only as worthily receive the same.' And if this be admitted, then it must also be admitted that the baptismal resurrection is a complex term, involving the outward and visible sign, as well as the inward and spiritual grace. In the largest acceptation of the word, all baptized persons are risen with Christ. They are made members of his body, the church. They have risen from an uncovenanted, to a covenanted state. They are translated into God's kingdom. From being aliens and foreigners, they are admitted to be fellow-citizens with the saints, and of the household of God. They are allowed to partake of all the means of grace, and, if they have come with right motives, all the hopes of glory.

"In a less extensive sense, or rather in the most complete acceptation of the metaphor, *they* only are risen with Christ who are risen from the death of sin unto the life of righteousness. This spiritual resurrection of our nature, through the powerful assistances afforded us under the new covenant, must take place in this life, or we shall never attain unto that final and proper resurrection in which our souls shall be for ever united to bodies fashioned like unto the glorious body of our Redeemer." pp. 63, 64.

These considerations appear to us so just, as greatly to lessen, in point of practical effect, the importance of the verbal part of the controversy respecting the precise sense of the single and much controverted term, Regeneration, as used in our public formularies. If the construction put upon the term be not such as in any measure to diminish the universal necessity for repentance, faith, conversion, and sanctification of heart, we are certainly not disposed to argue, with any great warmth, points of mere grammatical precision. We must however state, that our fear has always been that, under the appearance of a technical controversy, the real dispute has been for essential principles closely connected with the doctrines of original and actual sin, justification by faith, and the necessity of a complete renovation of character by the grace and power of the Holy Spirit.

2. The force of the word *resurrection*, and its connexion with the one we have hitherto been considering, form the second subject of Dr. Jarvis's Appendix. This discussion is closely allied with the preceding; for our author having endeavoured to shew that regeneration, as used in the Grecian philosophy, and as borrowed by the Hellenistic Jews, denoted the final resurrection of the body, and its reunion with the soul, now infers with confidence, 'that regeneration is, in the sense of the sacred writers, either synonymous

with ἀνάστασις, resurrection, or differing from it only as a continued state of existence differs from its incipient moment. Thus he considers the two terms as *properly* relating to the eternal state of being in the future world, and as applicable *only metaphorically* to the present life. On this we merely stop to observe, that with regard to the word Resurrection, the remark is perfectly clear. Of course it relates properly to the future world, and only metaphorically to the present. But, with respect to the word Regeneration, we pause: we do not reject, but we hesitate. To proceed, however, with our author—He cites various passages in the New Testament, where the word Resurrection is used, (such as Luke xx. 34—36; Acts xiii. 32, 33; Rom. i. 1, 3, 4; Col. ii. 12; Col. iii. 1; Rom. vi. 2—6.) in order to shew that the word Regeneration may be employed with the like latitude, and must be subjected to similar limitations. The tendency of this part of Dr. Jarvis's argument is good, as our quotation above, from his 63d and 64th pages, will have convinced the reader; but its force, as respects the word Regeneration must depend on the admission of the premises from which it is deduced.

3. The last, and perhaps the most valuable, certainly the most spiritual and practical, part of the Appendix, contains an examination, as we have already intimated, of other expressions in the New Testament, which have an affinity to the terms Regeneration and Resurrection. In this review, (which is, however, very far from embracing all the passages which might have been comprehended,) Dr. Jarvis begins with John iii. 5; and John i. 11, 13. He then notices the several important passages in the First Epistle of St. John (1 John ii. 29; iii. 2, 3, 9, 10; v. 1, 4, 18,) and makes the following judicious observations.

"In these remarkable expressions, the Apostle evidently uses the term 'sons of God,' to denote those who are so in the highest sense in which it can be applied to men in this world. His language amounts, in fact, to a description of the Christian character. He affirms that the true Christian doth righteousness; doth not commit sin; believeth that Jesus is the Christ; loveth God and all mankind, but more especially all who partake of the same renewed nature; overcometh the world by his faith; and guardeth himself from the temptations and assaults of his spiritual adversary. In a word, he who is regenerate in this world, in the most complete sense of the metaphor, is risen from the death of sin unto the life of righteousness." pp. 66, 67.

We have not space to dwell on the other passages which Dr. Jarvis endeavours to illustrate, but must hasten to a criticism of great moment offered by him on the affinity of the words Renovation and Regeneration. He considers the distinction which has been made of late years between these two expressions as unfounded in fact, as unsupported by the usual language of the ancient fathers, and of the greatest divines of our own church; and as narrowing the phraseology of the Scriptures, and leading to confusion and schism. He concludes by asserting that Resurrection, Renovation, and Regeneration, were in a metaphorical sense used anciently as convertible terms. His remarks here are too important not to be cited.

"If the renovation of our nature be but another term to express its resurrection or regeneration from the death of sin to the life of righteousness, then it will be seen that our spiritual regeneration is the process of our whole mortal life. It is begun when the Holy Spirit begins to operate upon our minds. It is promoted by the use of all the means of grace, by the preaching and reading of the word of God, by prayer, by the administration of the sacraments, by our very trials and afflictions. While the seeds of sin remain in our nature, our inner man must be renewed from day to day. We must be for ever engaged in purifying our bodies and our souls, and continually becoming more and more perfect until this mortality shall be swallowed up of life." pp. 74, 75.

On the whole, it is impossible for us not to observe with pleasure the inviting openings to a reconciliation of contending opinions which this respectable publication presents. The chief point of novelty in it is the import given to the word Regeneration; on which topic we will only further say, that we think the arguments of our author highly deserving of attention. Probably the sense given to the word by the Greek writers, the Jews, and the early fathers, has not had sufficient weight with many modern divines. This part, however, of the question is really of less moment, if we are allowed, with Dr. Jarvis, to consider the grace of the Holy Spirit as not necessarily and invariably accompanying the outward administration of baptism; if we are further at liberty to expound and illustrate regeneration by the numerous other passages in holy Scripture, which describe an entire change of heart and life; and if we are likewise free to distinguish the liturgical and charitable use of the term, as connected with the sacrament, from the ordinary and practical consideration of it, as synonymous with all those various figurative expressions by which the New Testament enforces on us the indispensable necessity of a new creation in Christ Jesus.

We need scarcely remark how widely distant is all this from the dangerous notions which appeared in the well-known tract of Dr., now Bishop, Mant, which gave rise to the baptismal controversy; a tract in which, as it originally stood, the public were taught that baptism "rightly administered," that is, by an authorized clergyman, and irrespective of its being "rightly received," always conveys those spiritual benefits of which the outward sacrament is a sign and a seal, but, as experience too plainly proves, is by no means invariably an instrument of conveyance.

Still, it is comparatively a small matter that, owing to the late controversy, most important concessions have been made, unless the better information which has been elicited on this subject lead to corresponding results. The practical use which the clergy of the episcopal churches of England and America make of this doctrine in their ministry, is the great question. If infinitely more than a baptismal investiture, if a deep, pervading, abiding, spiritual change of heart is indispensably necessary in every descendant of our fallen parents, then the doctrine of conversion, or renovation, or regeneration, call it what we will, is of prime moment, and should appear both from the press and the pulpit in broad distinction from all questions of mere outward privilege. We would suggest to the respected author's consideration, whether the manner in which this doctrine is displayed in the sermon before us is adequate to the infinite importance of the souls of men, and the extreme danger of a formal, worldly, and lifeless Christianity. We are aware indeed that *conciones ad clerum* have been allowed to expatiate very widely on points of learned criticism, as if taking for granted that all is right in matters of faith and practice; and we do not deny that the chief questions involved in the baptismal controversy are of quite sufficient importance to become the subject of discourse and erudite inquiry on such an occasion as a convention or visitation sermon. Still, matters should not be left thus. All human beings, young and old, rich and poor, cleric or laic, are rapidly hastening to eternity; points of infinite moment, points to which all subjects of form and ritual are far subordinate, press for instant and paramount attention. We entreat the episcopal clergy on both sides of the Atlantic, to consider whether spiritual religion, the religion of the heart, the religion which springs from the grace of the Holy Spirit—

the religion which flows forth in contrition for sin, which clings with affectionate and holy faith to the atoning death of the Saviour, and which produces the fruit of divine love to God and man—whether this religion is not in fact EVERY THING—whether it is not the remedy of human misery, the characteristic of the Gospel, the glory of the Son of God, the source of every good word and work. It is the persuasion that this view of true religion is gaining ground rapidly amongst us, that has induced us to notice the present publication as holding out a prospect of increasing harmony of sentiment and feeling. The rest is to be learned upon our knees, in the closet, in communion with our own hearts, by the illumination of the Holy Spirit, by the study of the Bible. In proportion as religion, thus acquired by Divine teaching, is superadded to an orthodox creed and the attainments of sound theological knowledge, will our episcopal churches flourish under the Divine blessing and grace. We take our leave of Dr. Jarvis—of whose zealous labours, missionary spirit, and earnest contention for the faith against those Socinian principles which so fearfully prevail in the site and vicinity of his pastoral ministrations, we have heard not without much pleasure and satisfaction—with a sincere respect for the talent and industry manifested in this work, with an entire approbation of many of his sentiments, and with a fervent desire and prayer that the interchanges of Christian affection and esteem with our American brethren may not only cement our sister churches in harmony and good will, but may likewise contribute to the general good understanding and amity of two nations, already united by so many ties of kindred and language and common interests, and called, therefore, in an especial manner, to the cultivation of that peace and charity which are the elements of all social and national felicity, and are attendants and handmaids of religion.

The Nature and Obligations of Personal and Family Religion; with a Variety of Prayers, for Individuals and Families. By DANIEL DEWAR, LL.D., late Professor of Moral Philosophy in the University and King's College of Aberdeen, and now Minister of the Tron Church, Glasgow. Second Edition, greatly enlarged. Glasgow: Chalmers and Collins. 8vo. pp. 426. price 8s.

"WE are setting up," said Dr. Paley, in his Charge to the Clergy of the Diocese of Carlisle in the year 1790, "a kind of philosophical morality, detached from religion, and independent of its influence, which may be cultivated, it is said, as well without Christianity as with it; and which, if cultivated, renders religion and religious institutions superfluous." We fear that in Scotland as well as in England there has been too much truth in this observation. The "philosophy of morals" has been too often taught on principles either adverse to Christianity, or at variance with its spirit, or altogether independent of it; and the consequence has been that many young men have entered on the study of theology with tempers and principles far remote from the humble simplicity and intellectual diffidence of Christian disciples. The great and essential articles of religion have in such cases been either wholly overlooked, or at least have not received that prominence to which they are entitled. Erroneous views of the moral character of God and man have been cherished and promulgated. The revealed will of the Creator has not been openly and decidedly appealed to as the supreme standard of right and wrong; and the obligations of virtue have been deduced rather

from considerations of feeling, of honour, or of interest, than from those nobler and purer motives which God himself has been pleased to address to us.

We are gratified, however, to find that notwithstanding the evil results which have been so frequently attributed to the manner in which morals and metaphysics are studied in the Scotch universities, there are some, we would hope many, "professors of moral philosophy," who, like the author of the valuable work before us, have formed more correct sentiments of what ought to be the ethical system of Christians; who have founded the science of morals on the solid basis of Christian principle; who have availed themselves of the sacred lights of revelation, in exploring the dark and intricate mazes of the human character; and instead of exploding the Christian graces, as Hume has done, under the designation of "*Monkish virtues*," have elevated them to their justly exalted place in the code of moral obligation. And, indeed, of what avail are speculations on morality, when unaccompanied by practical principle? And what is the value of that virtue which terminates in theory or in feeling? It may figure in the pages of a philosophical system; it may smooth the rugged surface of human society; it may please the lovers of theory and the sentimental subjects of feeling; but it will leave the diseases of human nature exactly where it found them, and oppose a very contemptible barrier to the march of profligacy and vice. *That* morality alone is profitable, and suited to the state of man as a fallen and sinful creature, which looks to the will of God as its rule, and the glory of God as its end; and which appeals to such sublime and purifying principles as those which are inculcated and exemplified in the valuable work before us, on "The Nature and Obligations of Personal and Family Religion."

Dr. Dewar is already known to the public as the author of two treatises; the one, on "*the Character and Customs of the Irish*;" and the other, on "*the Internal Evidences and Designs of Christianity*." The present work will not detract from his reputation. It may not indeed enlarge his fame among *merely literary* men; and we should pity the writer who would make *this* his main or ultimate end. But it will be received with gratitude by those who value evangelical truth as the true foundation of morals and the only effectual safeguard of human society; and will be hailed as a valuable gift at the altar of domestic piety.

The work consists of *eight* chapters on the following subjects:—The importance of personal religion to all, but particularly to heads of families;—The necessity of family religion to personal religion;—The nature of the duties of family religion;—The manner in which they ought to be discharged;—Motives to the practice of them;—The improvement of family afflictions;—The duties of young persons;—and the dangers and duties more peculiar to young Christians. These varied topics are severally illustrated with ability, with distinctness of apprehension, and with becoming seriousness of mind and manner. On some of the topics the author is rather prolix; and this tendency to *spread out* has the effect of frequently enfeebling his statements, which would gain much by being exhibited in a more condensed form. The style of Tacitus is perhaps one of the best models for works of didactic instruction; that of Sallust or Livy seems better adapted to oral communications, particularly from the pulpit. The manner of Paley, though deficient as respects feeling and "unction," is, from its simplicity and perspicuity, admirably suited to the conveyance of religious and moral truth from the press. But the

literary defect to which we have now adverted in the work before us, is more than supplied by the spirit of warm affection, of deep seriousness, and impassioned earnestness, which pervade its pages, and which can hardly fail to interest and to please the reflecting and serious reader. As specimens of Dr. Dewar's manner we must content ourselves with *two* passages, which we select on account of the important remarks which they convey. The first passage is from the section, entitled, "Catechetical Instruction."

"I long to see the inhabitants of Scotland to be again that which the inhabitants of Scotland once were. Our forefathers made it their business not only to instruct their families, on the evening of the Sabbath, but to instruct themselves: to obtain by reading, and meditation, and prayer, clearer and more impressive views of Christian truth; to acquire accurate knowledge of the grounds of their faith, and the nature of its doctrines and its designs; and to reach the measure of the stature of the fulness of Christ. Hence it was that they had deep as well as just views of doctrine and of duty; and that in place of being children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, they spake the truth in love, and grew up unto Him in all things, which is the Head, even Christ. They read the Bible diligently, and the books of practical divinity which might enable them more fully to understand it. They did not rest in the notion that they were already Christians, but studied to grow in grace, and in the knowledge of their Lord and Saviour, and used every means for attaining the end of their faith, even the salvation of their souls. There were, in their personal and family religion, not the feebleness and the fickleness of childhood, but the vigorous effort, and the sound understanding, characteristic of perfect men in Christ Jesus.

"I need not say that their descendants, generally speaking, with all their zeal for public usefulness, do not in this respect imitate their example. There is a slightness and a superficiality in almost all that they do connected with religion. Our pulpit discourses have been polished down into the form of short and common-place essays on some ethical truism; and the bold and manly eloquence of our fathers, so full of unction, and so full of faithfulness, and deriving its strength from the doctrines of the Gospel, which it so constantly embodied, has, I fear, in many instances, given place to a strain of preaching, which awakens no anxiety, and which produces no interest. And is it any wonder that a people who are but imperfectly acquainted with the elements of Christian doctrines, should like to have it so? Or what more woeful proof of the growing *decline* of true religion in our land than that patrons of churches, during more than the last half century, have been so regardless of the voice of a people, not yet become thoroughly indifferent to the great truths which they were taught by their fathers to regard as divine, and which they were anxious that their ministers should teach? Is it not in the land that Knox and Melville, and the other great and good men of our church, succeeded in reforming and in evangelizing, that those who have walked in their footsteps, and who have so conscientiously held forth the great doctrines which rendered their ministry a blessing to so many generations, have been systematically opposed and discountenanced, and represented as wild and fanatical in their notions? And the religion of the times, so alarmingly prevalent, and so boldly directed in hostile array against constituted authorities, is but the fruit of that system of indifference to the spiritual wants of the people, and of that substitution of cold and heartless speculation, in room of the doctrines of the word of God, which were at one time, and with certain classes, so much in vogue. I shall never cease to avow what in my conscience I most firmly believe, that it is by the faithful preaching of these doctrines alone, as they are contained in the Confession of Faith and Catechisms of our church, that the interests of true morality, as well as of enlightened and steady loyalty, are promoted." &c. pp. 126—129.

Our author then proceeds to point out the importance of attention to the different parts of family religion, and particularly the duty of *catechising children and servants*.

He offers some very important remarks on "Sabbath Schools," with the view of guarding ministers and heads of families against the abuse of these institutions. Without lowering their value, or questioning their utility, he states that they are designed, properly speaking, as substitutes for the want of family instruction; that *in no case* should they be made an apology for the neglect of this; and that whatever tends to weaken the authority of parents, or to encourage them in the neglect of a divinely commanded duty, should be strictly watched and guarded against as dangerous to the best interests of practical godliness. Were every parent able and willing to do his duty, Sunday schools would be useless, and might even be hurtful; and it is only because parents *do not* or *cannot* fulfil their proper duties, that these helps become necessary. But in this light they are truly valuable, and deserve far greater countenance and patronage than they have ever yet received from the Christian community.

In the sections on the "Duties of Masters and Servants," we could have wished that our author had noticed a very prevalent but most pernicious custom, particularly in large towns, both in England and Scotland, of servants *claiming*, and masters and mistresses *allowing* them the Sunday to themselves; in other words, to be spent in idleness, worldly conversation, and amusement; in place of being devoted to the public and private exercises of Divine worship, except so much as is exempted for works of necessity and mercy. We have reason to believe that this habit or custom prevails to a great extent in Glasgow and its vicinity, the scene of our author's pastoral labours; and we might adduce many flagrant and affecting illustrations of its demoralizing and unchristianizing tendency. Christian masters and mistresses should remember that the Sabbath *is not theirs to give*; and servants should be reminded of the high command of Him with whom there is no respect of persons—"Remember the Sabbath day to keep it holy." If ever religion shall flourish in Scotland or elsewhere, one of the principal means must assuredly be an exemplary attention to that infinitely important, but every where much neglected, duty of keeping holy the Sabbath-day.

Our next quotation shall be from the section entitled, "Address to those who now are, or who intend becoming, Students of Divinity."

† "Before any one should devote himself, or be devoted by another, to this work, he should be sure that he has a deep sense of religion on his heart; that he has a tender conscience, effectually convinced of the evil of sin, and the necessity of holiness; that he feels powerfully the worth of a Saviour's sacrifice, and the divine excellency of his knowledge; and that he regards it as his highest honour to be the humble instrument of opening the blind eyes, and of turning men from darkness unto light, and from the power of satan unto God. These essential qualifications of personal religion he should possess before he resolves on devoting himself to the arduous work of saving souls. Should he proceed without them, he will probably become the enemy of those who have a serious concern for their salvation; he will, perhaps, represent them, even in his preaching, as self-conceited hypocrites, as wild and fanatical; his state of heart will disincline him, and perhaps his ignorance will disable him, from declaring to the people the whole counsel of God; and thus, from his own want of religion, he will be careless about his work, and deepen the sleep of spiritual death on the souls under his ministrations and around him.

"When you are satisfied as to your personal religion, see that your views of the doctrines of the Saviour be sound. It is not to be expected that these views should, in the first instance, be either deep or comprehensive. But it is of essential importance, that in so far as they go, they should be scriptural. It is the duty of all the disciples of Christ to grow in grace, and in the knowledge of their Lord and Saviour; but no one should devote himself to the work of

the Christian ministry, whose views of the elements at least of the doctrine of Christ are not correct. Study these elements much, as they are contained in the Catechism, and the other spiritual and practical books which, while they explain them, enforce them with sacred unction on the heart. Be well grounded in these, before entering much on the study of human sciences; and keep them constantly in view while acquiring a knowledge of these sciences; and thus you will be likely to derive from learning, all the good it can afford, without being corrupted or perverted by it from the simplicity that is in Christ." pp. 253, 254.

We have not space for remarks upon, or citations from, other parts of the volume, except to add, that the "prayers for individuals and families," twenty-eight in number, are truly scriptural. Some of those for family worship are rather long; and, by a new arrangement, the number might, out of the same materials, be considerably increased. The work is characterised by correct judgment, and Christian sentiments, and it would delight us to find this work, or something like it—for instance, Mr. Bickersteth's invaluable Treatise on Prayer—on the tables of every family in the land. We do not indeed suppose that individuals or families are, generally speaking, ignorant that prayer is a duty; but they often need both incitements to its discharge, and helps for discharging it. And even this is not all; for as Mr. Bickersteth remarks, in the justly popular work above-mentioned, "The *grace* of prayer is a Divine gift of far more importance than the mere *knowledge* of the various parts of this duty, or the *ability* to perform it before man." The object of Dr. Dewar, as well as of Mr. Bickersteth, (whose work we have the rather introduced on the present occasion, as its rapid sale rendered a formal review of it on its publication superfluous,) is to induce individuals to pray with the heart and with the understanding also; a duty necessary at all times, but which never required to be more strongly pressed than in the present day, when, to adopt again the words of Mr. Bickersteth, "men are so apt to gain knowledge without corresponding feelings; and are tempted to make a profession of religion, and to talk about it, while, it is to be feared the more retired, and all-important duties of devout prayer, meditation, self-examination, and reading the Scriptures, are neglected."

We shall only add, that though Dr. Dewar's work is generally free from a controversial spirit, there is here and there a remark which some of his readers will think might have been spared; as, for instance, at page 260, where he alludes to the use of the term *priest*, &c. under the Christian dispensation. In the Church of England such words no more convey superstitious notions, than the names of the days of the week or of the months, which the Society of Friends so strongly reprobate. The word *priest* is, in truth, only a corruption or curtailment of the word *presbyter*; as *bishop* is of επισκοπος; but, were it otherwise, we might say with Hooker: "The fathers of the church call usually the ministry of the Gospel *priesthood*, in regard to that which the Gospel hath proportionable [corresponding] to ancient sacrifices; namely, the communion of the blessed body and blood of Christ, although it hath properly now no sacrifice. As for the people, when they hear the name, it draweth no more their minds to any cogitation of sacrifice, than the name of a senator or alderman causeth them to think upon old age, or to imagine that every one so termed must needs be ancient, because years were respected in the first nomination of both. Wherefore, to pass by the name, let them use what dialect they will, whether we call it a *priesthood*, a *presbytership*, or a *ministry*, it skilleth [matters] not; although in truth the word *presbyter* doth seem more fit." Eccles. Pol. Book V.

Sermons. By the Rev. J. W. CUNNINGHAM, A. M. Vicar of Harrow; Domestic Chaplain to the Right Hon. Lord Northwick; and late Fellow of St. John's College, Cambridge. London: Hatchard and Son, and T. Cadell. 1822. pp. xvi. and 438.

WE have had the sincere gratification of introducing Mr. Cunningham to our readers on several former occasions. Not only has he appeared before the public as the avowed author of a valuable Essay on Christianity in India, of a Reply to the Thoughts of Dr. Maltby on the Danger of circulating the Scriptures, and of some seasonable Cautions to Continental Travellers, but also, as the anonymous writer of three very interesting publications, which, though founded in fable, were intended, and are calculated, to convey and to recommend important religious truths to those who might not feel disposed to receive them under a severer garb. In our review of "A world without Souls," (a work of which it is but justice to the author to remark, that in the later editions he has "rubbed off" some impropriеties in the first, and added many useful and excellent passages,) we had occasion to observe, that the assumption of the mask of fiction was, in his case, the reverse of what it might be in some other instances, a proof that he preferred usefulness to display. Of the manner in which the story of "the Velvet Cushion" is detailed—though we are by no means extravagant admirers of this style of writing—we spoke in terms of warm commendation. In reviewing "Sancho, the Proverbialist," while we declared our belief that the first part of it especially might be highly useful in suggesting some valuable hints on the conduct of education, we yet added the expression of our final hope, that a pen, which, in its lighter mood and occasional exercise, was capable of appealing so powerfully to the understanding and the feelings of the reader, might soon be wielded more seriously, on some occasion which should be no less worthy of its powers than of that holy faith which it appeared evidently well qualified to defend and enforce. This hope has not been disappointed; and we are now happy in again presenting Mr. Cunningham to our readers, in his still more appropriate character as a Christian minister, and the avowed author of a volume of sermons. We were prepared to think highly of his merits in this department of sacred literature, from the perusal of several occasional discourses from his pen, particularly one of great value, on the Trials and Encouragements of the Christian Missionary, preached before the Church Missionary Society, and printed at their request. As a writer of instructive fiction, he interested us: but a minister of the Gospel never appears to so much advantage in any borrowed character, as in his own; or is qualified to do so much good to society, as when he stands forth in the performance of his proper and acknowledged office, as an accredited "ambassador for Christ," a "steward of the mysteries of God." There may indeed occasionally be some advantage in concealing the professional garb and wand of the physician, or in laying aside for a time the solemn countenance which might alarm the tender nerves of an inexperienced patient. It is perhaps on this principle that the unprofessional services of laymen and of females, in the cause of religion, have often been productive of such very extensive benefits. And it is perhaps in consequence of this, that clergymen have been induced, in some instances, to write anonymously, or to make use of playful expedients, or fictitious narrative, in the hope of thus arresting the attention of those who would have recoiled from the perusal of a direct pastoral address. Mr. Cunningham, among

others, adopted this expedient; and if we were not backward in offering our commendation to his motives and achievements on these lighter occasions, it will readily be inferred that it is with no slight satisfaction that we hail him now vested in his own robes, and assuming the station and character which he is so well qualified to occupy and adorn. The advantages of concealment are occasional, temporary, perhaps equivocal; and the good effected by it relates only or chiefly to those who are not already enlisted in the ranks of genuine Christianity. And even these benefits may be in a great degree counterbalanced by the want of that confidence which the presence and countenance of a leader bestow upon his friends. The influence of an anonymous writer is that of an individual; whereas the authority of an experienced minister, who comes forward in his proper character, is that of a chief, and carries with it a weight proportioned both to his personal respectability, and to the experience he has already had, or is believed to have had, in the Christian warfare. When he unfurls his standard, or rather the standard of the common Captain of our salvation, we naturally call to mind his circle of friends, connexions, and parishioners—or, as we may say, his clansmen—who are accustomed to march under it, and are ready to support their leader, in union with the general church militant, in the combat with the prince of darkness. And hence, among other reasons, we are disposed to congratulate our readers on the increasing number of parochial sermons which issue from the press. In every such volume, the author stands forward as the leader of a small band; and we are thus enabled to see, as it were successively developed before us, some of the scattered forces of the army of our Redeemer, each in its appointed station, and ready to add its weight in the general cause. For every zealous clergyman may be presumed to be supported by some individuals, who have been won by his exhortations, and who exemplify in their lives the influence of the doctrines which he inculcates. In this view the publication of the same truths, by different clergymen, has a multiplied effect, and raises before the eye of Faith a cloud of witnesses in defence of the Gospel.

The volume before us consists of twenty-three sermons on miscellaneous subjects, having no other very close tie of connexion, than that they were delivered by a faithful pastor, from the same pulpit, to his flock during the course of two years. The author remarks, that

> "He has been led to this undertaking partly by perceiving the general thirst for this species of publication—partly by an ardent desire, before he is called to his great account, to bequeath to his family, his parish, and his friends, some slight memorial of his interest in their temporal and spiritual welfare; and some less fugitive record, than a mere address from the pulpit, of the principles in which he has found, through the great mercy of God, his own consolation and joy.
>
> "Perhaps, however, the wish he had for some time entertained of endeavouring to prepare a volume of Sermons for the press might not have been realised, if he had not felt the importance, during a season of comparative retirement, of labouring to withdraw the mind from mournful contemplations by occupying it with useful pursuits. And he hopes to be pardoned for so far obtruding the facts of his own history on the attention of others, as to state, that he has never felt his trials so little as when thus striving to minister to the wants of a suffering world—as when, having nothing but a 'mite' to offer, he has been endeavouring to cast that mite into the 'treasury' of God."—pp. iii, iv.

Perhaps in this last sentence, though written simply to account for the circumstance of publishing a volume of sermons—a circumstance now too common to require much explanation—the reader may trace something of the characteristic style of the author of the se-

veral works already adverted to; a style lively, impressive, and distinguished by many beauties, but with a mixture of epigrammatic point more usual in works of fancy than in discourses from the pulpit. A single example of what we mean may be given in the following sentence.

"Crown a man to-day, and he may be a corpse to-morrow. The flowers on our brows at one moment, may be scattered over our tomb at another." p. 409.

There is also something of the same preference of point to perspicuity, in the following remark, which, being one of the heads of a discourse, demanded that perspicuity should be particularly studied.

"A second cause of indecision is the too high or too low regard for the authority of human teachers." p. 10.

We will only cite one more instance, in which an important sentiment is inculcated in a manner perhaps somewhat too poetical.

"There sleeps in many a grave, by which you pass coldly or dejectedly, a brother spirit, who, when all merely worldly friendships are forgotten, or remembered only as the alliances of delusion and ruin, shall rise to claim you at the bar of God as a friend of his bosom, as his glad associate and partner through the ages of eternity." p. 387.

We have inadvertently stumbled at the threshold, on these slight criticisms; but, on the whole, the volume, as compared with the author's lighter productions, is marked by an increasing gravity and simplicity of manner and language; suited to the greater solemnity of the occasion, and to the serious occupation of one who is striving, as he himself expresses it, to minister to the wants of a suffering world. We are happy, in this view, in presenting to our readers a very powerful and solemn appeal, grounded on Heb. xii. 22—24.

"Suppose yourselves already introduced into the august assembly we have been contemplating to-day. Could you, if you had seen its glories, if you had trodden the golden streets of the 'heavenly city,' or breathed the air of the 'mount' of God; or had been enthroned amidst the powers and principalities of heaven; or had held deep converse with those happy spirits whom death hath snatched away; or had rejoiced in the light of the Divine presence; or had surveyed the glorified body of the Redeemer seated on the Throne of his Father and dispensing the blessings of the everlasting covenant, the crowns of pure gold, and the jewels of the sanctuary;—could you turn from all this, and go back with the same zest to the follies and vices of life? Could you again satisfy yourself with the lean ceremonial of a worldly life, with society without love, with habits of interconrse which go nigh to exclude God from his own world, which 'crucify his Son afresh,' which 'do despite to the Spirit of Grace,' which magnify this moment of existence into ages, and reduce eternity to a shadow? Could you abandon heaven, and all its glories, for the doubtful pleasures and certain miseries of a worldly life? Would you not exclaim, if solicited to make this world your main pursuit, 'This is not our home—we have here no abiding city—we seek the city whose builder and maker is God.' Then, my Christian brethren, let your life, and spirit, and conversation prove to the world that such is the present conviction and resolution of your mind. For these things are as sure as though you had stood in the midst of the splendid assembly which the text presents to you. A single day may put you in possession of these joys for ever." pp. 394—396.

The subjects of the Sermons (it has been already stated) are miscellaneous. They are evidently selected with a view to practical effect, and exhibit an able and pleasing pattern of that reciprocal dependance between doctrine and precept which appears in Scripture, and the inculcation of which is the only method of instruction calculated at once to arouse a sinner, and yet to cheer him, if he desires to repent and to turn to God, by the merciful promises of the Gospel.

Some readers may perhaps consider it a defect in this volume, that few of the more prominent doctrines of the Gospel are parti-

cularly and formally discussed and explained; a defect, if it be such, which the promise of a second volume excites the hope of seeing speedily supplied. One important doctrine indeed is discussed at length; and we are tempted to extract the heads under which it is treated, as conveying a luminous and instructive epitome of the whole subject.

"We are to consider what progress may be made in the study and use of Scripture without the special influences of the Holy Spirit.

"1. In the first place, then, it is obvious that, without such special influence of the Spirit of God, it is possible to arrive at a bare belief in the truth of Scripture.—It has been affirmed, by one of the most distinguished judicial characters of this country, that the evidence for the truth of the Gospel was stronger to his mind than that for any fact ever brought for judgment into a court of justice.—But if this be true, no special influence can be necessary to enable us to perceive the strength of this evidence. Men of keen faculties in other pursuits, do not forfeit them on approaching the word of God. And, accordingly, the mere truth of Scripture has been admitted by thousands whose lives have sufficiently indicated the absence of all spiritual influence on their hearts. 'Believest thou the prophets?' said Paul to Agrippa; and he adds, 'I know that thou believest,' although the habits of Agrippa at the moment plainly proclaimed the absence of all sanctifying influence on the mind. And, in like manner, it is said, even of those miserable spirits who are farthest removed from all spiritual influence, that they 'believe, and tremble.'

"2. Again; it is possible for an individual, without the special influence of the Holy Spirit, to become acquainted with the contents of the Sacred Volume.—The same faculties which enable him to collect the contents of any other book, do not forsake him in the examination of this." pp. 42, 43.

"In the third place, it is possible, without the special influence of the Holy Spirit, to feel the highest admiration for parts of the Sacred Volume.—The examiner of Scripture, especially if a man of fine taste, may be charmed with its literary beauties, with the force of its reasonings, the power of its language, and the splendour of its imagery." p. 43.

"Once more: such an individual may proceed clearly and strikingly to display the contents of the Sacred Volume to others." p. 44.

"But I come now, secondly, to inquire what is that knowledge and use of Scripture of which the Holy Ghost must be considered as the exclusive author."

"In the first place, it is by the Holy Spirit we are led to make a personal application of the holy Scriptures to our own case.—The individuals whom we have been hitherto contemplating, may become, as we have seen, in a measure acquainted with the contents of the Scriptures. But, then, they know them rather for others than themselves. The truths of that Gospel, which is 'the power of God unto salvation to them that believe,' instead of entering their minds, lie uselessly on the surface. Nothing but the power of the Holy Spirit can carry the holy seed to its proper destination in the soul. 'Paul may plant, Apollos may water, but God giveth the increase.' Nothing can be more appalling than the deadness of the conscience, till the Spirit of the Lord thus quicken it into sensibility and life—nothing more delightful than its tenderness when this change is wrought. Then it is, that, with the jailor, the man thus visited of God exclaims, 'What must I do to be saved?' Then it is, that, with the disciples, he asks, 'Is it I? Am I the guilty man described in the Gospel, and for whom the Great Shepherd lived and died?' Then it is, that, however indifferent before, he exclaims with Job, when admitted to personal intercourse with God, 'I have heard of thee by the hearing of the ear; but now mine eye seeth thee, and I abhor myself, and repent in dust and ashes.'

"2. It is the Spirit of God alone who endears the promises of Scripture to the heart." pp. 47, 48.

"In the third place: It is the Holy Spirit alone who brings the word of God effectually to bear upon the temper and conduct.—It is possible, as we have stated, without any special influence of the Holy Spirit, to admit the truth of Scripture. But without His aid, we cannot obey the Scriptures. It is the language of God himself, 'I will put my Spirit within thee, and cause thee to obey my statutes.' Walk in the Spirit,

and ye shall not fulfil the lusts of the flesh.' Man, till brought under this new dominion, is always represented as a captive of Satan—the world as his prison—and his lusts and appetites as the chains of his terrible bondage. But it is said, 'where the Spirit of the Lord is, there is liberty.' As soon as this new influence is felt on the soul, our chains begin to drop from us. Like the Apostle, in the dungeon, we find that some powerful hand is at work for our deliverance. Some angry temper is gradually quieted, some lust is quenched, some passion is bridled. Our powers are gradually enlarged; until at length, loosened from the bands which held us so long and so disgracefully, we 'walk abroad in all the glorious liberty of the children of God.'" pp. 49, 50.

"With a reference to the influence of the Holy Spirit on the character and conduct," (p. 41.)

"It is intended to examine,

"I. What useful or attractive qualities a man may possess by nature.

"II. What are the qualities which the Spirit of God alone can impart to him."

"In the first place, then, he may, without the special influence of the Holy Spirit be an honest man.—He may wish to rob no man of his earthly rights. He may scorn and detest a lie. He may, if poor, refuse to eke out his scanty pittance by depredation upon the property of others. He may, if a tradesman, hold false weights, and measures, and the thousand shifts and evasions too common in the traffic of the world, in utter abhorrence. He may thus act and feel, and yet be a stranger to the sanctifying influence of the Holy Spirit. For he may possess all these qualities in common with the heathen who never heard of the true God; or with the multitudes who, having heard of Him, neglect or despise Him. He may have all these qualities without the smallest sense of his own sinfulness, and of his need of a Saviour; or the slightest value for the word of God, for his church, his Sabbath, or his sacraments—without offering a single supplication for mercy, or a single tribute of praise and gratitude to the God and Saviour of a guilty world.

"In the next place, a man may be mild and gentle in his temper, without the sanctifying influence of the Holy Spirit. Nothing indeed can be more obvious, than that such a temper may prevail in the man, without the operation of any principle whatever. Individuals notorious for the absence of piety and for an addiction to gross immoralities, have been thus gifted. Whole nations have been discovered, remarkable at once for the absence of religion and the gentleness of their demeanour." pp. 59, 60.

"In the third place, great benevolence or kindness may exist in the mind without the sanctifying influence of the Holy Spirit.—In some cases, it will at once be admitted that this feeling of kindness and tenderness is merely instinctive, and therefore independent of all principle; as, for example, in the case of a parent to a child. In other cases, it is little more than enlarged self-love—a love of others for our own sake. And this is certain, that it is frequently found in minds wholly destitute of the love of God and of our gracious Redeemer." p. 61.

"In the fourth place, a man may be the ardent lover of his country, or of the public good, without the sanctifying influence of the Holy Spirit,—I name this quality on account of the high value attached to it in society. But surely nothing can be more obvious than that a man may thus live for the glory of his country; may sacrifice his life on the altar of her liberties; may, at the foot of the throne, gloriously assert the rights of the people against a tyrant, or discharge the less popular, and therefore more difficult, duty of maintaining the rights of a sovereign against a deluded and murmuring people;—he may do all this, and yet be without genuine religion." pp. 62, 63.

"In the fifth place, a man may possess much merely formal religion, without the sanctifying influences of the Holy Spirit.—Many of the Jews, for instance, thus sacrificed the substance of religion to its mere forms, the 'spirit' to the 'letter.' The profligate Herod even 'heard John gladly,' and was willing to 'do many things,' although not to make the great sacrifice which God required. And such characters are by no means rare in society. Sometimes their religion is purely mechanical, the result of early custom, or example, or accident. Sometimes it is nothing better than the homage of hypocrisy to the world around them. Sometimes, especially what may be called public and congregational religion, is mere sympathy with the feelings and affections of others, attachment to a particular mi-

nister, the love of excitement, the taste for eloquence, or fine reasoning, or profound speculation." pp. 63, 64.

"We are to consider, secondly, for what qualities we must be indebted to the Spirit of God alone.

"In the first place, those very qualities which may exist independently of the sanctifying influence of the Spirit of God will, without it, be defective in their motive and character.

"Take, for example, one of the most valuable of those qualities we have already named, as sometimes discovering itself in the character of a mere man of the world; I mean benevolence, or a disposition of kindness to others. To what does it amount in the bosom of such an individual? It has no right principle, no pure motive, no fixed rule, no adequate object. It is liable to bend to interest, to be wearied by use or disappointment, and to be warped or extinguished by passion. It regards the bodies but neglects the souls of our suffering fellow-creatures. It supplies some of their wants, but is little occupied with the cure of those moral evils which are the grand source of their misery. It labours perhaps to nourish the perishing tenement of clay, in which the immortal spirit dwells, and blindly leaves that very spirit under the influence of that ignorance and those unsanctified lusts and passions which shut men out from the kingdom of God, and prepare them for the society of the devil and his angels." pp. 65, 66.

"But, secondly, some qualities can have no existence in the mind except by the saving influence of the Holy Spirit."—"There exists not, in the soul unvisited by the Holy Spirit, any really spiritual and heavenly affections, any desire to turn to God—the God of holiness and purity; to seek after Him who is the Father, the Governor, the Saviour, the Sanctifier, the Judge of the world. It is the exclusive office of the Holy Spirit first to kindle these desires in the soul; and, when kindled, to lead us on to a course of action corresponding with them. Without this sacred influence, we have neither the will nor the power to turn to God, and to yield ourselves to his service. In the language of our church, 'we have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us when we have that good will.'" p. 68.

"In bringing these observations to a close ... let me guard you against any such abuse of the subject we have been considering, as to conceive that because certain moral or benevolent dispositions and practices are not necessarily the fruits of the Spirit; therefore a man under the influence of the Holy Spirit may want these qualities.—Consider, my Christian brethren, amongst a multitude of other passages, the language of the text; 'the fruit of the Spirit is in all goodness, and righteousness, and truth.' Wherever, therefore, the Holy Ghost is in possession of the heart, as infallibly as the effect will follow the cause, will these dispositions, and the acts which flow from them, display themselves in the temper and life." p. 72.

"In the last place, let me add, that the proper use of the preceding observations is evidently this, to set yourselves to the task of earnest and devout supplication to God for the sanctifying influence of his Spirit on your own souls, and that of all in whom you are interested." p. 73.

But though, except in the example just quoted, there is in this publication little formal discussion of specific doctrines, the reader will find every distinguishing truth of the Gospel recognized in its place, and generally stated with ability, precision, and effect. What the author regards as the peculiar doctrines of Christianity, are enumerated by him in one sentence.

"The records of eternal truth, as far as the grand fundamentals of religion are concerned,—for example, the being of a God, the Divinity and Atonement of Christ, the sacred influence of the Holy Spirit; the fall of man by his own misconduct, his justification by faith in Christ, his conversion by the Holy Ghost, the absolute necessity of good works and amiable tempers,—leave no room for rational doubt or disputation." pp. 364, 365.

But some of these truths are occasionally introduced with greater prominence. Witness the correct delineation of human corruption, which follows.

"As to the qualities of benevolence, or justice, or gratitude, of which the

relics are still discernible in the mind: in what small quantities do they generally exist even in the most favoured natures! and in how many, not at all! And then, as to spiritual qualities, how absolutely extinct are they in the unconverted mind! Where do we find in 'the natural man' the faith, the zeal the self-devotion, the holy obedience which we owe to a God and Saviour? And should not the want of these qualities, and the display of their opposites towards the Father and Saviour of the world, be deemed the strongest evidences of corruption? Would you not admit a man to be corrupt who, though he had many pleasant and attractive qualities, was guilty of the crime of the blackest ingratitude and rebellion against a kind and tender Father? And is not he therefore to be considered as depraved, be his powers of pleasing and attraction what they may, who insults or even neglects the tender Father of the universe, and the bleeding Saviour of a guilty world?" pp. 265, 266.

The following is a rapid sketch of that defective theology which, we trust, is gradually giving way to a sounder view of Christian truth.

"In many cases, even the great fundamental principles of the Gospel,—the fall and corruption of human nature, the Divinity and atonement of Christ, the agency of the Holy Spirit, justification by faith in the Redeemer, the conversion and renewal of the heart by a Divine influence, salvation by the free and unmerited grace of God, a complete surrender of our will, taste, and affections to the holy law of God,—are called in question, and a lean and spiritless morality put in their place?" p. 103.

There are also statements in this volume, addressed very forcibly to the consciences of those undecided Christians who now abound in society. The first sermon in the series is addressed to persons of this character; and though we are doubtful whether the author may not have overlooked some of the topics that are the best calculated to correct the evil which is there so ably exposed, we yet regard it as a highly useful discourse, and judiciously placed at the very entrance of the collection. One of the subjects discussed in it, which might perhaps be advantageously spared with a view to the general effect, is a question, parenthetically agitated, concerning the *possibility* of coming to a decision in matters of religion. Of the causes that are very justly assigned for the unhappy indecision which so generally prevails, the following is perhaps a more natural, and therefore a more luminous order, than that which the author has adopted. First, neglect of the holy Scriptures; secondly, neglect of prayer; thirdly, attachment to the principles and habits of the world; fourthly, blind deference to the judgment of our contemporaries; fifthly disregard of the examples and authority of those who have gone before us. Of these causes, the first three will probably be found universally applicable, wherever there is an indecision, while the remaining two are incidental and subsidiary, and prevail more or less according to the difference of character, disposition, or temperament of mind.

Five of the sermons are on as many of the apocalyptic epistles. They contain very powerful and impressive statements, but are not intended to remove the difficulties with which the sacred text is there charged. Indeed, all the author's addresses are uniformly selected, not with a critical but with a spiritual and practical view. They evidently speak the heart and mind of the writer, and are testimonies, doubtless, not only of his own convictions, but of his personal experience, especially under those trials which often overwhelm the spirit of a worldly man, while the true Christian takes comfort and rises under their pressure, encouraging himself in the Lord his God.

The miscellaneous character of this volume prevents our attempting to give an analysis of its contents; and the general sobriety and scriptural complexion of its state-

ments spare us that necessity for discussion or reprehension which often swells the review of a small volume to an article of considerable bulk. In the way of extract indeed we might, with much ease to ourselves and profit to our readers, draw largely on these interesting pages; but as the volume will, we trust, receive a wide and speedy circulation, this does not seem necessary; and we might only blunt the edge of curiosity and appetite by an over abundance of quotation. We shall therefore indulge ourselves and our readers with but a single extract more; selecting one of considerable length, from the concluding discourse, as a fair specimen of the work. The passage exhibits, in a very pleasing light, the author's interesting and affecting manner of commenting on the sacred text.

"Let us proceed to consider, secondly, the promises addressed in the text to the victorious servants of the Redeemer. 'Him that overcometh,' says our Lord, 'will I make a pillar in the temple of my God; and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and will write upon him my new name.'

"1. In the first place, it is here said that the successful Christian shall be 'made a pillar in the temple of his God.' The whole of the imagery in the text is probably borrowed from the practice, in ancient times, of erecting pillars, in honour of the achievements of distinguished individuals, in or near the temples of their false gods. In like manner, it is here said that the Christian shall be erected as a pillar of triumph in the temple of the true and living God. In this world the servant of the Redeemer may be a mere outcast in society. He may toil, and want, and suffer; may 'rise early' to 'eat the bread of carefulness,' and sink to rest upon the hard and rugged bed of poverty. Or he may wander with the poor Arab of the desert; or tremble amidst the snows of the Pole; or linger out a dreary existence in the cheerless and sunless hut of the western savage. The Gospel may, in short, find him in the lowest depths of want and suffering. Nevertheless, 'he that overcometh shall be made a pillar in the temple of God.' That poor outcast, if a true servant of Christ, shall be stripped of his rags and wretchedness, and be raised as a pillar of ornament in the temple of the Lord. Great, my Christian brethren, will be the changes and reverses of the last solemn day; 'the first shall be last, and the last first.' The wicked shall at once shrink to their proper nothingness; but the contrite and believing shall participate in the glories of their Lord. They shall be planted in the temple of God. The 'one thing they desired upon earth' shall be granted them; 'they shall behold the fair beauty of the Lord,' and dwell in his temple.' They shall live in his presence—they shall hear his voice—they shall mingle their songs with the redeemed—they shall proclaim the glory of 'the Crucified' for ever and ever—they shall 'see the King in his beauty, and the land that is very far off.'

"2. Again: it is said of the triumphant Christian in the text, 'he shall go no more out.'—In this world my brethren, change and decay are stamped upon every thing around us. Our choicest blessings are suspended on the slenderest threads. The man this morning lifting to heaven a head lofty as the cedar, and spreading forth his green branches on every side, may ere night be struck by the fires of heaven, and lie blasted and lifeless on the plain. And even our spiritual joys partake in some measure of the same fluctuating character. How great, for instance, are apt to be the ebb and flow of the religious affections! How soon is the ardour of devotion chilled! How difficult is it to sustain the vigour of our first love! How does the body seem to hang upon the soul; and to chain it to earth when it is soaring to heaven! But the Christian, exalted to be a 'pillar in the temple of his God,' shall 'go no more out.' The sun of his joys shall never go down. The well-spring of his comforts shall never fail. The joys of one moment shall be the joys of eternity. Once lodged in the bosom of his Father, no force shall drag him from it. Inseparably united to God, he shall eternally participate in the pleasures which are at His right hand. He shall 'shine as a star in the firmament for ever and ever.'

"3. Again: it is said, 'I will write

on him the name of my God.'—It was customary to write on the pillars of victory to which we have already referred, the name of the false god in whose temple the pillar was erected. And thus, in the case of the Christian, the name of Jehovah, so dear to him on earth, shall be stamped on his forehead in heaven: 'Ye shall see his face, and his name shall be on your foreheads.' In this world, it is possible that the sincere Christian should be perplexed, either by his own doubts of acceptance with God, or by the doubts and insinuations of others; but, in heaven, his acceptance and adoption will be no longer a disputable point. He shall be recognised by Him who has stamped him with his own name. He shall be owned also by myriads of happy spirits, who, beholding that sacred name, shall at once hail him as their brother, and associate in all the occupations and joys of the region of light, and life, and glory.

"4. Again: it is said of the triumphant Christian, 'I will write on him the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God.'—As it was usual to write on these pillars of triumph the name of the city of the conqueror; so on the pillars erected in heaven shall be engraved the name of that celestial city which afterwards descended in vision before St. John, or which is here called 'the New Jerusalem, which came down out of heaven from God.' Even here, in this state of being, my brethren, it is 'the city not made with hands' the Christian seeks: 'we have here no continuing city; but we seek one to come,'—'the city that hath foundations, whose builder and maker is God.' And to that city he shall be exalted in heaven. Lift up your eyes, ye dejected children of God, and behold for a moment your future habitation, as it is displayed in the glowing picture of one who was permitted to gaze upon it. Behold 'its walls of jasper,' and its 'foundations of precious stones;' 'the glory of the Lord to lighten it, and the Lamb to be the light thereof;' its 'river of life;' its 'tree, whose leaves are for the healing of the nations.' Behold it without any 'curse,' or 'night,' or 'sorrow,' or 'crying,' or 'death.' The life of this world, says the Apostle to true servants of the Redeemer, 'is not your life, for your life is hid with Christ in God.' In like manner it may be said to the true Christian, The heritage of this world is not your heritage: you are born to a loftier destiny, you are citizens of a heavenly country: you are sent among us for a time, to take a transient view of our prison-house, to benefit us, and to learn more effectually yourselves, by contrast, the superiority of the world to come. The language of your Lord is, 'In my Father's house are many mansions: I go to prepare a place for you.' And O what motives for patience, and gratitude, and love, does such a promise supply! What is it, my Christian brethren, to be straitened for a time by the narrowness of our mansion on earth, if such is the habitation prepared for us in heaven? Wait but a little moment, and, though it shall not be granted to you, as to St. John, to see in the flesh the descending vision of the 'heavenly city,' it shall be granted to you to behold it in still more favourable circumstances. He saw it indeed; but it was in a trance, and but for a moment; and he awoke to find himself a prisoner in the flesh, and an exile in Patmos. But in your case, sight will be possession. You shall behold the city of God, to lose sight of it no more: you shall see it, to be welcomed as its citizen and its inhabitant for ever. You shall no sooner plant your foot in its golden streets, than your exile shall either be remembered no longer, or remembered merely to enhance the joys of deliverance. Your chains shall drop from you; and you shall walk abroad in all the 'glorious liberty of the children of God.'

"5. But it is added, finally, 'I will write upon him my new Name.'—In other words, the same Divine hand will stamp upon the triumphant servant of the Cross the 'new name' by which God hath last revealed himself to his creatures; that is, the name of Jesus—the Messiah—the Anointed One—'the Lord our Righteousness'—or, as he is called in that magnificent description of the Son of God, in the nineteenth chapter of this book, the 'King of kings, and Lord of lords.' Yes, my Christian brethren, as it was customary to engrave on the pillar of worldly triumph the name of the leader under whom the soldier fought and conquered; so the Captain of your salvation, your Guide through all the intricacies of this valley of tears, your Leader in the great con-

flict against the corruptions of the heart, the vanity of the world, and the assaults of the powers of darkness, shall stamp his own name on your forehead, and designate you as his children for ever. The Name which has been your strength and your joy upon earth, shall be your shield and your glory for ever.' And should the same spirit who communicated with St. John in that world of light, be asked by some new apostle, admitted, like his predecessor, to catch a glimpse of the glories to be revealed, 'Who are these stamped with the name of the Redeemer?' he shall once more reply, 'These are they who have washed their robes and made them white in the blood of the Lamb: therefore are they before the Throne of God, and serve Him day and night in his temple; and he that sitteth on the throne shall dwell among them: they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat: for the Lamb, which is in the midst of the throne, shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.'" pp. 423—429.

In our review of Mr. Sumner's "Sermons on the Christian Faith and Character," we remarked that they possessed the greater interest from the circumstance of having been preached before one of our large national seminaries of education—the College of Eton—where they had doubtless tended in their degree to the formation of the character and principles of the youth under instruction in that institution. We feel peculiarly disposed to contemplate the volume before us in the same interesting point of view; and we cannot but congratulate most warmly the friends of the youth of Harrow School, on the sound doctrines and faithful exhortations which appear from this volume to have been delivered before the members of that establishment by their affectionate and indefatigable pastor. The labours of Mr. Cunningham in the cause of religion, and for the extension of all its attendant blessings, are far too great and numerous to be easily forgotten. But even were we to set aside the benefits which have been conferred upon society by his former publications, and the not less important benefits which have resulted from his well-known and highly estimated exertions in the service of our leading religious and charitable institutions—exertions which this volume amply testifies have not withdrawn him from the diligent care of an extensive parish — we should still have in the work before us a powerful claim to the gratitude of the public, and should be inclined to value the author's labours by a very high standard of utility. For who can calculate the beneficial impressions which discourses like these—discourses as striking and attractive as they are scriptural and practical—may have left in many a youthful bosom; or how much valuable seed may have been sown which in after-life may spring up and bear fruit abundantly to the glory of God and the benefit of mankind? It is no slight cause of thankfulness that some hundreds of young men now embarked, or embarking, on the voyage of life—many of them destined to fill important stations in society, some of them to be admitted into the hallowed ranks of the priesthood, others to be enrolled among the members of our hereditary or representative legislature—should, in addition to the instructions they may have enjoyed in their usual academical course, have had the privilege from week to week of listening to such truly scriptural admonitions as those which have called forth these remarks. If they have only *so far* profited by them as to be able with a clear judgment to divest religion of that preposterous garb in which some men ignorantly, and others wilfully, disguise her; even *this* will not be a useless acquisition. We shall not at least expect to hear from sensible men, accustomed in their youth to listen to such scriptural doctrines and precepts as those delivered from the pulpit of Harrow church, the

strange, the almost incredible, misconceptions which, even in stations of high authority, have sometimes prevailed against whatever is earnest and valuable in religion, and of which the opposition to our Bible, and missionary, and other Christian institutions are among the common symptoms. But, if to this merely intellectual reformation higher attainments have in any instance been added: if, as we would trust has been the case, many a youthful mind has been prepared to receive the truth in love, as well as in knowledge, and to imbibe those principles which are the best guide through life, and the only true solace in death; and if among these should be found many of the friends of all that is good, and the supporters of all that is charitable, in another generation, then indeed will the respected author have infinite reason to rejoice that he has conscientiously chosen, if not that line of doctrine and conduct which most directly leads to temporal preferment, yet that which will be found of the greatest moment in the supremely important day, when "they that have turned souls to righteousness shall shine as stars in the kingdom of God for ever and ever."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—Sermons by the Rev. S. Clift;—Travels in the Holy Land; by W. R. Wilson;—History of London, &c.; by J. Bayley;—Progresses of King James; by Mr. Nichols;—The Encyclopedia of Antiquities; by Mr. Fosbrooke;—Views of Interesting Churches; by J. P. Neale;—Details of the North-American Land Expedition; by Captain Franklyn;—Memoirs of Mary Queen of Scots; by Miss Benger;—Journey through India, Egypt, and Palestine; by a Field Officer.

In the press:—History of Roman Literature; by J. Dunlop;—The Chronology of the Last Fifty Years;—Dendrologica Britannica; by Mr. Watson;—Mr. Benson's Hulsean Lectures for 1822;—The Shipwrecked Lascar, a narrative; illustrated in verse by Miss Jane Taylor.

Oxford.—The following subjects are proposed for the Chancellor's Prizes for the ensuing year:—For Latin Verse: "Ars Geologica." For an English Essay: "On Public Spirit amongst the Ancients." For a Latin Essay: "Conditio Servorum apud Antiquos." Sir Roger Newdigate's Prize: "Stonehenge."

On the last of January 1823, (to be continued on the last day of each succeeding month), will be published, price fourpence, the Religious Instructor, or Church of England Sunday-school Teacher's Magazine; to be conducted by Clergymen of the Established Church. The Editors remark in their Prospectus:—"The expediency of educating the poor has been long admitted by the public voice; but the grand aim should be to impart to them that religious knowledge which alone is able to make them wise unto salvation. Upon this principle the Church of England has always acted; and the utility of the Sunday Schools in her communion, in promoting this valuable end, is becoming every day more apparent; while the benevolent exertions of gratuitous teachers afford the means of infusing into the minds of the young the principles of religion, as they are able to bear them. The post which these teachers occupy is so important, that some publication, mainly devoted to their use, seems necessary. To enable them effectually to impart instruction to their scholars, and to train them up in conscientious communion with the Established Church, it is essential that they competently understand its doctrine and discipline, and the Scripture-foundation of its creeds and formularies; and the present work is undertaken with the view of aiding them in acquiring this knowledge. The plan will embrace original essays upon the impor-

tance of religious education to the poor, the economy of Sunday Schools, the moral, religious, and mental qualifications of teachers; ecclesiastical biography and history; illustrations of Holy Writ; explanation of the Liturgy; familiar sermons; forms of prayer; progress of education; anecdotes; brief review of books proper for the perusal of teachers, &c.

FRANCE.

The celebrated Faculty of Medicine in Paris, lately suppressed and dispersed by order of the government, is stated to have contained, at the time of its dispersion, nearly 4000 students, attracted from all parts of Europe by the celebrity of the professors and the convenience of hospitals, &c. It is most deeply to be lamented that either angry politics or the deistical, not to say atheistical, notions of the French physiological school should ever have penetrated what ought to be a peaceful abode of science.—There are but two other medical faculties, those of Strasburg and Montpelier, at which degrees and diplomas can be obtained.

EGYPT.

A roll of papyrus of great curiosity is stated to have been discovered in the island of Elephantina. It contains a portion of the latter part of the Iliad, with scholea fairly written in large capitals, such as were in use during the time of the Ptolemys, and under the earlier Roman emperors.

In a paper communicated to the Royal Academy of Inscriptions and Belles Lettres, Sept. 27, 1822, occur the following curious remarks on Egyptian inscriptions. It appears that the Egyptians had three kinds of writing:—1. The Hieroglyphic writing, which directly painted ideas, by means of characters that represented the forms of sensible objects, sometimes in a proper, sometimes in a figurative, sense.—2. The Hieratic or Sacerdotal writing, the characters of which are for the most part arbitrary, and retain in their *forms* but very faint traces of sensible objects. This second system is merely a shorthand of the first. Most of the inscriptions found on Egyptian tombs are in the hieratic writing.—3. The Demotic (popular) writing, which was employed in civil affairs and private concerns. It was composed of signs borrowed without alteration from the hieratic writing; but it often combined them according to rules peculiar to itself. These three systems of writing represented ideas, and not sounds or pronunciation. Their general process was, however, modelled on the spoken Egyptian language.—But since the three systems of Egyptian writing did not express the sounds of words, by what means could the Egyptians insert proper names and words belonging to foreign languages? In reply to this it has been recently ascertained, from various inscriptions, that they had an auxiliary series of signs to express the sounds of proper names, and of words foreign to the Egyptian language. For example: the hieroglyphic text of the celebrated Rosetta inscription, contains the name of Ptolemy, represented by seven or eight hieroglyphical characters. Now, the Egyptian Obelisk brought to London by M. Belzoni, from the island of Philæ, was connected with a base, bearing a petition, in the Greek language, addressed by the Priests of Isis, at Philæ, to King Ptolemy Energetus II. to Queen Cleopatra his wife, and to Queen Cleopatra his sister. In the hieroglyphic inscriptions which cover the four faces of this obelisk, occurs the hieroglyphic name of Ptolemy, precisely similar to that in the hieroglyphic text of Rosetta, and likewise the name of Cleopatra. These two hieroglyphic names, which in the Greek have some letters in common, it was considered would serve to institute a comparison between the hieroglyphic signs which compose them both; and if the corresponding letters in the two Greek names were found expressed in both the Egyptian scrolls by the same hieroglyphics, it was to be concluded, that in the hieroglyphic writing there existed, as in the demotic, a series of signs representing sounds or pronunciations. This hypothesis is stated to be verified by the comparison of these two hieroglyphic names. From further researches, a whole alphabet of characters has been discovered.

UNITED STATES.

An academical institution on a large scale, entitled "Columbian College," has been lately established in the district from which it takes its name. About fifty acres of land have been purchased, on the northern boundary of the city of Washington, on which site a substantial edifice has been erected, calculated for the accommodation of one hundred students, with dwelling-houses for professors. It is the intention of the trustees, as soon as practicable, to

proceed to the erection of the main college edifice, large enough to accommodate three or four hundred students. The college was incorporated by an Act of Congress in February 1821; and its operations commenced in January 1822, under the care of the Rev. W. Staughton, D.D. president, with six professors, two tutors, and thirty students. The number of students has since been considerably augmented. This institution, though promising to have an extensive national influence, relies solely on individual liberality for support; and the trustees hope that their friends in Great Britain will cheerfully assist them in their undertaking.

One of the Professors, the Rev. Mr. Woods, has been in London, collecting for the object; and to him communications may be addressed, at No. 3, Wardrobe Place, Doctors' Commons.—The Columbian College will afford fresh facilities for the instruction of missionaries to the heathen. Most of the missionaries who have been hitherto sent out from the United States, have studied in the Theological Institution at Andover, in Massachusetts; and the Columbian College will supply similar advantages to missionary students in the Middle and Southern States of the Union.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Twenty-four Sermons on Practical Subjects; translated from the Works of the most eminent French and Dutch Protestant Ministers in Holland; by J. Werninck, D.D. &c. 8vo. 10s. 6d.

A Vindication of the Authenticity of the Narratives contained in the two first Chapters of the Gospels of St. Matthew and St. Luke; being an investigation of objections urged by the Unitarian Editors of the Improved Version of the New Testament; by a Layman. 8vo. 10s. 6d.

Orton's Sacramental Meditations, abridged, for young Persons. 12mo. 3s. 6d.

Gleanings and Recollections on Moral and Religious Subjects; by a Parent. 18mo. 1s.

A Charge delivered to the Clergy of the Archdeaconry of Derby; by J. Butler, D.D. 8vo. 1s. 6d.

Sermons Doctrinal and Practical; by the Rev. H. G. White, A.M. 2 vols. 8vo. 1l. 1s.

The Christian's Monitor; by W. Schaw. 12mo. 5s.

Exposition of the Book of Proverbs; by the late Rev. George Lawson, D.D. 2 vol. 12mo. 5s.

Sermons, in which such words are explained in the margin as are likely not to be understood by the uninformed; by the Rev. B. Post, LL.B. 12mo. 4s.

Biblia Hebraica, Editio longé accuratissima, ab Everardo Van der Hooght, V.D.M. 8vo. 1l. 5s.

Asaph; or the Hernhutters: a Rhythmical Sketch of the Church of the Unitas Fratrum. 12mo. 3s. 6d.

The whole Works of the Rev. T. Adam, of Wintringham, now first collected; 3 vols.; by the Rev. W. Smith. 8vo. 1l. 7s.

The Second Advent; by the Rev. J. Fry, B.A. 2 vols. 8vo. 1l. 8s.

A Concordance to the Holy Bible; to which is added, a Geographical Index, with the Calendar and Table of Lessons; by J. W. Bellamy, M.A. 4to. 4s. Royal 8vo. 8s.

MISCELLANEOUS.

Cicero de Republica, e codice Vaticano, descripsit Angelus Maius. 1 vol. 8vo.

The History of Henry Milner, a little Boy who was not brought up according to the Fashions of this World; by Mrs. Sherwood. 12mo. 3s. 6d.

Part I. of Portraits of the Sovereigns of England; by W. H. Worthington. Royal 8vo. 12s.

Gems, etched by R. Dagley; with Illustrations in Verse; by the Rev. G. Croly, A.M. 8s. 6d.

Lithographic Prints, illustrative of France, Switzerland, and Italy; by Marianne Colstow. 8vo.

Engravings from Antiquarian Subjects. 2s. 6d.

Military Memoirs of the great Civil War. 4to. 1l. 16s.

Epitome of Blackstone's Commentaries; by V. Wanostrocht, LL.D. 12mo. 12s.

Time's Telescope, for 1822. 9s.

Influence; a Moral Tale for Young People; by a Lady; 2 vols. 12mo. 12s.

History of the English Government and Constitution, from Henry VII. to the present Time; by Lord John Russell. 8vo. 14s.

The Importance of Educating the Infant Poor; shewing how 300 Children, from 18 Months to 7 Years may be managed by one Master and Mistress; by Samuel Wildersgin. 3s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

We hope in our Appendix to present our readers with an outline of the Society's last and very interesting Report, which will shortly issue from the press: in the mean time, we are desirous of devoting a few pages to a selection of extracts from the Society's correspondence during the last few months. As our limits require us to confine ourselves at present to a small portion of the Society's labours, we shall select our extracts from the documents relative to two stations only;—New Zealand and Sierra Leone. From the former of these the intelligence has of late been deeply afflicting; the latter continues to afford abundant cause for gratitude to Him who alone can render the efforts of his servants conducive to the promotion of his glory and the salvation of mankind.

New Zealand.

The ferocious wars at present raging among the native chiefs, instigated by Shunghee, a powerful native who visited this country some time since, have not only seriously impeded the operations of the mission, but may even, it is feared, render a temporary suspension of it necessary. The following passages from the journal of the Rev. Mr. Marsden, during his late visits to New Zealand, will illustrate the character and customs of these uncivilized but not hopeless islanders; and we trust will lead every reader to pray earnestly to the "Lord of the harvest," on behalf of this benighted region, that he would dispel its delusions by the introduction of his Gospel, and bring its hitherto wild and heathen inhabitants to a practical and saving knowledge of "the truth as it is in Jesus."

"While we remained here, we had long conversations on the advantages of education, agriculture, navigation, &c. The chiefs are, in general, very sensible men, and wish for information on all subjects. They are accustomed to public discussions from their infancy. The chiefs take their children, from their mothers' breasts, to all their public assemblies; where they hear all that is said on politics, war, religion, &c. by the oldest men. Children will frequently ask questions in public conversation, and are answered by the chiefs. I have often been surprised to see the sons of chiefs, at the age of four or five years, sitting among the chiefs, and paying the closest attention to what was said. The children never appear under any embarrassment when they address a stranger.

"In every village, the children, as soon as they learned any of our names, came up to us and spake to us with the greatest familiarity. At the age of eight or ten years, they appear to be initiated into all the customs and manners of their ancestors, by being the constant companions of their fathers, and attending them in all their public councils, and in the field of military glory.

"The power of their chiefs, the rites and ceremonies of their religion, and the glory of war, are the grand subjects of their conversation. Their memories are very strong, and they shew much anxiety to increase their knowledge. They are great and enterprising travellers in their own country. Many of them are absent on their journeys ten and twelve months at a time.

"In walking through the village of Rangheehoo, one morning, I observed Towhee tattooing the son of the late Tippahee. The operation was very painful. It was performed with a small chisel made of the wing-bone of a pigeon or wild fowl. This chisel was about a quarter of an inch broad; and was fixed in a handle, four inches long, so as to form an acute angle at the head; something like a little pick, with one end. With this chisel he cut all the straight and spiral lines, by striking the head with a stick about one foot long, in the same manner as a farrier opens the vein of a horse with a fleam. One end of this stick was cut flat like a knife, to scrape off the blood as it gushed from the cuts. The chisel appeared to pass through the skin at every stroke, and cut it as a carver cuts a piece of wood. The chisel was constantly dipt in a liquid made from a particular tree, and afterward mixed with water, which communicates the blackness, or, as they call it, the 'amoko.' I observed proud flesh rising in some parts, which had been cut almost a month before. The operation is so painful, that the whole tattooing cannot be borne at one time; and it appears to be several years before the chiefs are perfectly tattooed.

"When a chief is killed in a regular battle, the victors cry aloud, as soon as he falls, 'Throw us the man.' If he falls within the lines of his own party, the party, whose chief is dead, are intimidated, they immediately comply with the command. As soon as the victim is received, his head is immediately cut off; and a proclamation is issued for all the chiefs who belong to the victorious party to attend to assist in performing the accustomed religious ceremony, in order to ascertain, by augury, whether their god will prosper them in the present battle. If the priest, after the performance of the ceremony, says that their god is propitious, they are inspired with fresh courage to attack the enemy; but if the priest returns answer, that their god will not be propitious, they quit the field of battle in sullen silence. The head already in possession, is preserved for the chief on whose account the war was undertaken, as a satisfaction for the injury which he, or some one of his tribe, had received from the enemy.

"When the war is over, and the head properly cured, it is sent round to all the chief's friends, as a gratification to them, and to shew them that justice had been obtained from the offending party.

"With respect to the body of the chief, it is cut up into small portions, and dressed for those who were in the battle, under the immediate direction of the chief who retains the head: and if he wishes to gratify any of his friends who are not present, small portions are reserved for them; on the receipt of which they give thanks to their god for the victory obtained over the enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eaten, a substitute is eaten instead.

"They not only eat the flesh of the chiefs, but are wont to take their bones, and distribute them among their friends, who make whistles of some of them, and fish-hooks of others. These they value and preserve with care, as memorials of the death of their enemies.

"It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or god, of the departed spirit.

"As these people have no regular established government, it appears that all crimes are punished, either by an appeal to the sword, or by plundering the offender of his little property and laying waste his potatoe-grounds.

"The people of a village between Whangaroa and the North Cape had taken the bones of the father of Shunghee's wife from the sepulchre, and had made fish-hooks of them. Having satisfied himself of the fact, Shunghee proceeded to the village, where the people lived who had committed the sacrilege; and, going up within gun-shot of them in the open day, informed them that he was come to punish them for spoiling the sepulchre where his wife's father's bones had been deposited, and for making his bones into fish-hooks. They admitted his charge, and the justice of his conduct; he then, without entering the village, fired upon them and killed five men; whereupon the party attacked requested him to fire no more; for the death of those who were shot was a sufficient atonement for the offence committed. Shunghee answered, that he was satisfied; and the business was thus decided, with the mutual consent of both parties.

"The death of a chief may be revenged by his children's children, if the tribe to which he belonged should ever have strength to retaliate. Hence a foundation is continually laid for new acts of cruelty and blood, from generation to generation; as the remembrance of these injuries seems never to be forgotten by them.

"We now took our leave of Shunghee's family, and went to see the Atua, the lamentations still continuing. On our arrival, we found a dead chief seated in great state. His hair was dressed according to their custom, and ornamented with feathers and a garland of green leaves. His countenance was bright and clean, having been recently anointed with oil; and retained its natural colour. Whether there was a body or not, we could not tell: for the mats covered the whole up, to the chin. He had the appearance of a living man, sitting upright in his chair. I had seen one, some time before, whose head was dressed in a similar way; and the body had been preserved and dried as well as the head. This chief was a young man when he died, apparently about

thirty years old. His mother, wife, and children, were seated before him; and the skulls and bones of his family and ancestors were placed in a row on his left hand. I inquired where he died, and was told that he was killed in battle, beyond the River Thames, some months ago.

"This chief was called the Atua, of whom we had heard so much the preceding day. The New Zealanders appear to entertain an idea that the Deity resides in the head of a chief; as they always pay the most sacred veneration to the head. If they worship any idol, it is the head of their chief, so far as I am able to form an opinion of their worship."

Yet, amidst all these superstitions and barbarities, there are various traces of better feelings among them; and the mission has not been unsuccessful in creating many favourable impressions, which, it may be confidently hoped, will eventually lead to important benefits. The education of the children of the natives, which has been the chief immediate object of the missionary settlers, though attended with many difficulties, has not been unrewarded; and to this quarter must we chiefly look, in the ordinary course of Divine Providence, for the ultimate success of their benevolent labours. That we may not leave the foregoing extracts wholly unrelieved, we subjoin the following, in which the natives appear under a fairer aspect.

"We told them, that Pomare, King of Otaheite, thought, some time ago, as they did. He tabooed his houses and provisions, and was constantly under fear lest his god should kill him and his people: but, since the Missionaries have lived at Otaheite, and he and his people had been taught the meaning of God's Book, he had abolished all tabooing; and had eaten any proper food, and had slept any where, like the Europeans; and was under no fear of being killed by his former gods. They were much surprised at this information, and inquired how long it was since Pomare had ceased to taboo. We told them that it was more than three years ago since Pomare had embraced our religion. The chiefs then replied, that if we would send missionaries to instruct them, and to convince them that their religion was wrong, and to prevent their gods from killing them, they would think and act as we did.

"Tooi conducted himself with great propriety; he suppressed all the wild feelings of an uncultivated mind, and yet shewed all the soft and tender feelings of nature toward his sister. I could not but view his conduct with admiration; and told him to indulge his affection for his sister, without any respect to my being present. I saw that he was anxious, lest the warmth of his sister's affection, and the strong manner in which she manifested it, should overcome his manly fortitude, and cause him to imitate her example; as he had done on a former occasion, when I first visited New Zealand.

"At day-break this morning, we heard the lamentations of a poor widow, on the summit of the hill, weeping for her children. Her affliction of mind was very heavy. She was left wholly to the feelings of nature, which appeared to be intolerable. The consolations of religion could not pour the oil of joy into her wounded spirit. She knew not God, and evidently had no refuge to fly to for relief. In the fullest sense of the Apostle's meaning, she was without hope, and without God in the world; and this is the situation of the whole of her countrymen, when under affliction. They will sit for months, night and day, mourning in a similar manner, for the loss of their dearest relatives.

"It was very gratifying to our feelings, and afforded us a pleasing prospect, to be able to perform the worship of the True God in the open air, without any sensations of fear or danger, though surrounded by cannibals with their spears stuck in the ground, and their pattoo-pattoos and daggers concealed under their mats. We could not doubt but that the time was at hand, for gathering to the fold of Christ this noble race of men, whose temporal and spiritual wants are inconceivably great, and call loudly on the Christian world for relief. Their misery is extreme.

"When I have conversed with the parents of our deceased youths, I have been much struck with the patient resignation of some of them to the afflictive dispensation. One of the principal chiefs, when he heard that his son was dead at Parramatta, came on board the Dromedary with his wife. They both wept much. He was a fine youth, and their only son. He requested me not to fret for his son, observing that, as he was dead, he was happy that he had died at

Parramatta; for he was sure that he would want for nothing in his sickness that would do him good. His wife said that she was childless now; that they had large possessions of land, but no heir; and requested me to send them one of my children, whom they would adopt, as their own, and who should succeed to their lands. They both ardently wished to have their son's bones conveyed to New Zealand, that they might be deposited in their family sepulchre; and requested that one or both of them might be allowed to go to New South Wales for them.

Sierra Leone.

From these scenes of barbarism and temporary disappointment, we turn with humble thanksgiving to God, to the contrast presented by the progress of Christianity, and its attendant blessings, among the liberated Negroes in the colony of Sierra Leone. We offer no apology for the simplicity of some of the following particulars, which appeal to the heart far more powerfully than more elaborate statements.

In examining some candidates for baptism, Mr. Johnston was so much struck by the intelligent piety of one of the women, that he wrote down the examination. The following is part of the conclusion; the whole was equally satisfactory.

"Q. What does God the Holy Ghost teach you?

A. He shew me my sin.

Q. Does he teach any thing else?

A. Yes; He shew people that they can be saved by Jesus Christ.

Q. When He has shewn them that, does He teach them any thing else?

A. He make them heart feel glad: He give them peace.

Q. You said that the Son of God redeemed you; what did He redeem or save you with?

A. He pay His own blood for sinners.

Q. Why don't you say for me?

A. Me 'fraid, Massa; me so bad, me can't say 'for me' yet.

Q. Tell me, did not you know any thing before you felt your sins?

A. No, Massa; me know nothing before; me careless; me no hear: but when I see all the bad things I do before, then I glad to hear something.

Q. Do you think you shall do good now?

A. O Massa! if God help me, I want to do good; but I cannot do any thing by myself. I hope the Lord will help me—me bad too much—I sorry for myself.

Q. Do you pray?

A. Yes, I pray; but I am afraid God no hear my prayer.

Q. Do not you feel glad sometimes when you pray?

A. Yes, sir; I feel sometimes glad and sometimes sorry."

Q. Do you believe that the Lord Jesus Christ is able to save you?

A. Sometimes I am afraid, because my sins too much; but He is God, and can do all things: that make me glad."

The following remarks of one of the Christian Negroes form a simple but forcible illustration of the Apostle's words—"I was alive, without the law, once; but, when the commandment came, sin revived, and I died:"—

"Yesterday morning, when you preach, you shew we that the Law be our schoolmaster to bring us to Christ. You talk about the Ten Commandments. You begin at the first, and me say to myself, 'Me guilty!'—the second, 'Me guilty!'—the third, 'Me guilty!'—the fourth, 'Me guilty!'—the fifth, 'Me guilty!'—Then you say the sixth, 'Thou shalt not kill.' Me say, 'Ah! me no guilty! me never kill some person.' You say, 'I suppose plenty people live here, who say—Me no guilty of that!' Me say again in my heart, 'Ah! me no guilty.' Then you say, 'Did you never hate any person? Did you never wish that such a person, such a man, or such a woman, was dead?' Massa, you talk plenty about that; and what I feel that time I can't tell you. I talk in my heart, and say, 'Me the same person!' My heart begin to beat—me want to cry—my heart heave so much me don't know what to do. Massa, me think me kill ten people before breakfast! I never think I so bad. Afterward you talk about the Lord Jesus Christ, how He take all our sin. I think I stand the same like a person that have a big stone upon him head, and can't walk—want to fall down. O Massa! I have trouble too much—I no sleep all night. (Wept much.) I hope the Lord Jesus Christ will take my sins from me! Suppose He no save me, I shall go to hell for ever."

The liberated Negroes continue to subscribe with great promptitude and affection, to the Church Missionary Associations established in Sierra Leone. We extract a passage or two from their

addresses at the anniversary meetings, indicative of their zeal for the salvation of their countrymen. One of them thus appealed to the meeting:—

"I am very anxious that my country-people may hear the Gospel. I heard when my brother came to this country, that my father was still alive; this made me glad very much; but still I am sorry for them, that they never heard the Gospel of the Lord Jesus Christ. I pray that the happy time may soon come, when the knowledge of the Redeemer shall cover the earth, as the waters do the mighty deep. I hope that you will do all that you can; and those of you who cannot give coppers, I hope you will give your prayers, and do all with a willing mind."

Another Negro thus took up the subject:—

"Now, my dear friends, whatever you give, give all with your heart, and with a willing heart. If you done give all, and grudge it, you better keep it: no one will take it from you. Now, do you think that Missionary can go to our country-people, suppose you no give them something to eat and something for drink. All these things cost plenty money: therefore you must give all the coppers you can spare, and give them with a praying heart for God to bless them and make them useful. Now, suppose one man die for another man, don't you think that man what die love t'other one? Well—God send Him dear Son to die for we sinners: now God Almighty love we dearly!"

Another native spoke as follows:—

"My good friends, I thank the Lord Jesus Christ, he brought me to this country. My country-people sold me for slave. That time they sell me, I don't think I could come to this place. I been walk from my country to another, without any clothes. My country, the people make big cap with porcupine's quills and polly's feathers: they then cut stick in bush, and make him head and eyes and mouth; but he can't speak;—and they say he god, he can save them; and they make woman fool very much. That headman say every body must bring one copper to that god, and kneel down and pray to him to save them. Every man when he is going to eat, he goes there to eat in presence of the idol. But now, my friends, let us hear what White man tell us. He come sit down in this bush to teach us. Let us, my countrymen, hear what White man tell us, and give our coppers that our country-people may hear about Jesus Christ."

"The change in the character of those men is testified by many impartial witnesses. The captain, in whose vessel the governor went out, was struck with astonishment. He had seen much of Negroes in Jamaica, and asked how long this settlement had been formed. When told at the end of 1816, he smiled, and said to the governor, 'Sir Charles, if I knew not your Excellency to be a man of honour, I should think myself greatly imposed upon; and I must candidly confess, I can hardly believe it now. But,' said he, 'what sort of people were they, with whom it was commenced?' I pointed out some to him who were sent here in the beginning of November last, that, looking at their emaciated condition, he might form some idea of those with whom I began this settlement. He then inquired what method we had pursued to bring them to such a state, in so short a time. 'No other,' said his Excellency, 'than teaching them the truths of Christianity; which these gentlemen were sent to propagate by the Church Missionary Society: by this alone they have ruled them, and have raised them to a common level with other civilized nations: and, believe me,' added his Excellency, 'if you admit Christian teachers into your island, you will find your Negroes soon become affectionate and faithful servants.'"

If any thing be wanting to render these details (to which a multitude of similar passages might be added) more deeply affecting, it would be the consideration of what these now converted, civilized, and contented natives were on their arrival at the colony. The following passage, from a communication by Mr. Johnston, describes a scene which will not, we are persuaded, be read without deep emotion, especially when contrasted with the past, and we must add the *present* wrongs of Africa, and the brighter prospects that we trust are opening on her yet clouded hemisphere.

"I received a note a few days since from Joseph Reffell, Esq. chief superintendant of captured Negroes, in which I was informed that a slave vessel had been brought in, with 238 of our unfortunate fellow-creatures; and that he and the acting governor had agreed to send them all to Regent's Town; and

begged me therefore to go down to Freetown the following morning, with some confidential people, to receive them. Our people soon heard the news; and great joy was expressed every where, from the hopes that some of their relatives might be among the liberated.

"The next morning I went, with some of my people, down to Freetown. Those who remained at home prepared food for their poor country-people. We were, however, all disappointed, as the Court of Mixed Commission had not condemned the vessel. Mr. Reffell (whose humanity deserves grateful mention) had disembarked the Negroes, and had, no doubt, thereby saved many lives; as the vessel was a small schooner, and many of the poor creatures were ill and reduced to skeletons. As the court sat that day, I sent the people home again; and stayed in Freetown, to wait the result.

"I was informed, the next morning, that the slaves and vessel had been condemned by the court. Of these people, 217 were delivered to me; the rest, being sick, were carried to Leicester Mountain to the hospital. I was obliged to have them surrounded by our people, and so march them out of Freetown, as the soldiers of the fort were on the look-out to get some of them for wives. Mr. Reffell accompanied us some distance, to prevent any intrusion; and when we had reached the mountains in safety, he returned.

"I cannot describe the scene which occurred when we arrived at Regent's Town. I have seen many landed, but never beheld such an affecting sight as I now witnessed. As soon as we came in view, all the people ran out of their houses toward the road, to meet us, with loud acclamations. When they beheld the new people, weak and faint, they caught hold of them, carried them on their backs, and led them up toward my house. As they lay there exhausted on the ground, many of our people recognised their friends and relatives; and there was a general cry of 'O Massa! my Sister!—My Brother!—My Sister!—My Countryman! he live in the same town!—My Countrywoman!' &c.

"The poor creatures, who were very faint, having just come out of the hold of a slave vessel, did not know what had befallen them; nor whether they should laugh or cry, when they beheld the countenances of those whom they had supposed to have been long dead; and whom they now saw clothed, clean, and perhaps with healthy children in their arms.

"In short, I cannot do justice to the scene: it was beyond description. None of us could refrain from shedding tears, and lifting up our hearts in prayer and praise to the wonder-working God, whose ways are in the deep.

"The school boys and girls brought the victuals which they had prepared: and all the people, following their example, ran to their houses and brought what they had got ready; and, in a short time, their unfortunate country-people were overpowered with messes of every description, and made such a dinner as they had not been accustomed to for a long time. Pine apples, ground nuts, and oranges, were also brought in great abundance.

"After all had been gratified, as it was getting late, I begged the people to withdraw, in order that their weary country-people might have rest: which being done, I lodged the men and boys in the boys' school, and the women and girls in the girls' school. The two permanent school-houses which we have built I now find of great service; as each of them, being seventy-three feet by thirty, and having two floors, will contain a great number.

"The next morning, at family prayer, the church was crowded. After prayer the people visited the schools with many messes. I then picked out sixty-eight boys and sixty-one girls for the schools: the remainder, men and women, I distributed among the people. Several had the joy to take a brother or a sister home. One boy, who is in the seminary, found a sister, younger than himself, among them: she remains in the girls' school.

"In the evening, the church was crowded again. A school girl put some of her own clothing on one of the new girls, in order to take her to church. When the poor girl came before the church, and saw the quantity of people she ran back crying: on being asked her reason she said that she had been sold too much, and did not want to be sold any more. The poor creature thought she was going to a market to be sold again. The girls had some trouble to persuade her otherwise.

"On the following Sunday, when the bell rang at ten, I went and placed the people as close as possible. The church was instantly filled, and many people had to remain outside. It is now again far too small; and the number of hearers will continue to increase from the new people. I have planned another addition, which we shall begin as soon as permission is granted, at least at the close of the present rains. I intend to take the north side out, and throw the whole into a double roof, substituting pillars for the present north wall. It will then be as large again. May the Lord bless all our feeble endeavours!"

FEMALE EDUCATION IN INDIA.

An interesting address on the subject of female education in India has been lately circulated in Calcutta and its dependencies, by the Corresponding Committee of the Church Missionary Society. From it we extract the following important statements.

"The importance of education for the improvement of the state of society among the natives of India is now very generally acknowledged; and the eagerness of the natives themselves for instruction begins to exceed the opportunities hitherto afforded them. But, to render education effectual to the improvement of society, it must, obviously, be extended to both sexes. Man requires a 'help-meet;' and, in every country, the infant mind receives its earliest impressions from the female sex. Wherever, therefore, this sex is left in a state of ignorance and degradation, the endearing and important duties of wife and mother cannot be duly discharged; and no great progress in civilization and morals can, in such a state of things, be reasonably hoped for. Such, however, with few exceptions, has hitherto been the state of the female sex in this country; but a happy change, in this respect, seems, at length, to be gradually taking place: a most pleasing proof of this occurred, in the interesting fact, that thirty-five girls were among the number of scholars at the last examination of the schools of the School Society, in the house of one of the most respectable natives in Calcutta. The arrival of a lady of judgment and experience (Miss Cooke) at such a crisis, for the purpose of devoting herself to the work of native female education, could not but be regarded as a most favourable event; and the Corresponding Committee of the Church Missionary Society have cordially undertaken to promote, as they may be enabled, the object of Miss Cooke's mission. Miss Cooke will afford instruction at home to the female children of the higher classes of natives; and, at the suggestion of an enlightened native gentleman, a separate school will be attempted, for poor female children of high caste, with a view to their becoming hereafter teachers in the families of their wealthy country-women. Thus three schools are already established under Miss Cooke's immediate care, containing about sixty girls; and the disposition manifested toward these schools by the natives affords reason to expect that a wish to have female schools will, in time, become general."

In consequence of the appeal annexed to these statements, 8000 rupees were in a few weeks contributed. The governor-general and his lady, the lady of the now deceased and much lamented bishop, and other persons of distinction, have contributed to the fund.—A very interesting intercourse is beginning by means of these schools to take place between European ladies and the native women, which we trust will prove a lasting blessing to India.

BRITISH AND FOREIGN BIBLE SOCIETY.

Among the extracts from the Society's domestic documents, we had marked for insertion the following testimony to the memory of its deceased Secretary, Mr. Owen; but our limits precluded its appearing in our last Number.

"As no one," remark the Committee, "was more deeply impressed with a sense of the great importance of the institution to the best interests of mankind, no one laboured more strenuously and effectually to promote its influence and prosperity. To this object, which was ever near to his heart, his time, his talents, and his personal labours, were unremittingly devoted. The correspondence which his official situation imposed on him, was alone sufficient to occupy the time which he could spare from his professional duties; but the energies of a superior mind enabled him to extend his care and attention to every branch of the multifarious concerns of the Society, and to accomplish more than could have been expected from individual efforts. His pen and his voice were incessantly employed in its cause. The former was frequently and vigorously exercised in elucidating the principles of the institution, or in defending its character and conduct against misrepresentation or aggression. To his pen the world is indebted for a luminous and authentic History of the Origin of the British and Foreign Bible Society, and its Progress during the first fifteen years of its existence; in which the characters of truth and impartiality are throughout conspicuous: while his eloquence, so often and successfully displayed in advocating the cause of the institution, impressed on his audiences that conviction of its utility, which he himself so strongly felt; and which the progressive experience of eighteen years has now so amply confirmed.

"But his eloquence was entitled to a higher praise; it was the effusion of a heart in which candour and liberality ever predominated; it was characterised by that suavity of disposition, which had endeared him to the affectionate esteem, not only of his colleagues and the committee, but of all who were in any way associated with him in transacting the business of the Society; while his great and diversified talents, com-

manded general respect and admiration, and never failed to produce in public meetings, an harmonious feeling of mutual regard among all who had the privilege of attending them."

The following are extracts from the Society's foreign correspondence.

Letter from Professor Kieffer, dated Paris, April 14, 1822.

"Our third anniversary was celebrated on Tuesday the 16th inst. The president was surrounded by all his vice-presidents; among whom were Count Boissy d'Anglas, Count Verhuell, admiral of France, Baron Cuvier; by several members of the corps diplomatique—among the rest Count Lovenhielm, son of the president of the Ladies' Bible Society of Stockholm; by several Catholics of distinction, among whom were the Dukes de Caze, de la Rochefoucauld, de Broglie, peers of France; Mr. Jordan, head of the division for public worship; Mr. Laget, head of the office for the public worship which is not Catholic, belonging to the department of the minister for the interior; the major of the 10th district, &c. We had never had such a brilliant audience, and the Marquis de Jaucourt never presided with more dignity and firmness. During the reading of the Report, tears of emotion were several times perceived flowing, and all present seemed to take the liveliest interest in the different instances of piety, zeal, charity, and success, which were recited. The generous aid of the British and Foreign Bible Society was mentioned with all that gratitude which it deserves."

From the Rev. Dr. Pinkerton, dated St. Petersburg, 2d May, 1822.

"The Moscow Bible Society solemnized its ninth anniversary on the 20th of February last. The Archbishop of Moscow, Philaret; the Bishop of Dmitroff, Athanasius; the Governor-General of Moscow, Prince Demitrew Galitzin; the Marshal of the Nobility, General Obolianenoff, Vice-Presidents of the Society, with many other generals, nobles, and clergy; together with many ladies of the first families, graced this assembly, which was more splendid than any preceding, and consisted of about 1000 individuals. The solemnity commenced with a vocal concert of sacred music; after which his eminence the Archbishop of Moscow, Philaret, delivered an impressive address, of which the following is the conclusion:—

"Are you desirous of seeing the springing up of part of the seed sown by the Bible Society? Behold!—In all our seminaries and schools the word of God is now read; people, who formerly never read any thing, or read only what was useless and hurtful, now read the word of God:—in prisons, where the convicts used to teach each other new crimes, they begin to read the word of God; and to recognize their Saviour's nations, that hardly knew the name of Jesus Christ, or were entirely ignorant of him, begin also to read the word of God, and to know their Saviour."

From the Report it appears, that the receipts during the year 1821 amounted to 30,560 rubles; the expenditure 32,537 rubles. The number of copies printed since the foundation of the Society is 57,000, in five languages, including 7000 Polish Bibles for Catholics, and 5000 Russ Testaments, that are nearly printed off. The number of members and benefactors is 1092.

VIEW OF PUBLIC AFFAIRS.

FOREIGN.

CONGRESS AT VERONA.—The Congress has not as yet issued any document explanatory of its views and proceedings, or of the objects of its assembling. One of those objects was probably the settlement of the affairs of Italy and the neighbouring states; to which would naturally be added the still more momentous and perplexing topics arising out of the circumstances of Spain and Turkey. In the absence of official disclosures, we can only conjecture what may have been the subjects of deliberation in the Congress, and what its determinations. On one point indeed we are left in no doubt. The situation of Spain, and the conduct which it became the members of the holy alliance to pursue with respect to that power, were unquestionably brought under discussion. We learn this from a kind of official statement in the Moniteur of France; in which we are told that the Congress, after mature deliberation, had left the government of France to act, with respect to interference in the affairs of Spain, as it might think expedient; with a pledge, it is added, of concurring to give effect to whatever resolutions the French cabinet may adopt. Such an unqualified engagement as this, however, seems scarcely

probable. Great Britain is alleged not only to have declined sanctioning any invasion of Spain, but to have strongly protested against it on every ground of policy, justice, and humanity. She has even given something like an indirect pledge to resist such an attempt. She has intimated to Portugal, that she considers herself bound to fulfil the terms of her defensive alliance, in case the safety of that kingdom should be compromised by foreign aggression; and it is not very obvious how Spain can be attacked without endangering Portugal. Indeed, in such an event, these two countries have determined to make common cause with each other. The French government has evidently been vacillating between the wishes of the ultra-royalist party, in whose hands it is now placed, and their fears of a growing opposition at home, which would be exceedingly strengthened by discomfiture abroad, and of being eventually involved perhaps in hostility with England. The prevailing *reports* (for mere reports are at present our only sources of information) are, that the Russian and French cabinets were exceedingly eager for interfering by force of arms in the affairs of Spain; but that the reluctance of Austria to concur in such a measure, and above all the firm and strenuous tone adopted by the duke of Wellington in opposing it, prevented a determination to that effect on the part of Congress, and led to that reference of the matter to the decision of the French cabinet which has been already referred to. Since then, the pacific representations of our great commander are said to have made a strong impression on the mind of the king of France, and of the more moderate members of his administration. And certainly there has of late been a visible alteration in the warlike tone that had been assumed by the government writers of that country, with regard to Spain. Prepared as we have been for proceedings of the most imprudent, headstrong, and infatuated character on the part of the present ultra-royalist government of France, we nevertheless have been unable to persuade ourselves that they would carry their infatuation so far as actually to plunge into a war of this description; a war so uncalled for by any assignable interests of their country, and which, while it could not fail again to light up a flame throughout Europe, would give new vigour and concentration to revolutionary principles, and perhaps render it impossible, without another army of occupation, to keep the Bourbons on the throne. To any new combined effort for this purpose, we feel the strongest moral assurance that Great Britain would be no party. The base and faithless conduct of France, with respect to the Slave Trade, has alienated many a heart in this country from the Bourbons, which once beat high in their favour. The moral interest they once excited is wholly extinguished. We see now in that government, the enemy of humanity and justice, the cruel devastator of innocent Africa, the grand hindrance to her repose and improvement. We cannot hope, nay we cannot even wish for the prolongation of power thus cruelly and remorselessly employed. Those who compose it have already themselves been made to taste the miseries of exile in a foreign land; but they have not learnt from that impressive dispensation, the lessons of sympathy and benevolence it was so well fitted to teach. What can we expect from retributive justice, but that, having hardened their hearts against such reproof, they should, in the emphatic language of Scripture, "suddenly be destroyed, and that without remedy?" But, to return to our subject: There certainly seems at present to be no immediate prospect of war; and all the accounts we have from various quarters decidedly speak an opposite language. Still the bare hazard of hostilities continues to agitate the public mind throughout Europe, and no where more than in France, where commerce, and with it agriculture and manufactures, have suffered considerably even from the state of doubt and uncertainty which has existed on that subject. And, in case of actual war, France may lay her account with having her commerce completely destroyed in a very few weeks, by the system of privateering which would infallibly and instantaneously spring up under the Spanish flag, without the possibility of any adequate reprisals.

FRANCE.—In consequence of some tumultuous proceedings among the pupils of the Faculty of Medicine in Paris, the government has proceeded to the decided step of suppressing that celebrated school of science, in which were found students from all parts of Europe. The number of students, this year, is stated to have been

about 4000. It is very probable that both revolutionary and anti-Christian principles may have been widely prevalent among the members of that body; but we doubt whether the French government has best consulted its own interests by the above harsh and indiscriminating measure. What might pass with little censure in Austria, will be severely canvassed in France; and, unless the government could by force suppress the popular feeling, which seems impossible, it would surely be much wiser to adopt preventive and remedial measures for conciliating public opinion, and training the rising generation in Christian and constitutional principles, teaching them, without superstition or bigotry, to fear God and to honour the king, than fruitlessly to irritate large masses of the intelligence of the country without any adequate benefit, or to give occasion, however unjustly, to the outcry that the dominant party wish to suppress science as well as liberty, and to establish the reign of despotism and Jesuitism in their place.

SPAIN.—Amidst the contradictory statements of the contending parties in Spain respecting the details of the campaign in the north, the general fact seems very clearly ascertained, that the Constitutionalists have scattered their opponents, and driven them not only to the very verge of the Pyrenees, but across the French frontier, without foreign aid. The cause of the latter seems almost desperate. The Spanish regency, as it calls itself, had retreated to Toulouse. On the other hand, the conduct of General Mina and his troops is stated to have been ferocious and sanguinary; and numbers of monks, priests, and others are said to have been massacred by them. This account, though probably exaggerated, seems in some measure corroborated by a proclamation issued in the name of that general, threatening with destruction not only all individuals who are found in arms against the constitution, but even neutral towns and villages, and all magistrates and clergymen within three leagues of the general's head-quarters, by whose non-resistance, or "by whose failure to furnish information, any disadvantage shall befal the constitutional army." How forcibly do scenes like these call upon every Christian to redouble his supplications to Him who is "the Author of peace and lover of concord," that he would "give to all nations unity, peace, and concord," and favourably dispose the hearts of those who may have it in their power every where to assuage the tumults of contending parties.

Spain and Portugal have entered into a league of offensive and defensive alliance; and a body of Portuguese troops is said to be already on its way to join the Spanish armies in the north.

TURKEY.—Constantinople has been in a state of almost entire lawlessness. The Janissaries and the populace have vied in open contention with the government, and have succeeded in forcing the Sultan to change his ministers and to accept the popular favourites. It is impossible for a Christian mind not to commiserate the miseries of the inhabitants of this distracted empire, entailed as they certainly are by the crimes of its governors and people, and especially by the barbarous oppression which has marked the conduct of the Turks in all their dealings with their unfortunate Christian subjects. No intelligence of much moment has been received from the immediate scenes of war; but the general complexion of the accounts continues favourable to the Greeks. The Turks seem in no condition, at the present moment, to resume extensive operations either by sea or land; and the accounts before received relative to the reverses which were stated to have overtaken both their fleet and army, derive strong concurrent probability from the otherwise inexplicable supineness which has of late been visible in all their measures. We sincerely rejoice to add, that the conduct of the British authorities in the Ionian isles has begun to wear a more favourable aspect towards the Greeks; a circumstance which is stated to have diffused great consolation and satisfaction among that suffering people.

DOMESTIC.

The meeting of Parliament is fixed for the 4th of February.

The Cambridge election closed in favour of Mr. Bankes. The other candidates who stood the poll were Lord Harvey and Mr. Scarlett.

The usual monotony of the month of December has been varied by the painful and affecting solemnities of a special assize commission and gaol delivery for the home circuit, intended partly as an experiment, and with a view, we trust, to the general intro-

duction of quarterly assizes. The humanity and moral duty of adopting some such measure have been often and forcibly proved. "There are two points," remarked one of the judges commissioned on this occasion, (Mr. Justice Bayley, in his charge to the grand jury at Maidstone)—"There are two points, in the justice and necessity of which all must agree; first, that prisoners against whom the evidence may be deficient may be as speedily as possible removed from the dangerous tendency of prison associations, and restored to that liberty to which they are by right entitled; and secondly, that those whose guilt shall be proved may be removed from prison inactivity to that beneficial industry to which their sentence may consign them." His lordship justly esteemed it "a most grateful sight to witness gentlemen of rank, consideration, and influence coming forward in a full attendance, gratuitously and with great readiness, to discharge the office of grand jurors;" and he strongly recommended that the experiment of a winter's assize should be regarded with the most impartial consideration.—His lordship's learned colleague, Mr. Justice Graham, we lament to state, has expressed himself very differently on this subject. At the Hertford special assizes, his lordship remarked, that though a lengthened imprisonment anterior to trial is a great hardship to the *really* innocent, yet, that of those declared innocent at the assizes many are in fact guilty, though not convicted; and that the number of innocent sufferers is therefore very limited. But why, we would ask, should even one thus suffer undeservedly, if the injustice can be reasonably avoided? The speech of that learned judge has been read, we feel persuaded, with almost universal surprise and regret. His lordship himself found at these very assizes no less than 92 prisoners at Chelmsford, (78 of whom were committed for felony, burglary, and highway robbery), and a proportionate number at the other assize towns. These numbers had accumulated in four months: was there then no necessity for a gaol delivery? His lordship alludes to the inconvenience to the judges; but especially dwells on that of the grand jurors, who could not, he thinks, be fairly expected to leave their homes "at a season of the year devoted to domestic comfort and repose." We trust, however, that there is sufficient public spirit and humanity in our gentry to make this sacrifice, great as it may be; though, after all, it is but for a few days at most; and we are very sure that it would not conduce to their peace of mind, amidst the friendly intercourse of the domestic circle, to reflect that there were languishing, in the wintry inclemencies of a prison, many whom a small sacrifice on their part would rescue, not only from their bodily confinement, but what is far worse, from the moral contamination which too often accompanies imprisonment in crowded and unclassified gaols.—We cannot quit the subject without again adverting to Sir J. Bayley's charge, in order to mention, with great satisfaction, a suggestion in it, not only applicable to winter assizes, but to a variety of similar cases; namely, that both policy and humanity require that when persons are liberated from confinement, attention should be given, as far as practicable, to prevent their being reduced to the temptation of falling into dishonest practices, by affording them such temporary relief as their case requires and Christian charity suggests even to the guilty, and, where practicable, procuring them the means of obtaining an honest subsistence in future.

ANSWERS TO CORRESPONDENTS.

A CONSTANT READER; PRESBYTER; Y. Z.; D. R. N.; D.; and THEOPHILUS; are under consideration.

Any intelligent bookseller will give CORNUBIA the information required.

Much literary and religious information arrived too late.

It is incompatible with our limits to announce new editions of works.

The question agitated by C. does not appear to us of any great practical importance. Surely the sacred Scriptures are "the word of God," in one very clear scriptural sense, as much as the Second Person in the Trinity is in another. Nor are we aware that any mistake or inconvenience is found in practice to arise from the double use of the expression. Our correspondent, however, may be assured that we attribute to the Society of Friends no intention of disparaging the Scriptures when they decline to make use of this expression.—C.'s paper is left at the Publisher's; and also that of L. T. N.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE TWENTY-SECOND,

FOR 1822.

AFRICAN INSTITUTION.

THE following is the substance of the Society's Sixteenth Report, read at the last annual meeting, of which we presented some account in our Number for September. Some subsequent occurrences might be added; but we give the facts at present as they stood at the date of this Report.

An Address to his Majesty, founded on authentic parliamentary documents, exhibiting a most afflicting view of the extent to which the Slave Trade was still carried on by the subjects of several European powers, and of the enormities which attended its continuance, was moved in the House of Lords by the Marquis of Lansdowne, and in the House of Commons by Mr. Wilberforce, imploring his Majesty to represent in the most urgent manner, to the different governments whose subjects were engaged in this nefarious commerce, the necessity of their adopting stronger and more effectual measures of repression, in order to discharge their plainest and most incumbent obligations, and to redeem the solemn pledges they had given to this country and to Europe, respecting the entire Abolition of the Slave Trade. These addresses should seem not to have been officially communicated to any of the foreign governments, and therefore can hardly be supposed to have produced any material effect in diminishing the Slave Trade. On the contrary, the Directors of the African Institution state, that the extent of that trade appeared rather to have increased. The whole line of Western Africa, from the river Senegal to Benguela; that is to say, from latitude 15° north, to latitude 13° south, had swarmed with slave vessels; and an active and increasing Slave Trade has also been carried on upon the eastern shores of that continent, particularly from the island of Zanzebar. From July 1820 to October 1821, 190 slave-ships had entered the river Bonny, and 162 the river Calabar, for the purpose of purchasing slaves.

Portugal.—"In this work of iniquity and devastation," remark the Directors, "Portugal still takes a prominent part;—the only European power that has refused entirely to prohibit her subjects from trading in slaves. She retains the guilty distinction of still legalizing a traffic which she acknowledges, at the same time, to be a crime of the worst description. She engaged, it is true, at the Congress of Vienna, to limit her Slave Trade to her own possessions south of the Equator; and she held out a qualified expectation, that in the year 1823, it should cease every where, and for ever. Her restrictive sti-

pulations, however, have been attended with little benefit to Northern Africa, for they have continued to be most grossly and extensively violated by her subjects: some even of her public functionaries, governors of African colonies, have not scrupled by their own practice, openly to sanction the violation, and to set at nought the laws they were bound to execute."

An active Slave Trade had been unceasingly carried on between the islands of Bissao and Cape de Verd, and the adjoining continent. These islands are used as depôts for the Slaves taken thither in canoes and small vessels, by French and other slave-traders, with the view of being afterwards removed to the Havannah or to the French West-India Islands. But it is to the rivers which run into the Bight of Benin, and into that of Biafra, that the Portuguese slave-ships chiefly resort. Many such vessels, in the course of the last year, have been found there by his Majesty's ships completely furnished with all the implements of their criminal traffic, and in a state of readiness to embark their human cargo. The traffic, however, has been but in a slight degree checked by these discoveries.

The Directors are happy to perceive that Portugal, as well as Spain and the Netherlands, has acceded to an important amendment in the terms of the convention for repressing the Slave Trade. It is agreed, that if there shall be clear proof that a slave or slaves have been put on board, for the purpose of illegal traffic, the vessel may be lawfully detained and condemned.

The Directors express a hope that the Portuguese nation, in vigorously asserting its own rights, as it has lately done, will not be forgetful of the equally sacred rights of their African brethren, and that they will allow the voice of justice and humanity to be heard among them. Much is anticipated from that diffusion of information on the subject, which the liberty of the Portuguese Press will now facilitate. "While the provinces," observe the Directors, "which formerly belonged to Spain on the American continent, and which almost surround Brazil, have proclaimed with one voice the emancipation of their bondsmen—and while the political agitations which prevail in Brazil itself must in a greater or less degree produce a fermentation in the minds of its Black and Coloured population—Portugal cannot be so infatuated as to believe that she may continue with impunity annually to import into that colony tens of thousands of enslaved Africans, smarting under the sense of recent injury, and eager to break the chains to which they are still unaccustomed." Our readers are aware, that the recent revolutions in South America have extended to the Portuguese colonies, and that neither Spain nor Portugal has at present any real control over the settlements on that continent. These and other circumstances will have modified some of the views under which the subject appeared a year or two since. We forbear, however, to enter upon the many important considerations which present themselves in reference to this new order of affairs, till further information shall have been laid before the public.

Spain.—Until a recent period, the communications between our Government and that of Spain consisted of a succession of unavailing remonstrances on the part of the former, met with apparent indifference on the part of the latter. So lately as the month of April, 1821, Spain appeared still so attached to the Slave Trade, that not only was a law for its more effectual repression, proposed by the Count de Torreno, rejected by the Cortes, but an intimation was given of their intending to apply for two years' farther extension of the term fixed

by treaty for its abolition. To this intimation lord Londonderry replied in the most peremptory terms, that his Majesty neither would nor could lend himself to such a proposition.

A few months later, however, a much better spirit began to manifest itself. On the 27th of August the Spanish Minister declared, that orders had been given for the punctual enforcement of the treaty on this subject; and in January last, an article was introduced into the criminal code, enacting that all owners, fitters out, captains, masters, and officers of Spanish vessels who shall purchase Negroes on the coast of Africa, or introduce them into any part of the Spanish dominions, or be captured with Slaves on board, shall forfeit their vessel; and the offending persons shall be condemned to ten years' hard labour on the public works. The same penalties attach to all owners, proprietors, captains, masters, and officers of all foreign vessels, who shall illegally introduce Slaves into any of the ports of the monarchy. All Negroes found on board, or introduced by any of the above-mentioned means, are declared free; and of the produce arising from the sale of the slave-ships, one part is to be distributed among the Negroes, that they may be reconveyed to their own country, or be enabled to form establishments in the country where they are introduced.

At the period, however, of this Report, there had been no relaxation of the trade in Cuba and Porto Rico.

Our readers are already apprised of the gratifying circumstance, that throughout the whole range of Spanish America, now become independent, not only has the Slave Trade been effectually prohibited, but the very incentive to this crime has been removed, by providing for the early and gradual abolition of slavery itself. All persons of every colour, born subjects of the Independent States, have been declared free from their birth. And whatever other variations may appear in the plan of the Constitutions to be adopted by the several independent governments, all have agreed, that difference of colour shall not produce any difference in the civil condition of their subjects. Even in Mexico, the Indians and Africans are entitled to the same civil and political privileges as the Whites.

Netherlands.—It appears that no effectual legal check had been put to the importation of Slaves into the Dutch colonies. It is stated, that thousands of new Negroes have been imported into Surinam, since the Mixed Commission has been sitting there; and that there was no doubt the importations would be continued, unless very strong and decisive measures were adopted.

France.—The Slave Trade under the flag of France maintains its guilty pre-eminence. Almost every part of the African coast, whether on its western or eastern shores, is crowded with French contrabandists. Although a French squadron had for some time been stationed on the coast of Africa, for the express purpose of suppressing the Slave Trade, no useful effort appeared to have been made by it. The French cruisers had not, as far as was known, made a single capture. They had even met with ships trading for Slaves under the flag of France, and, after exchanging civilities with them, had left them unmolested to pursue their illegal and criminal traffic. At Senegal and Goree, which form the head-quarters of the squadron, the merchants, and even some public functionaries, were still deeply engaged in this traffic.

But the ravages of the French Slave-traders are not confined to the western shores of that devoted continent. The eastern coast, and especially the island of Zanzebar, have attracted the cupidity of these

lawless adventurers; and an extensive traffic has been carried on thence for the supply not only of the Isle of Bourbon, but even of the island of Cuba. A vessel, with 344 Slaves on board, named Le Succés, was detained in April 1821 by his Majesty's ship Menai, Captain Moresby, and carried into the Isle of France, where, no claim of possession or property being preferred, she was condemned, and the Slaves were liberated. This very vessel had already made a successful slave-voyage from Zanzebar to the Isle of Bourbon, where she had safely landed 248 Slaves; and the Governor, M. Mylius, having been informed of the transaction, had instituted judicial proceedings against her; but the judges whose office it was to try the cause, having themselves participated in the crime by purchasing some of her Slaves, concurred in acquitting her; and, encouraged by this impunity, she was immediately dispatched for another cargo of Africans, and was returning with them to the Isle of Bourbon, when she was detained by the Menai. Governor Mylius has since unfortunately been recalled, as it would appear because he was determined conscientiously to fulfil the duties of his office, and was alive to the calls of humanity and justice.

This state of things may be considered as arising in part from a want of due vigilance in the public functionaries; but it is mainly to be attributed to the defectiveness of the laws abolishing the Slave Trade. Even if the penalty of confiscation, the only one which attaches to the violation of the French Abolition Laws, were more frequently enforced than it is, it would do little to arrest the progress of the Slave Trade; the gains being large, and the risk of capture and condemnation so small, as to be easily insurable; besides which, in the case of a judicial conviction, followed only by confiscation of the property, no public discredit attaches to the offender. The Directors, therefore, feel fully persuaded, that until the laws of France shall be so far altered, as to place the slave-trader in the list of criminals whose offence is to be visited with a disgraceful punishment, little hope can be entertained of any material diminution in the existing Slave Trade of France. The same view of the subject has happily been adopted by the friends of humanity in France itself. In the sessions of 1821 and 1822 various important discussions took place on this subject in the legislative chambers; and although the French government appears to have become more reluctant than ever to adopt the measures required for its repression, yet good may be expected to arise from the frequent agitation of the question. Information will be extensively diffused, and a direction given to public opinion, which cannot fail to produce, in no long time, important results.

After these painful details, it is with no small satisfaction that the Directors state the formation, at Paris, of a Committee, under highly respectable patronage, for the express purpose of promoting the entire Abolition of the Slave Trade. The Society will use every effort to diffuse just information on the subject of this base traffic: it will also co-operate with benevolent persons in other countries in promoting the civilization of Africa, and the general welfare of its unfortunate natives.

Diffusion of Information in Foreign Countries.

The Directors in their last Report stated, that, with the view of promoting the universal abolition of the Slave Trade, they had turned their attention to the diffusion, in foreign countries, of information respecting the real nature of that traffic. Several highly interesting and appropriate publications have, in consequence, been widely circulated in France, Spain, Portugal,

and the Netherlands. In France especially, these have excited considerable attention; and fresh editions of some of them have been undertaken by booksellers in Paris, with a view to the profit to be derived from the sale. A pamphlet by M. Gregoire, and the excellent speech of the Duc de Broglie have been read with avidity. Mr. Wilberforce also has published, in the French language, a letter addressed to the Emperor of Russia; in which with all the fervour of his eloquence, he paints the atrocities of the existing Slave Trade, and urges his Imperial Majesty to fulfil the obligations so solemnly contracted by himself, and the other powers assembled in congress at Vienna, to put an end to this enormous evil. It would have been impossible to make these efforts but for the silent and unostentatious, yet effectual, liberality of many of the members of the Society of Friends, who have contributed largely to the diffusion of information on the continent. Further aid, however, is needed; and the Directors add, that "they are persuaded that the British public will never suffer such a cause to fail for want of support: and it is in this confidence that they make their appeal to its tried benevolence."

United States.—The Government and Legislature of the United States have continued to manifest the same anxious desire to put an end to the Slave Trade which has always distinguished them.

Their cruisers on the African coast have well seconded their wishes; and five slave-ships detained on suspicion of being American property, though disguised under foreign flags, had already been condemned in their Vice-Admiralty Courts, previously, to the month of January 1821.

The pertinacity with which some of the subjects of the United States still adhered to this infamous commerce, induced the American Legislature, as was stated in the introduction to the Supplementary Report of last year, to go a step beyond any other nation, even beyond Great Britain herself, in its measures of repression. An Act was passed, declaring the crime of Slave-trading by American ships, or American subjects, to be piracy, and as such affixing to it the punishment of death.

Another important document had reached the Directors from the United States; the Report of a Commitee of the House of Representatives, in the session of 1820 and 1821, relative to the mutual exercise of the right of search by Great Britain and America, with a view to the suppression of the Slave Trade. This Report contains a clear and decided opinion in favour of the exercise of such a right, as the only effectual means of suppressing the Slave Trade; while it demonstrates that its use involves no sacrifice of national interest, nor any compromise of national honour. A correspondence which followed on this subject between Mr. Stratford Canning, our ambassador at Washington, and the Secretary of State of the American Government, manifested a strong repugnance, on the part of that Government, to the measure recommended by the Committee. This sentiment, however, appeared to be confined to the Executive; for, notwithstanding the arguments so recently urged by the American Secretary of State, a Report of the Senate of the United States, presented during the session of 1821-1822, concurred entirely in the view taken the year before by the House of Representatives, and earnestly urged the adoption of the proposed expedient of a reciprocal right of search as a most desirable measure.

The Report goes on to allude to various other topics, to a few only of which we can advert. Several of them have indeed appeared before our readers in other shapes.

A treaty between Radama, King of

Madagascar, and Mr. Farquhar, for the suppression of the Slave Trade in that island, had been carried into effect, and every attempt to elude its beneficent provisions had been defeated.

In the Isle of France, Governor Farquhar had exerted himself with great zeal, in endeavouring to suppress the Slave Trade within the limits of his own government; and the measures he has adopted it was trusted would prove effectual.

An Act had been passed giving to the captors of slave-ships a moiety of his Majesty's share of the prize, and a bounty of 10*l.* per head, on all Slaves liberated under the treaties with Spain, Portugal, and the Netherlands, and granting also the same bounties in some other cases not previously provided for by Act of Parliament. This salutary provision will both stimulate and reward the exertions of our cruizers.

The Directors express their concern, that when an important change was about to take place in the navigation laws of this country as they affect the intercourse of the West-Indian Colonies with foreign nations, it should not have been made a substantive part of the measure that an efficient and operative Register Act should be adopted by every colony to which the boon was to be extended. While the sugars of the West Indies are protected in their monopoly of the home market by a high duty, not merely on foreign sugars, but on the sugars grown in our own East-Indian possessions,—thus giving a decided and exclusive preference to the produce of cultivation by slave labour, over that by free labour,—the least that could be desired seemed to be, that no means should have been omitted of effectually preventing both the clandestine introduction of Slaves into our own colonies, and their clandestine removal to the more productive colonies of foreign nations; according as temptations to the one or the other course might arise out of the train of events.

No less do the Directors regret the tardy progress of general improvement in the state of colonial bondage. "More than fifteen years have elapsed since the Abolition of the Slave Trade was enacted by the British Parliament; but during that long period no effective measures have been adopted either by the Imperial Legislature, or by the Colonial Assemblies, for ameliorating the condition of the Slave, or paving the way to his future emancipation. In many of the colonies, voluntary manumissions by the master still continue to be loaded with heavy imposts; and this cruel tax upon private benevolence prevails even in colonies where the crown is the sole legislator. In all, the Slave continues absolutely inadmissable as a witness in any cause, whether civil or criminal, which concerns persons of free condition; and even in questions affecting his own personal freedom, and that of his posterity for ever; the *onus* still rests on him to prove that he is free, and not, as in all justice it ought to do, upon the person denying his freedom to prove that he is a slave. In none is the marriage of the Slave made legal, or guarded by any legal sanctions; and, with partial exceptions, his instruction in Christianity is left to the fortuitous efforts of voluntary missionaries. These are some of the opprobrious circumstances which continue to attach with undiminished force to our colonial system, and for which it is clearly the duty of this country to provide a remedy.

In urging upon the British public the duty of assisting by their efforts and pecuniary liberality in this great work of mercy and of justice, the Directors thus energetically remark: "For centuries *we* were foremost in carrying on this guilty traffic. Other nations may plead that they are but treading in our steps, and committing a crime into

which they were seduced by our example. If we have been chief in the guilt, let us be as prominent in our repentance. If ours have been, most largely, the profits, let our liberality be proportionate; for the sincerity of that repentance may justly be suspected, which satisfies itself merely with acknowledging its fault, but does not endeavour to repair the injuries fairly to be placed to its account. Never, alas! can we make to Africa any thing like an adequate compensation; but let us at least do all we can, though with a tardy yet with a liberal beneficence, to check the progress of that wasteful destruction which, in all the varied forms of human suffering, is desolating the African continent; and, by removing the barrier which hitherto has obstructed the entrance of religious light, and of moral and social improvement, to open a way for their admission into those benighted regions."

To these exertions the colony of Sierra Leone furnishes a strong encouragement; for, from the testimony of numerous and impartial witnesses, it appears that the poor uninstructed natives who were rescued from the holds of Slave-ships, and planted in that land of light and truth and liberty, are promptly and amply rewarding the benevolent labours of their instructors,—and in the enjoyment of the blessings of a British constitution both in church and state, transplanted for the first time into the soil and climate of Africa, are, from the root of Christian principles bringing forth the blessed fruits of honest industry, and of social and domestic comfort. For the trial and success of this grand experiment on human nature, as it may be truly termed, mankind are greatly indebted to the discernment and Christian benevolence of the Church Missionary Society. The sums they have expended have been considerable; but large, and delightful has been their reward. It may be boldly declared, that, perhaps, with the single exception of the Moravian converts, never before did any new colony manifest, in any thing like an equal degree, the happy influence of Christian principle, in civilizing and improving the rude and uninstructed, and in imparting to them the multiplied enjoyments of civil and social life.

How different, or rather how opposite, in all particulars, is the scene exhibited to the world in all the provinces of Africa that are under the dominion of the crown of France! While we cannot but feel confident, that what has been accomplished at Sierra Leone will have the effect of vindicating the much injured natives of Africa, from those imputations of inferiority to the rest of the species which have been so unjustly cast on them, we cannot also but indulge the hope, that, if our neighbours of France will not be influenced by a higher motive, we shall surely shame them out of holding forth such a humiliating and disgraceful contrast to the example of this country, as will be afforded by their still continuing to diffuse desolation and misery throughout that unhappy land.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The last Report states, that the number of subscribing members now amounts to 14,650; of whom 635 were elected during the year. Within the same period an accession of twenty Diocesan and District Committees has been made. The circulation of Bibles, Prayer-books, and religious Tracts, has continued without abatement; and the general operations of the Society have been progressively enlarged.

One of the earliest transactions of the past year, was a resolution of the Board to reprint Bishop Bedell's translation of the Bible, and also

to re-publish the Common Prayer Book in the Irish tongue and character. Some measure of this kind appeared necessary, not only for the benefit of the Irish poor residing in the metropolis, but with a view of supplying the demands of the Irish clergy. One volume of the Bible, comprising about half of the Old Testament, is already printed; and the work is rapidly advancing towards completion.

A supply of books, not exceeding the value of 1000*l.* has also been granted for the use of gaols, schools, hospitals, and workhouses in Ireland. The distribution of these books was entrusted to the Irish Association for discouraging Vice and promoting Christian Knowledge; and special instructions were given to the Committee for Correspondence to improve this favourable opportunity of establishing a connexion with the sister kingdom.

The next point to which the Board advert is the formation of a Supplemental Catalogue in aid of Parochial Lending Libraries. On this subject the following explanation is given, in order to obviate some misapprehensions which appear to have arisen. "It seems to have been imagined, that some portion of the funds which were intended exclusively for the promotion of religious designs, is now employed in purchasing books of fiction and entertainment. The fact, however, is, that not a single shilling of the Society's income is diverted from its proper channel by the adoption of this plan. From the great extent of the negotiations now carried on with the booksellers, and from the arrangements which have been made for securing prompt payment to their bills, the Society is enabled to deal with them on very advantageous terms. They have, accordingly, agreed to supply the books on the Supplemental Catalogue, at a reduced rate, to such members of the Society as are desirous of combining safe and approved works of amusement and instruction with the religious tracts of the Society, in the formation of Parochial Lending Libraries. Thus the full benefit of the wholesale price is extended to the retail purchaser: but the Society defrays no part of the expense; nor has it, in fact, any farther concern in the transaction than as being the medium of effecting a most beneficial arrangement for its members, and of expediting their communication with the booksellers."

The Board remark, "The education now given to the poor naturally excites among them a taste for reading. This increased appetite for information must be gratified to a certain extent; and unless it be supplied with wholesome and nutritious food, it will probably devour those poisonous productions of infidelity which are still disseminated with unwearied diligence through the remotest districts of the land."

The shop opened in Fleet-street for the sale of *anti-infidel* publications having been found to answer its purpose in a most effectual manner, it was thought that much advantage might be derived from continuing the establishment, and adapting it to the general promotion of the Society's designs. The privilege of distributing books, either gratuitously or at a reduced rate, at the Society's expense, has been hitherto necessarily confined to subscribing members. A depository, however, is now established in Fleet-street, where Bibles, Testaments, and Prayer-books, are sold *to the public at cost price*; and all other books and tracts, either on the General or Supplemental Catalogue, are sold to the trade, or to the private purchaser, at a very trifling advance on the cost price. It is hoped, that the advantage thus afforded to the public will soon become so generally known, as to contribute essentially to the promotion of sound religious knowledge.

The District Committee at Bath

has established a shop on the same principle. The same plan is in agitation at Liverpool and Bristol.

The whole number of books and tracts issued during the year amounts to 1,222,382. A proportion of these has been granted for special purposes;—among others, to the African Colonial Tract Society; to the Rev. Mr. Hill, for the use of schools in New South Wales; to Captain Owen, commander of an expedition of discovery to the western coast of Africa, for his ship's company; to Bishop Skinner, for the troops at Aberdeen; to the Ordinary of Newgate, for the prisoners in Newgate; and to many other individuals, for the use of schools, gaols, hospitals, and alms-houses in various parts of the empire.

The Board next proceed to give a brief sketch of the Society's *foreign* operations.

By the powerful and zealous aid of the late Bishop of Calcutta, the labours of the Society in India within the last year have been more extensive, and it is humbly hoped more effectual, than at any former period. The exertions of the District Committees have also been materially increased.

In the year 1821, the number of books received at Calcutta was 10,822; of which 5,885 had been sold, or gratuitously distributed. Lending libraries have been partially established in this presidency, and, it is stated, have given great satisfaction to those who take an interest in the moral and religious improvement of the country. The report of the schools in Bengal is highly encouraging. The children make much greater proficiency than formerly, and the value of instruction is now more duly estimated. The Calcutta Committee have resolved to appropriate a part of their funds to printing religious tracts in the native languages, for the use of schools. The Discourses, the Miracles, and the Parables, of our Saviour, as extracted from the New Testament, have been chosen for this purpose; and will soon be printed in Hindostanee, (Nustaleeg character); in Hindooe, (Nagree); and in Bengalee, according to existing translations. A communication had been received from the Bishop, in which he expresses an earnest wish that the schools in Bengal may be placed under the care of missionaries, as far better qualified for the task of instruction than ordinary schoolmasters.

In the early part of the year a highly interesting Report was received from the District Committee at Madras. It comprises a very clear abstract of the proceedings of the Society in the Carnatic, from the year 1710 to the present day. It details, among other particulars, the measures which have been adopted for restoring the missionary establishment at Vipery to an efficient state. This establishment has existed since the year 1710. It has been discovered that the Mission is possessed of considerable property under the will of Mr. Gerické, now yielding an annual income of 3822 rupees; besides an additional sum of money, and some houses, in reversion. The church, the mission-house, and burying-ground, with a garden adjacent, and the houses occupied by the schoolmasters, were also reported as the property of the mission; together with a library of 900 volumes, machinery and materials for printing and book-binding, church furniture, communion plate, and other effects. An English and a Tamil school were also attached to the mission; the former containing sixteen scholars, the latter thirty-three. On the strength of this discovery, the District Committee proceeded without delay to place the whole institution in a state of permanent efficiency. The buildings have been enlarged; the schools increased; and the printing-press at Vipery, which for above a century had contributed to the propagation of religion in the East, but had almost fallen into decay,

complete y re-established. The congregation and schools, which were lately in a very distressed condition, have now increased three or four fold.

A new church being much wanted at Vipery, the Society have resolved that a sum not exceeding 2000*l.* should be appropriated for that purpose. It is hoped, however, that an object of such importance as the erection of a mission church at the principal station in Southern India, will excite a strong interest among the friends of Christianity, and will ultimately be accomplished without any serious encroachment on the Society's funds.

In other parts of this presidency the affairs of the Society are no less prosperous.

From the letters which have been received from Bombay during the year, it appears that the friends of the Church continue to prosecute their labours with unabated zeal. The tracts stated last year to have been translated into Guzerattee, are now printed also in the Mahratta tongue; and the District Committee are resolved to proceed in the work of translation to the utmost of their power. Lending libraries have been established in the out-stations of this presidency, under the management of the chaplains.

It was stated in the last Report that a great impulse had been given to the operations of the Society in Ceylon, by the visitation of the late Bishop. His lordship spent a month at Colombo, in the Spring of the year 1821, and devoted his whole attention to the spiritual affairs of that important station. He called a special meeting of the District Committee, and presented them with 300*l.* from the King's grant, for the special purpose of translating and printing the Society's tracts in the native languages of Ceylon. At his suggestion a printing-press, with an ample supply of paper and ink, have been sent out to Colombo, for the immediate use of the Committee. This, it is hoped, will prove a most effectual means of promoting religious knowledge in Ceylon; and when the urgent demands of that island shall have been in some degree supplied, the press will be transferred to the Bishop's College at Calcutta.

The printing of the Cingalese Prayer-book is at length finished. One thousand copies have been printed, and there is little doubt that the whole impression is by this time distributed.

Turning to the Western world, the Quebec Committee report that their sale of books had greatly increased. Much attention has been paid, both at Quebec and Montreal, to the establishment and regulation of schools on the national system. In May 1821, the number of children in the central school at Quebec was 268; and during the winter months an additional school was opened in a barrack-room for the reception of such children of the emigrants (by whom the barracks are occupied) as were unable to attend the central school. The number of these children at one time amounted to about fifty, and they were supplied with books gratuitously from the Society's depository. At Montreal, the number of children attending the school amounts to sixty-seven, with every prospect of increase.

In Barbadoes a national school, containing 120 children, is established at Bridge Town. Seats are provided for the children at church, and constant attendance on public worship is observed.

District Committees have been established at Gibraltar and in the island of Jamaica.

Such are the most important transactions of the Society during the last year. "The reports," it is remarked, "which have been received from all parts of the kingdom prove, that the labours of the Society are in a state of gradual extension, and are producing, under the blessing of Providence, a

beneficial influence on faith and morals. Animated by this persuasion, the Board still venture to anticipate greater encouragement. They trust that those friends of the Society, by whose judicious zeal so much has already been effected, will still endeavour to excite among all classes of the community a more lively interest in its affairs. A wide field is open for the exertion of all who are zealously attached to the Church of England, and are anxious to communicate to those around them the blessings of religious knowledge. Their time and faculties can never be more nobly employed than in furthering the gracious design of Providence, that 'all men should be saved, and should come to the knowledge of the truth.'"

To the Report is prefixed a persuasive and affectionate sermon, preached before the Society at St. Paul's, by the lord Bishop of Gloucester. We extract a part of his lordship's introduction as illustrative of the motives and spirit which should characterize all our efforts to promote Christian knowledge.

"The Divine Teacher of our religion invites us to 'come and learn of him,' and declares, through his inspired servant St. Peter, that 'He has left us an example, that we should follow his steps.' His most distinguished Apostle and closest imitator exhorts us to 'look unto Jesus, the author and finisher of our faith,' and 'to be followers of himself, even as he also was of Christ.'

"It well, therefore, becomes us, whether we refer to the past or to the future conduct of Christian individuals and associations, to lift up, to point, and to fix the eye upon Him who is our great Model and Pattern; 'who knew no sin,' 'who did all things well,' and 'in whom his Father was always well pleased.' 'Measuring ourselves by ourselves, and comparing ourselves amongst ourselves, we shall not be wise.' Human rules and human examples must have their errors and defects: they will deviate from the course; they will fall short of the mark.

"But referring to the only perfect standard, we cannot fail to judge aright. And the contemplation of this object will not only rectify but elevate and spiritualize the sentiments and feelings. The image of the Saviour will cast a light upon the whole scene of Christian duties, and infuse a spirit into their performance, which will make each act of charity a true 'labour of love,' a tribute of gratitude, an acceptable sacrifice; and give to it a claim, through free unmerited mercy, to 'the recompence of reward.'

"It is to a comparative blindness or inadvertence to this blessed Object that we must ascribe any obliquities of motive, any decline of exertion, and any failure of success. It is upon the direction of a steadier and livelier regard to Him, who was 'lifted up to draw all men unto him,' that we must ground all our hopes of effectually promoting Christian knowledge, and hastening that time, 'when they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Him, from the least unto the greatest.'"

CHURCH MISSIONARY SOCIETY.

In briefly recording the proceedings of the Society during its twenty-second year, we feel much pleasure in reporting an increase in its funds and an extension of its labours. New Associations have been formed at Chichester, Sunderland, North Shields, Retford, Harrow, Edmonton, Taunton, High Wycombe, Llanfyllin, Bromley, and Darlington; besides some Ladies' Associations, and a Ladies' Society for

the especial purpose of supplying suitable articles of clothing to the Female Negroes in the West-African and West-Indian Missions of the Society. There are also about a hundred friends, who have added during the year by individual collections nearly 900*l.* to the funds,—and the total of whose collections, from the commencement of their exertions, has been nearly 3500*l.* The receipts of the twenty-second year are nearly 33,000*l.*, being an increase of 2000*l.* on the last. The sum expended has about equalled the income. Various additions have also been made, during the year, to the number of missionaries and students.

Missions.—To the eight missions of the Society which had been for some time formed, a ninth is now added, among the Indians of North-West America. On these missions we shall briefly touch, in the order in which they stand in the Report, beginning with Africa, and passing by the Mediterranean, India, Ceylon, and Australasia, to America.

West-Africa Mission.—The extension of the government of Sierra Leone has opened a wide field for the Society's exertions; besides which, every year adds to the importance of the colony of Sierra Leone, and to the prospect of its becoming an efficient means of intercourse with the interior of the continent.

In compliance with the pressing demands in this quarter, the Committee have been preparing a considerable number of missionaries; keeping, however, in view that in all parts of the heathen world, and especially in the more ungenial climates, the increase of *native* labourers is an object of main importance. Some additional native teachers have been added to those already employed by the Society in Sierra Leone.

Very considerable accessions have been made to the liberated Negroes under the Society's care. Several hundreds of these emancipated Slaves have been recently associated with their countrymen at Regent's Town, Gloucester, &c; and are partaking with them in all the blessings of Christian instruction. In addition to the affecting particulars recorded in our Number for December on this subject, we quote the following passage.

"A similar scene took place on the arrival, at Gloucester, of another company of newly liberated Slaves. When I got them all out of Freetown, on their way to Gloucester, I reviewed them; and soon found that I had not brought men enough with me, to help these poor afflicted people up the hill. Happily, a man, while they were passing, after liberation, through the Court of the Mixed Commission, had run up to Gloucester to fetch more people to carry the sick home. Ignorant of what the man had done, I went on slowly with them, almost despairing of getting them up: but I had not gone far from the foot of the hill, before I was met by great numbers, who, as they came up, took upon their backs those who were unable to walk; and when I was half way up, I saw almost the whole of them carried by those whom we had met on the road. It struck me very much, particularly when I compared this affecting scene with some which I had formerly beheld. The Negroes then in the colony would sometimes slip out to see if any of their respective countrymen were among the newly-arrived: if not, they would take little or no notice of the unhappy sufferers: but now, they sympathize with their distressed fellow-creatures, in a manner the most striking. When we reached home, I ordered victuals to be prepared for the new people; but, before this could be done, food came in from every quarter. The women, and part of our school girls, who had cooked it, did not stop to ask, 'Who is of my country?'—but the men and women who were nearest to them were

refreshed. The people were quite eager to receive them, and make them comfortable in their houses. Among the rest was a woman, one of the communicants, who took one of the newly-arrived women under her care. She was asked by Mrs. During what she wanted to do with the new woman. She said, 'Ma'am, that now almost two years since me come this country. My countrywoman take me: she do me good: she tell me of the Lord Jesus Christ; and that same they do to me that time, me want to do same to this woman.'"

How severe is the reproach which this sympathy of converted Africans casts on their oppressors, who are an opprobrium to the Christian name! For such is the dreadful effect of familiarity with the Slave Trade in brutalizing the mind, that numbers of these people were so injured by the treatment which they met with on board the slave-vessels, that no care or tenderness could recover them: they sank into the grave in the midst of their countrymen, rescued too late from the hands of the barbarians who must one day answer for their blood. Mr. Johnson writes—

"I regret to say, that we have lost many of our people. The poor creatures were so much reduced, from being packed close on board the vessel, that we have lost nearly 50 out of 238; and I believe this mortality has been exceeded in other places."

There are some features of this cruelty, which are traced with horror by the Missionaries.

"Among the number of victims received by us at Regent's Town, were two women, who, becoming pregnant by two White men, slave-dealers, were sold by these men as soon as they discovered the situation of the women. These women suffered so much on board their slave vessel, that they were both delivered, soon after their arrival, of still-born Mulatto children, and both the women died!"

In reference to the growing regard of the colonists to the mission, Mr. Johnson writes—

"The gentlemen in Freetown are now so fully convinced of the success produced by the preaching of the Gospel, that they publicly confess, that, above all other institutions, ours has proved the most beneficial to the children of Africa. They have inspected the settlements in the mountains; and have been surprised on witnessing the order, industry, and piety of our people; and acknowledge that the Gospel is the only efficient means of civilizing the heathen. Several have desired me to call on them for their contributions to the Society. At the head of these is his Excellency the Governor."

Another gentlemen, Captain Tanney, writes: "I visited the colony in the year 1817. My stay among the recaptured Negroes in the mountains then was very short, but sufficient to ascertain that they were involved in heathen darkness and barbarity. Having again visited them in December 1821, I am able; in some measure, to estimate the great change since the former period, both in a moral and religious point of view, through the exertions of your missionaries, and the blessing of Almighty God upon their labours, without which all would have been ineffectual. It has been asserted by those interested in that inhuman traffic, the Slave Trade, that the Africans were born to slavery; that their intellects being weak, they are unable to comprehend the sublime truths of the Christian dispensation; and that, consequently, an attempt to civilize them would be vain. If such conclusions can be drawn from their present condition, it is because the necessary means have been withheld from them: their capacities have never been cultivated; the sublime truths of Christianity have never been preached to them; facts now prove, that, when they have enjoyed such privileges, they neither

want abilities to understand nor inclination to receive them. Hundreds now in the mountains of Sierra Leone have become monuments of that Divine Grace which knows no difference between Jew or Gentile, bond or free, colour or clime."

"In reference to Freetown, now containing with its suburbs a population of nearly 5000 persons, the Chief Justice states, that "the Lord's-day is more decorously kept than it is in most other places. The shops are all shut: there is no such thing as buying and selling. The Christian part of the people attend worship at the places which they have respectively chosen; and all the congregations are alike remarkable for uniform and respectful attention."

At Regent's Town, the attendance at daily morning and evening prayers had greatly increased; from 700 to 1000 being usually present. Upwards of 100 adults were baptized in the course of last year. The strictest watch is kept over candidates for baptism, by the communicants, that their consistency of character may be ascertained before they are admitted to that holy sacrament.

During the past year, the Committee have received the testimony of several persons not connected with the Society, which entirely corroborates the foregoing representations. Thus Mr. Ephraim Bacon, an agent of the American Government and Colonization Society, who visited Regent's Town and the other towns of liberated Negroes, draws a striking picture of the Christian Africans assembled at early worship, at six o'clock on Sunday morning: "With a hundred copies of the holy Bible spread open before their black faces, and their eyes fixed intently on the words of the lesson which their godly pastor was reading," adding "At six o'clock in the evening, the people were seen at the distant parts of the town, leaving their homes, and retracing their steps toward the house of God. There we again united in praising that God who hath wrought such wonderful things even among the mountains of Sierra Leone, where the praises of Jehovah resound, not only from his holy sanctuary, but from the humblest mud-walled cottage—from the tongues of those children of Africa who have been taken by the avaricious slave-trader, dragged from parents, separated from brother and sister, and perhaps from wife or husband, bound in chains, hurried on board the slave-ship, crowded in a space not exceeding their length and breadth, nor even allowed to breathe the vital air!"

Mr. Johnson's report of the state of the people, is highly satisfactory. He remarks, for example: "I am happy to observe that many of the first that were converted have now become established in the faith. Nothing seems to move them. They say little — perhaps will work a whole day, and speak not ten words; but the few words which they speak will have great weight. These, I may truly say, are my *crown of rejoicing*, and encourage me to persevere. When they were first brought to the knowledge of Christ, they staggered and fell; but, by degrees, they learned to walk. Wild fanatical emotions have entirely ceased, as well among old as young."

The Christian Institution prospers. Captain Tanney says of it; "I rejoice that your Society has established a seminary for pious youths, to prepare them for the ministry: it now contains eighteen, who will, in a few years, be ably qualified. They express an ardent desire to be sent to their countrymen. Much good may be expected from this Institution." One of the youths, Miles Atkinson, has departed in the faith of Christ, after giving the most satisfactory evidences of true humility of spirit, confidence in his Saviour, and consistency of character. [illegible] out to the *Mediterranean Mission*, and Dr. Naudi has been employed on the

translation into Italian of an English commentary on the Scriptures; and Giuseppe Cannolo is proceeding in the translating of the Bible into Maltese. The Gospel of St. John, in Maltese and English, has been printed in this country; and copies sent to Malta for distribution. On the subject of this mission, so increasingly interesting to all who desire the repairing of those desolations which have spread over the ancient Christian churches, the Committee refer the members to Mr. Jowett's "Christian Researches in the Mediterranean." This valuable volume has put the Committee in possession of materials, which will enable them with greater precision to choose their future path, and by which the minds of British Christians may be excited to survey with increasing interest the varied tribes and nations connected with these internal seas. We hope, in our Number for January, 1823, to review the work at some length, and shall therefore pass it over for the present. Mr. Jowett's account of the Greeks, and especially of their colleges at Haivali and Scio, which he visited in 1818, will be read with melancholy feelings, when it is recollected that these promising establishments have been swept away by the furious torrent which has overwhelmed the Greek Nation, and their able and zealous professors murdered or driven from their country. Recent events have awakened in every humane heart warm sympathy towards these our suffering fellow-Christians, within the sphere of this mission; and we are rejoiced to find that the Committee are determined to use every opportunity which the providence of God may afford them to pour in the instructions and consolations of his holy word among these unhappy sufferers.

Calcutta and North-India Mission.—The details of this mission are too miscellaneous to allow of an abstract. We must therefore content ourselves with reporting a few individual facts. Large numbers of Scriptural tracts and the Liturgy have been published, and widely circulated in different native languages. In English, besides printing the Society's Quarterly Missionary Intelligence and Report, the press has been employed on works, for sale, or for the use of the schools. The Corresponding Committee had been anxious for a school in Calcutta for native youths, on a regular Christian system. The parent Society had strongly urged them to attempt an establishment of this kind on a large scale, and purposed to send out two ordained missionaries to assist in such an establishment. In consequence of these representations, the Corresponding Committee, finding an estate for sale in a part of the native town suited to the views of the parent Society, ventured to purchase it for the purposes of a Christian Institution. "We shall do all in our power," say the Corresponding Committee, "to raise funds here. Such are now the openings of Providence, that it seems not difficult to establish missions in any direction. Our primary object, however, shall be, to strengthen those which we have already established; and this infant institution in Calcutta will, with the Divine blessing, be the nurse of them all."

In connexion with this subject, the Committee mention the grant of 5000*l.* to the Bishop's College, and their vote of 1000*l.* to the same object, as a contribution from the Society for the year 1822. The particulars have already appeared in our pages.

On the subject of schools, Mr. Corrie writes—"Our new schools in Calcutta are bringing us acquainted with the native population here. Already a petition, signed by fourteen residents, has been presented, praying us to give them a school. The temporal circumstances of our Committee, I see clearly, procure us a ready access to the natives; and our new institution will, I am

sure, be attractive to them. May God give us grace to use our influence to his glory!"

Mr. Schmid has translated from the Bengalee a tract "against the prevailing System of Hindoo Idolatry." The author, who is since dead, was Brajamohun Majmoodar, a native of Bengal, and an intimate friend of Rammohun Roy, who revised the translation, and published it at his own expense. This piece has excited much attention in Calcutta. Mr. Jetter says of it—

"The book is well furnished with replies to all the arguments which the Brahmins bring forward in defence of their idol-worship; and the missionary or Christian friend needs not to add any thing to stop their mouths: he has only to give them the very answer which the author has supplied, in a most excellent manner, to their sophistries: and we hope, that the English translation of it will check and silence such Europeans, as are not ashamed, publicly, to palliate the blasphemous and abominable practice of idolatry."

Mr. Jetter elsewhere writes:

"If I look back to the time when I first arrived at Burdwan, I see a very great change in those people who come more immediately in contact with us. Then, they would hardly touch a book of our holy Scriptures, thinking they should become Christians by doing so; but now they receive the New Testament into the schools, and learn great portions of it by heart. But it is a melancholy fact which we witness, that the people, although they confess the excellent instructions of the New Testament to be most beautiful and good, yet think it not necessary to conform their lives to them, saying, that the way in which they are going will also lead them to heaven."

The Corresponding Committee take an encouraging review of the mission. They remark—"Upon the whole, the Committee think they may be allowed to congratulate the friends of the Church Missionary Society on the general aspect of their affairs at this presidency. The word of the Lord does evidently not go forth in vain."

Madras and South-India Mission.—The stage at which the Society's establishments in this country have arrived does not justify expectations of any extraordinary success on the part of its missionaries and coadjutors, in the actual conversion of the heathen. Most of its missionaries are still engaged in the study of the languages of the places where they are stationed. Many of their employments, from which, at an advanced period of their respective missions, important results may ensue, are at present pursued incidentally. The work of education is, in several places, still upon an experimental footing; and is, at most stations, of limited operation. The holy Scriptures have hitherto been circulated only to a small extent, compared with the occasion for them, in any of the languages of the country; and, in many, not at all. Books of Christian instruction, in the vernacular languages, are still rare; and the preparation and publication of them are necessarily of slow and difficult execution; and preaching must be exceedingly restricted in its exercise, till the missionaries shall have become fully acquainted with the languages and characters of the people. Under such circumstances, all that is reasonable to expect, is the diligent performance of the duties of their stations. And in this respect the statements before us are highly honourable and encouraging. We quote, in proof of this, a few particulars relative to the branch of this mission established in Travancore. The Missionaries give the following account of their labours: "The mission has been established now four years. Each of us can understand the natives in ordinary conversation, and be under-

stood by them; and Mr. Bailey is in the constant habit of preaching to them, in their own language. The Scriptures are in a course of translation: several tracts mentioned in our last Report have been translated, and several more are in hand; and we believe that we may safely say, that any translations, either from Malayalim or English, can be effected here. Forty-two students are receiving instruction at the college: above thirty schools are established, containing upwards of eight hundred youths. The heads of the Syrian Church are pleased with what is going forward: and a knowledge of Syriac and Sanscrit is in the course of acquirement by the missionaries." They add:

"The Metropolitan wishes to subscribe to the Bible Society, to the amount of twenty rupees per year. The head Malpan also wishes to subscribe twelve rupees per year; and the Missionaries at Cotym sixty rupees per year. We wish it to be clearly seen, that the Syrian College loves the Bible.

"The Metropolitan is a man deserving of all honour; not only from his rank, but from his character: he is a wise man, and a humble man. He is the head, not only of the Syrian Church, but of the mission. Nothing takes place within the mission without acquainting him with it; nor is any thing allowed, to which he at all objects."

In concluding their review of this mission, the Corresponding Committee remark:

"The number of children of all classes, Christians and Hindoos, in the Society's schools, is between three and four thousand; and probably nearly as many more have successively quitted them for various employments in life, after acquiring, through their means, the rudiments of learning and some measure of religious instruction. The eventual consequences of early instruction of this nature must necessarily remain for a long period, and perhaps in the majority of cases always, unknown: but it cannot be altogether unimpressive; and proof has been given, in several instances casually discovered at subsequent periods, of the beneficial effects of the instruction of our schools on the minds both of Christian and heathen youth. At most stations, institutions have been established, and are progressively improving in efficiency and in the compass of instruction afforded by them, for training up Christian youths, for the service of the church, and for schoolmasters. The Society's missionaries are engaged in translations of the sacred Scriptures, and in the compilation of works of Christian instruction, or of elementary learning. An efficient printing establishment has been formed at the Madras Mission, which has already produced a considerable number of tracts and portions of the holy Scriptures, and is in active operation."

Bombay and Western-India Mission.—The Rev. Henry Davies has succeeded in awakening among many persons in this presidency a zealous concern for the objects of the Society; and in the beginning of 1821, an association was formed. About ten months after the formation of this association, upwards of 3000 rupees had been contributed.

On the awful state of the native population of the vast regions of India, the Society have the afflicting testimony of the very highest authority. The Marquis of Hastings writes to the President of the Society:

"It will be gratifying to your lordship to learn, that the dissemination of instruction in this country proceeds extensively and rapidly. As the books prepared for the schools are expositions of the simple principles of morality, no other inculcation of which exists throughout India, there is reason to hope that the diffusion of those lessons

may be of much advantage to the native community. Had I not been in a position to ascertain it, I could not have believed that an immense, and in some particulars cultivated, population, was to be found so destitute of laudable qualities!"

Surely in such a dreadful condition of things among the hundred millions of our fellow-subjects in India, every man who understands the obligations and imbibes the spirit of Christianity, will hail with pleasure the efforts made to convert these myriads of perishing fellow-creatures from the error of their way.

Ceylon Mission.—A school-fund has been opened for maintaining and educating Ceylonese children, to be named by their benefactors. The Committee are prepared to receive the names of children, to be maintained and educated in Ceylon, at 5*l.* per annum each, for six years. Many names have been sent, for this purpose, by some zealous friends connected with the Bristol Association. The consideration of the degraded character of the people will commend this fund to public support. The Report contains many interesting notices respecting the state of schools and other particulars of the mission; but they are too detached to allow of abridgment.

Australasia Mission.—The arrival of Sir Thomas Brisbane at the seat of his government promises much advantage to all exertions for the moral and religious benefit of the colony and the numerous islands to which it is a medium of access.

The seminary at Parramatta, for New Zealanders, has been for the present suspended; the change of habits and climate being found injurious to the health of those islanders.

The painful events which have occurred within the sphere of the New Zealand Mission have been recently alluded to in our pages: we shall therefore content ourselves with extracting from the Report a few particulars bearing on the general subject.

Mr. Marsden met with many afflicting proofs, on his late journeys in New Zealand, that the allies and partizans of Shunghee were the great adversaries to the peace of the country. He found among the other chiefs, perhaps without exception, an earnest desire to live in peace. Near the Society's settlements, the aspect of things was very promising, before Shunghee's return. A missionary of another society, who visited the Bay of Islands, wrote to Mr. Marsden in March 1821:—

"Both settlements have made as much progress in civilization as could be expected. There is, I think, much encouragement to attempt schools; and to go round the island and preach, as soon as the missionaries have attained the language."

Mr. Butler writes, in the same month—

"I bless God, that at *this time* we are living in the midst of this people, without any fear or apprehension as to our safety. All things wear a bright aspect. The savage customs and manners of the inhabitants of our district are much softened since we have been among them; and we possess both their confidence and esteem." But the return of Shunghee wholly changed the face of things. The great object of his voyage to England now appears to have been to increase his means of conquest over his countrymen. One of the settlers writes: "The greater part of the natives are gone with Shunghee to the river Thames, on a fighting expedition; it is believed to be the greatest party, and armed with the largest number of muskets, that ever went out of the Bay of Islands. It is their determination to destroy men, women, and children; the party to which they are gone not being able to stand in their own defence, for want of the same arms." Of the two young men, Tooi

and Teeterree, who conciliated the regard of so many persons in this country, the Committee regret that they have not a more favourable report to give. After a sixteen months' campaign, they brought back many prisoners, and many heads of those whom they had killed and eaten: they made fearful havock; and they themselves say, that one or two more such desolating expeditions will exterminate the tribes which they attacked: such is the advantage which their fire arms give them.

At the date of the last advices, the unsettled state of the natives occasioned the delay of various plans for their benefit. The difficult circumstances of the mission had prevented that attention to schools which must prove, under the blessing of God, one of the main instruments of its success. It was, indeed, one of the evil effects of the disturbances, that the people became disinclined to send their children to learn any thing of the settlers. Shunghee declared that he wanted his children to learn to fight, not to read.

Cultivation was prospering, at the close of the year, at both settlements. Mr. W. Hall writes of Rangheehoo—"I have a sufficient quantity of wheat growing to serve my house and family the year round, if nothing happens; besides several patches in different parts of the surrounding country among the natives." Mr. Butler says of the cultivation and buildings under his own immediate care at Kiddeekiddee—"I have seven acres of wheat and six of barley and oats, growing at this time, all looking remarkably well. Our garden is full of a variety of vegetables, with many young fruit-trees, and an excellent bed of hops."

All the settlers concur in representing the field of labour in this mission to be vast indeed; and the prospect, until thus clouded and darkened, to have been highly encouraging. It has been shewn that great numbers of the natives long earnestly for times of peace, and security, and are bent on availing themselves of the aid of Christians. The Committee are not, therefore, disheartened by present appearances; nor are the good men who have offered themselves to this service. One family has lately embarked from England for this mission under the hope of a favourable change of circumstances; and another is preparing for the same destination. May the blessing of God rest upon their labours!

West-Indies Mission.—The last return of the schools with which the Society is connected in the island of Antigua, states that there are 1625 boys and girls under instruction. In the Barbadoes charity school, the number of children is 44 free boys, 25 free girls, 49 slave boys, and 25 slave girls; making a total of 143: and the managing Committee state, that they have placed to trades and other occupations 56 children, who have completed their education since the establishment of the school.

North-West America Mission.—It has been before mentioned that the Society have established a new mission for the benefit of the Indians of North-West America. It has long been a subject of just anxiety, to better the condition of the inhabitants and native tribes of Indians in Hudson's Bay, and to afford them religious instruction. Some arrangements which have recently taken place, for the regulation of the fur trade, having restored tranquillity to all the country over which the Hudson's Bay Company have trading establisments, extending from Canada to the Pacific Ocean, and as far to the north as has hitherto been explored, opportunity is now afforded for every exertion; and all the parties who have influence in that country appear ready to render their cordial co-operation in the plans under consideration, for the extension of

religious instruction, civilization, and education over this immense extent of country. The Rev. Mr. West, offered his services to the Society, to establish schools; and the sum of 100*l.* was placed at his disposal for the year 1820, to enable him to make trial of the proposed plan. A letter from Mr. West, dated Red River Colony, June 4, 1821, states, that the Indians were willing to part with their children for the purpose of their being instructed; that he had several children under his care; that a school-house was nearly completed; and that many more children would be consigned to him, when the house was ready for their reception. The expense of provision for the children will every year be diminished, as the garden ground and land are brought into improved cultivation. The greater the number of children, the less will be the proportional expense. A hunter must, in the first instance, be attached to the establishment, in order to procure a supply of provisions. Twelve pounds per annum will be required for each child. A young man was taken out by Mr. West, who appears to have succeeded in his management of the Indian children, and to have reconciled them to civilized life and habits of industry. Mr. Garry, a member of the committee of the Hudson's Bay Company, lately visited the Company's territories in North America; and had the satisfaction of witnessing the improvements which have taken place in the morals of the inhabitants, from the religious instruction which had been afforded; and there is every reason to believe that the various plans in contemplation can be carried into effect.

Mr. West is now appointed superintendent of the mission; another missionary will be sent to his assistance; the schoolmaster just referred to has been received into the service of the Society; and such a number of Indian children will be maintained and educated as circumstances may allow.

In the nine missions of the Society which have now been surveyed, there are about forty stations, with a number of schools dependent on them. These stations are occupied by about ninety Europeans, who have been sent out from this country to the different missions: of these thirty-two are ordained missionaries; twenty-four are the wives of missionaries; and the rest are teachers and settlers, male and female. Of native labourers, there are about one hundred and sixty-two of whom are ordained missionaries, and the others are readers, catechists, teachers, and assistants. The number of scholars, adults and children, cannot be exactly ascertained; but it appears, from the last returns, to be about ten thousand five hundred. "In various places," adds the Report, "churches have been built; and every year converts are added to the Lord. The work is in truth, as yet, still but a work of preparation—except indeed in a few favoured spots, where the gracious out-pouring of the Holy Spirit has most strikingly shewn what blessed effects will follow wherever the arm of the Lord shall be revealed."

PRISON DISCIPLINE SOCIETY.

The Society for the Improvement of Prison Discipline introduce their Fourth Report with some interesting explanatory remarks, to the following effect.—

"The Society is not constituted for the amendment of the criminal code; nor have its labours been, in any single instance, directed to this end. The Committee have hitherto scrupulously confined their exertions to the real objects of the Society—the improvement of prison discipline, and the reformation of juvenile offenders. Their attention has been occupied, not in a revi-

sion of the law, but in the attempt to render its penalties most effective—by so administering imprisonment as at once to deter and reclaim the offender, and to impress all who contemplate a violation of the law with the dread of punishment.

No charge can be more mistaken and unfounded, than that the plans recommended by this institution are calculated to introduce *comfort* into gaols. It is the conviction of the Committee, that the security and welfare of society demand the uniform punishment of crime, and that nothing less than penal inflictions will ensure public protection; but the *measure* of the punishment must be regulated by the character of the offence, the feelings of humanity, and the spirit of religion. The Committee recommend hard labour, and regular employment; and a system in which spare diet, occasional solitary confinement, habits of order and silence, seclusion from vicious associates, constant control, personal inspection, religious instruction, and moral restraint are steadily enforced. Such a discipline is calculated to deter, as well as to reform. It habituates to thought and industry; it breaks up old, and creates new, associations: and experience proves that this discipline is regarded with perfect abhorrence by criminals of every description.

Religious instruction, the Committee consider, forms an indispensable branch of prison discipline. Without reformation, the object of prison discipline cannot be attained: without religious impressions, reformation is utterly hopeless. The prevention of crime will never be effected by the influence of fear alone. In no Christian or civilized country has unmixed severity attained this object. The criminal thus treated, be his offence what it may, experiences a feeling of injury; resentment is excited in his bosom, and the energies of his mind are exerted to resist coercion. Others emulate his fortitude, instead of avoiding his crimes. This is the natural effect of severity on minds unimpressed with a sense of duty, and uninfluenced by restraint.

The Committee next report the progress of improvement in prisons during the past year. We shall cite a few facts by way of general specimen.

During the last year, no fewer than four thousand six hundred and twenty-two prisoners passed through the New Prison, Clerkenwell; and this may be considered as a fair average of annual commitments. On a late occasion, two hundred and seventy prisoners were discharged at the prison doors by proclamation. The defective plan of this prison is much to be regretted.

In the house of correction in Coldbath Fields, the extensive machinery for the employment of the prisoners by the tread wheel is now completed. Upwards of three hundred prisoners may be kept in regular employment. This prison is over full. The state of the female prisoners calls earnestly for immediate attention: they consist of nearly all descriptions of bad characters convicted by the magistrates of the metropolis. The crowded state of the prison does not admit of their being classed: they have no matron, nor any female officers to attend them. Three thousand three hundred and seventy-nine prisoners were committed to this prison in the course of the year 1821.

In the county house of correction at Abingdon, the prisoners are employed in the manufacture of sacking in all its branches, tarpaulins, and matting; for which a ready sale is invariably found. The use of irons, except in cases of refractory prisoners, has been discontinued at this and many other prisons.

At the Cambridge county gaol, a discipline mill has been in full operation during the last six months. The male prisoners work in two

compartments, and the period of labour is ten hours per day. There has not been one instance of a re-committal since the erection of the mill; before, returns were frequent.

The house of correction at Winchester continues to be distinguished for good order and industry; the mills have been in active operation. The total amount of saving to the county, from the labour of the prisoners, for the last two years and three quarters, has been 2049*l.* 4*s.* 6½*d.* A school is attended daily, under the direction of the chaplain.

In the county gaol at Maidstone, a building is enlarging for the separate confinement of female prisoners: they will be placed under officers and attendants of their own sex; a plan which, it is trusted, will be generally followed throughout the country. In this prison, great attention is paid to the moral instruction of the prisoners. Schools for the adult as well as juvenile prisoners are formed in several of the wards, under the direction of the chaplain.

At the gaol at Rochester, debtors, felons, and misdemeanants, are indiscriminately confined together; and proofs are not wanting of the evils resulting from this neglect of classification and discipline. A young man, the son of honest parents, and whose moral character had hitherto been unsullied, was confined for a small debt. He had not been liberated longer than a month, before he was again committed as a criminal; and his ruin may be directly traced to the corrupt association to which he was exposed during his confinement. Two men were lately apprehended for robbing their master: one of whom, on his entrance, was admitted as king's evidence. He associated indiscriminately with the other prisoners; and when the trial came on, he refused to recapitulate his testimony: his accomplice escaped, and justice was defeated.

The house of correction at Brixton has been completed. Six treadwheels are here kept in constant operation; and the hard labour, and spare diet, combined with judicious regulations for the exclusion of the friends of the prisoners, have already rendered the name of Brixton a terror to offenders in the vicinity.

At the house of correction at Northallerton, the stepping-mill has produced a great effect. Such has been the diminution in the number of committals, that at times the mill is but half employed, from the want of prisoners to work it.

In many prisons, the practice still continues of using irons in ordinary cases, with a view of insuring the safe custody of the prisoners. The Committee are inclined to think that the security which irons afford has been greatly overrated. The use of fetters has a tendency to relax the vigilance of prison officers; and probably, if the circumstances were examined, it would be found, that in a large proportion of cases in which the escape of prisoners has been effected, irons have actually been used. The custom of ironing prisoners was formerly very general. It is satisfactory to observe the gradual discontinuance of this practice, which is likely before long to be altogether exploded. At Newgate, at no very distant period, fetters were used in every yard: no irons are now to be seen, with the exception of those on capital convicts, who wear them not for security, but as a distinctive punishment. Few gaols in England are less secure than the Bridewell in Tothill Fields, where fetters were long deemed absolutely necessary; but even here they are now altogether dispensed with; and it is to be regretted that they are not disused at several large prisons, which, in other respects, are well conducted, and where their discontinuance might reasonably have been expected. In the prisons to which the Committee refer, the practice is not confined to convicted prisoners: persons committed even

for trial, are also subjected to this unmerited mark of personal degradation. Blackstone remarks, "The law will not justify gaolers in fettering a prisoner, unless where he is unruly, or has attempted his escape;" and Lord Chief Justice King answered those who advocated the use of fetters as a security, "that they might build their walls higher."—But if ironing a convicted prisoner be unwarrantable, how much more strongly is the custom to be condemned, when the untried are fettered? a practice not only contrary to law, but repugnant to every principle of justice and humanity.

Experience has fully confirmed the efficacy of the discipline treadmill; and the Committee feel assured that the labour which it ordinarily enforces, so far from being injurious, is highly beneficial to health. It induces moderate and uniform exertion in the open air, in an erect and unconstrained position of the body; weight, not force, being requisite in the operation. These salutary machines are now introduced into a considerable number of gaols, and are intended to be erected in many others.

In a late session of Parliament, a bill was passed for providing for the more effectual punishment by hard labour, in various cases of aggravated misdemeanors, and crimes below the degree of felony. It authorizes the courts of justice to unite hard labour with imprisonment.

The Committee strongly recommend affording assistance to prisoners, who on their liberation are destitute, and whose conduct, during confinement, has been satisfactory. The period of discharge is one of great difficulty to the criminal, when a small sum is much needed, and is often essential to preserve him from want or crime.

At Newgate, the Ladies' Association for the improvement of the female prisoners, persevere in their arduous and important labours. Constant work is provided, and the prisoners are uniformly instructed in religious and moral duty. The schools are in excellent order. A prison-dress has been recently allowed by the magistrates, at the suggestion of the Committee. The ladies have still to regret that the crowded state of the wards renders it impossible to confer on the prisoners the benefits which result from proper classification and inspection; increasing order and decorum prevail in the general demeanour of the prisoners; and there have been many encouraging instances of females, who, on their liberation, have fully proved that the kindness which they have experienced has not been lost, nor the instruction which has been imparted to them forgotten.

For the last twenty months, the ladies have kept an account of the number of convicted women, who, on being placed under their care, were found to have received some degree of education. From this register it appears that of 119 prisoners—being the whole number who were able to read—not one had attended a school on the British system, and one only had entered a national school: in this last case, the individual confessed that she had remained there but two weeks, so that it may fairly be excluded from the account. It also appears that but three had been in the habit of attending at Sunday schools. These simple facts speak volumes, and furnish incontestable proof of the supreme importance of religious instruction. When it is considered that the schools in question have been in extensive operation in the metropolis for many years; and that by far the greater proportion of the female convicts who enter Newgate are under twenty-five years of age, these circumstances are peculiarly deserving of notice, and strikingly evince the great value of these institutions.

The cordial disposition of the magistracy throughout the coun-

try, to second the humane designs of the Ladies' Associations, has been highly praiseworthy: with their concurrence, visiting female committees have been formed in the prisons at Bedford, Bristol, Carlisle, Chester, Colchester, Derby, Durham, Dumfries, Exeter, Glasgow, Lancaster, Liverpool, Nottingham, Plymouth, and York, and also at Dublin.

In Ireland, the progress of improvement has been very satisfactory. The Irish Government have evinced great anxiety on this subject; and the many excellent charges of the judges on the circuits have had great influence in impressing the magistracy and grand juries with the importance of correcting the abuses of the county gaols. The legislative acts lately passed have given a powerful stimulus to amendment. By one of these acts gaol fees have been abolished in Ireland; a grievance long and severely felt. Prison schools, labour, and classification, are exciting great attention in this country.

The Committee have continued to extend relief to distressed boys, and others who were destitute, on their discharge from the prisons of the metropolis, and were desirous of abandoning their vicious habits. During the past year, a considerable number have been received into the Temporary Refuge, who, on their liberation, were without money, character, or friends, and who possessed no means of procuring employment. Without the assistance thus afforded by the Society, it is scarcely possible but that these guilty, yet unfortunate, objects, must have again resorted to crime for support. The Committee refer, with great satisfaction, to the success which has attended their exertions in this establishment; but add, that the number of objects relieved has necessarily been limited by the low state of the Society's funds. The following particulars will convey a general idea of the history of the lads in this institution, and the nature of the relief extended to them:—

W. B. aged fourteen.—This lad was corrupted by some bad boys in the neighbourhood where his parents resided. They persuaded him to abscond from his home; and by them he was initiated into the ways of vice. After having been a short time in prison, he was received into this establishment. He expressed a wish to go to sea, and was sent on a voyage in the merchants' service. He conducts himself well, and to his master's satisfaction.

J. G. aged twelve.—This child absconded from his father's house, and associated with bad boys for two months. He was then taken up for theft, and after trial was received into the Temporary Refuge, where he remained eight months: he was then delivered to his father. He now conducts himself extremely well, and works at his father's trade. Twelve months have elapsed since his discharge.

H. P. aged thirteen.—The father of this boy has been separated for many years from the mother, and now lives with another woman. She declared that she would not continue with him, if his child remained under the same roof. In consequence of this, the unnatural father turned him out of doors. He maintained himself for about six weeks by begging and holding horses in the street: at length, in a state of starvation, he stole a loaf of bread out of a baker's shop, was apprehended, and sent to prison for one month. From the Temporary Refuge, he was, after some time, sent on a voyage in a merchant vessel, and has behaved so well that the captain has desired that he may be apprenticed to him.

J. S. aged sixteen.—He never knew his father, and his mother has been dead some years. He was in three several employments; the first with a stationer, where he learned part of the business, and in the two others as an errand boy. Unfortu-

nately for him, two of his employers became bankrupts; and upon the failure of the last, this lad was thrown upon the town completely destitute. He then fell into evil courses, and was imprisoned twice; once for passing forged notes, and the second time for picking a gentleman's pocket. Upon his discharge from Newgate, he solicited admission into the Temporary Refuge, and, after remaining there four months, was received into the permanent establishment. He is now engaged in the bookbinding department, where he takes a leading part, and bids fair to be a useful member of society.

The Committee next invite the attention of the public to the progress of prison improvement in foreign countries.

At their last anniversary, they had the pleasure to announce some highly interesting particulars relative to the proceedings of the Prison Society of Russia, formed under the immediate patronage of the Emperor Alexander. This noble institution is pursuing its important objects with great zeal and success. Many improvements have been effected in the prisons of St. Petersburg: regular employments are carried on by the prisoners, and a depôt is established for the sale of goods made by them, the produce of which has amounted to a considerable sum. Various articles are made for the service of the army, and some of the public departments. Hard labour is enforced on criminal prisoners, and a salutary provision has been made for debtors, who were before in a very destitute condition. The Ladies' Committee, under the personal influence of the Princess Mestchersky, is indefatigable in this Christian work. This distinguished female daily visits the prisons, and reads a portion of the Scriptures to the convicts. From a report of the state of the town prison in September last, it appears that, of upwards of two hundred prisoners, there was not one sick person in the hospital, although before the present regulations were in force, nine or ten persons were usually sick in each ward. Auxiliary Prison Societies have been formed at Archangel and Orel, with a Ladies' Committee attached to each, for the purpose of visiting and relieving the prisoners; and encouraging prospects are held out that similar associations will speedily be organized in all the principal towns. From the capital of Russia, these benevolent exertions have extended even to the remote districts of Siberia. New prisons, on the penitentiary system, are to be erected in different parts of Russia, after the most approved models.

In Prussia also, encouraging prospects are now presented. A society was forming at Berlin for the improvement of the gaols in the Prussian dominions.

The Paris Society, for the amelioration of the prisons in France, have collected and published a large body of useful information, on the state of the gaols throughout that country; and some valuable reports have been drawn up by the council, for their regulation and improvement. The king contributes 50,000 francs annually, towards the promotion of the Society's views, and his munificence is liberally supported by other branches of the royal family. The effects of improved discipline are strikingly exhibited in the prison Montaign, for soldiers committed for insubordination and other crimes. This prison has for the last three years been under the occasional inspection of Marshal Suchet, who states, that, when he first entered upon his duty as visitor, the prisoners were in a dreadful state of vice and disorder; and that, for some time after the commencement of his visits, he was obliged to be attended by guards for protection. The present state of the gaol exhibits a very pleasing contrast: all is restored to order and

decorum. Mr. John Venning (the brother and worthy successor of the late Mr. Walter Venning, in the charitable work of prison reformation,) found one hundred and twenty prisoners learning to read and write, and submissively attending to the instructions of a young teacher. They were closely employed, and several had been so completely reformed in their habits, that, on being discharged, they were, by the Marshal's recommendation, restored to their regiments, and have since obtained promotion.

Dr. Holst, of Christiana, is engaged in preparing for the press a work, containing an account of the best regulated prisons in England, with suggestions calculated to facilitate the introduction of similar improvements in Norway. The necessity of ameliorating the state of the prisons in that country appears to be strongly felt.

The patriotic zeal evinced by many distinguished individuals in the cantons of Switzerland, to improve the condition of the prisoners has been highly praiseworthy. The Council of State at Geneva have passed a law for the establishment of a new penitentiary prison.

It is with no ordinary pleasure we state, that the kingdoms of Spain and Portugal may now be ranked among the foremost of those European states whose earnest desire to ameliorate the state of prisons promises so much to the interests of humanity. It appears that, immediately after the re-establishment of the Constitutional Government in Spain, the Cortes then elected occupied themselves in applying remedies to some of the most obvious evils of the prison system. They decreed that no prisoner should be confined in any unwholesome or subterranean apartment, or in any place not visited by the natural light of day. They also ordered that no chains or fetters should on any occasion be employed. Those dismal cells which were long the scenes of grief and suffering, have in consequence been destroyed. In some of them torture was secretly applied, and chains were used of intolerable weight. The dungeons were dark, dreary, and unventilated. At Madrid, cells were in use from which prisoners have come forth in utter and incurable blindness. There were others, in which the body could rest in no natural position, neither sitting, standing, kneeling, nor lying down!

One of the first steps of the Cortes was to appoint from their own body a prison committee, whose attention is specifically directed to the state and improvement of the prisons. The Committee of the Cortes, in their Report, propose, that in all the cities and principal towns in the kingdom, prisons shall be built in the most approved situations, and on the best principles of construction; that the government of a gaol shall be deemed an honourable appointment, and be given to a military officer of established character, who shall be personally responsible for the security and discipline of the prisoners, and for carrying into effect the prison regulations; that the magistrates shall elect all other officers of the prison, and frame the regulations, which must be submitted to the approval of the Government; that all prison-fees shall be abolished; that there shall be a system of classification according to age, character, and crime; and that labour shall be introduced, the severity of which shall be proportioned to the offence of the prisoner, and his conduct during confinement. The Committee of the Cortes further remark, that the loss of liberty, and the punishment adjudged by law, are all that society has a right to inflict upon the convicted criminal; that it has no authority to add to his miseries, by confirming the hardened in their guilt, eradicating every remaining feeling of virtue, or by corruptly associ-

ating the young and timid with the daring and irreclaimable offender. They conclude their Report by declaring, that the time has at length arrived for the termination of the miseries which they feelingly describe; and they strongly urge on the Government the necessity of immediately adopting remedial measures.

The Cortes of Portugal have evinced a like earnestness for the amendment of the prisons in that kingdom. A committee of six individuals has been appointed, with directions to occupy themselves in the immediate improvement of the gaols. They have already begun their good work in a manner which promises the happiest results. The principal prison at Lisbon is described as a miserable place of confinement. It is a representation, on an enlarged scale, of all the filth and wretchedness so conspicuous in the Spanish gaols. The prisoners can communicate through the bars with persons in the street. A great proportion of the crimes committed in Lisbon are planned by the prisoners and their associates at large, between whom a constant and unchecked communication is kept up. By means of the bars, food, clothes, liquors, tools, weapons, &c. are introduced into the prison. The number of prisoners at one time has been as great as seven hundred: the usual number is four hundred. The state of the apartments is described to be most dreadful.

The Appendix to the Report contains much interesting intelligence, a part of which we hope to be able to extract in some future Number. At present we conclude with earnestly recommending this excellent institution to public patronage. We greatly lament to learn that the funds of the Society are very inadequate to the extent of its meritorious designs.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Eighteenth Report of the Society presents a condensed but very satisfactory account of the principal occurrences in connexion with the institution during the year. We must restrict ourselves to the leading particulars.

The Protestant Bible Society in France promises to redeem the pledge given in its First Report, that it would one day occupy a distinguished station among the continental Bible Societies. "Our resources," it is observed in the Third Report of the Paris Society, "have increased through the generosity of the friends of the Gospel in France and abroad; twenty-eight new Bible Societies, of more or less importance, have been formed in our country; and upwards of 11,000 copies of the holy Scriptures have been issued from the depository of the Society." The following testimony is contained in a letter addressed to the President of the Paris Society, by the Duke de Cazes, while on his embassy in England. "I was unable, until my visit to this country, duly to appreciate the good that may be expected from the publication of the Bible. I have found that book in every cottage, esteemed by the peasant as the most valuable furniture of his humble habitation. His Grace, the Duke of Rochefoucault has requested me to bring him copies of books published for the use of the poor in England. I have made diligent inquiries on the subject, and shall conclude them by presenting him with the Bible, which supplies all the moral wants of a country, of whose national religion it forms the basis, and of whose political institutions, it is the safeguard and the surest guarantee."

The Parisian Society had distributed in the capital itself about 900 copies of the Scriptures. The

prisons and poor-houses have been supplied by its liberality; and the Committee record with satisfaction, a striking instance of the value attached to the sacred boon, in the case of a poor woman at the Salpetriere hospital, who, on being questioned respecting a copy of the Scriptures, which had been presented to her, confessed that she had lent it to a poor friend who was busily engaged in *copying* it. A gratifying report has been given of the effects produced by the perusal of the Scriptures upon the prisoners in the hulks. "The superintendent of these prisons," says the Rev. Mr. Martin, "had the goodness to assure me, that there was a remarkable difference between the Protestants and the other prisoners; that the former were generally more docile and more dutiful, and that their moral conduct was much more regular; and it was not doubted, that this difference must be ascribed, in a great measure, to the religious instruction which the Protestants derive from reading and meditating upon the holy Scriptures."

Guernsey and Jersey have profited by the facilities afforded by the Parisian Bible Society for supplying them with the French version of the Scriptures. There are few points on the globe where so many copies of the Scriptures have been distributed, in proportion to the population; and yet the demands multiply every year.

While the Protestant Scriptures have been diffused among the members of the Lutheran and Reformed churches in France, considerable progress has also been made in promoting among the Catholics a dissemination of the version of De Sacy, of which not fewer than 30,000 copies had been printed during the last year. As the Protestant Bible Society at Paris is precluded by its constitution from taking any part in this undertaking, it has been executed through the medium of an agent of the British and Foreign Bible Society. Among the channels in which the Catholic Scriptures have thus been made to circulate, may be mentioned schools of mutual instruction, prisons, hospitals, and asylums. The Society for Mutual Instruction, on receiving the first offer of New Testaments, stated that "it accepted with gratitude so generous a gift, and would be happy to spread in all the provinces of the kingdom the code of the Christian doctrine, which also, being put into the hands of the children and of their families, can alone expedite that moral and religious improvement which is the object of all their wishes." The acceptance of a similar offer made to the council of administration for the prisons of Paris, was announced by the Duke de la Rochefoucault, in very gratifying terms.

The Strasburg Bible Society, in the course of five years, has brought into circulation 10,313 copies of the Scriptures. Throughout the sphere of this Society "a deep conviction of the necessity and utility of a free dissemination of the word of God has made a rapid progress beyond all expectation."

The United Netherlands Bible Society exhibits a detail of facts which demonstrate the growing prosperity and usefulness of that national institution. Its funds have been augmented, not only by liberal donations, but also by considerable legacies; and its issue of Bibles and Testaments exceeds that of the preceding year by nearly 6,000 copies. The Marine Bible Society of Amsterdam, in the course of the past year, has distributed copies of the Scriptures in the Dutch, English, Swedish, Danish, German, French, and even Hebrew and Malay languages, among seamen of various countries and denominations. A similar association has been established in Rotterdam. What is stated in the Report with regard to the activity and influence of the Central Society at Amsterdam, may be considered as representing;

with little variation, the state of the different local societies of which the national institution is composed. Three thousand copies of the Malay New Testament with Arabic characters, have been forwarded to the auxiliary at Batavia, the East-India Bible Society; and 1000 guilders have been offered as an inducement to the formation of a branch at Chinsurah. That auxiliary has been further solicited to avail itself of all opportunities to dispense the Chinese Testament in the colonies connected with the United Netherlands government, and the Arabic Malay in the large and important island of Sumatra. The sum of 4,000 guilders (about 300*l.*) has been placed at the disposal of the Baptist Missionaries at Serampore, to be employed in the translation of the Scriptures into the dialects of India; supplies of the Dutch Scriptures have been furnished to the settlers of that nation at Paramaribo and the Cape; and an intention is expressed of entering into an amicable connexion with the South-African Bible Society, with a view to afford it the kindest and most effectual co-operation.

In Switzerland, the Bible Societies continue to prosecute their object. The income of the Basle Society has doubled. The Monthly Extracts of Correspondence, which are issued by this Society in a German translation, to the number of 10,000 copies, have proved, it is said, a blessing to thousands who either have read them, or listened to the reading of them. "These papers," says the Rev. T. Blumhardt, "find their way to the lowest classes of the people; and, for the purpose of rendering them still more efficient, not merely have reading circles been formed, but also in many places they are read regularly every month from the pulpit, and a collection for the cause is afterwards made." From the presses at Basle there have issued during the past year French and German Bibles 9,987; 2,204 New Testaments; and 705 Psalters of the Protestant versions; besides which 1,402 Testaments of the version of Van Ess have been distributed among the Roman Catholics. The Society of Bern has distributed since its formation 6,997 Bibles and 8,670 Testaments. "Many thanks," say the Bern Committee, "were returned from the cottages of the poor, and from the schools in the canton, which we have supplied with the Scriptures. Indeed we could specify many schools, in which it may be said that a new life has been kindled; and the most affecting instances of gratitude have been witnessed." The societies of Lausanne and Neufchatel have printed an edition of 10,000 copies of the revised version of Ostervald. Through the judicious exertions of the Geneva Committee, the poor Waldenses have been refreshed by a supply of Bibles, for which free domofentrance into Piedmont had been procured.

The Reports of the Bible Societies in the Protestant States of Germany afford the most convincing and gratifying proofs of the progressive advances made by the common cause in the estimation of all classes of persons, civil and religious, and of that increasing demand for the Scriptures, which invariably arises from their distribution. The following extract from a letter received from the professors and tutors of the theological seminary of Urach, affords testimony to the effect produced by a set of the Society's versions presented to that institution. "At the first anniversary of their auxiliary, the pupils of the seminary, forty-five in number, appeared in a body, and announced that they had determined to take their share in promoting its object by offering a quarterly contribution of one louis d'or, a sum which their limited means could ill afford. These youthful coadjutors not only continued to fulfil their engagement, but proved their willing

compliance by repeated donations." The Frankfort Committee has issued, during the last year, upwards of 8,000 Bibles and Testaments of the Protestant and Catholic versions. On the anniversary of the Reformation, the parochial clergy in many places distributed copies, with suitable exhortations to the perusal of them. The consequence of these measures has been most beneficial. "Even our most impoverished congregations" (says the vice-president of the Eisenach Society) "have testified their attachment to the cause by cheerful, though necessarily small, contributions." The Saxon Bible Society has distributed, in the course of last year, 3,464 Bibles, and 176 Testaments, and has since issued 1500 copies of an impression from standing types. A peasant living in a very poor part of the country, presented to the Osnaburgh Society 50 dollars (about 8*l.*) accompanied by the following note: "Because I, Casper Herrman Westerfeldt, have been married to Maria Heinkers, and God has blessed our industry, I wish to give these fifty dollars to the Bible Society for us both."—The Hambro-Altona Society has completed the revised edition of Luther's Bible. This Society has issued, since its first formation, 7,964 Bibles, and 1,006 Testaments.

In Prussia, the cause of the institution continues to enjoy the patronage of his majesty the King, who by the marked attention with which he regards the various Bible Associations which solicit his notice, and by the readiness with which he facilitates their operations by public privileges and immunities, evince a lively interest in their prosperity. His majesty has been pleased to present to the British and Foreign Bible Society, as a particular and appropriate token of his esteem, a gold medal, commemorating the anniversary of the Reformation, accompanied by portraits of Martin Luther and several of his great and learned coadjutors, copied after the original paintings of a celebrated German artist. From the last Report of the Central Society at Berlin, it appears, that since its first establishment, it has brought into circulation 35,000 Bibles, and 23,241 New Testaments, without including those circulated by its forty auxiliaries, which amount in the last year to 10,810 Bibles, and 9,783 Testaments.—The Cologne Auxiliary, though precluded, by its position in the centre of a Roman Catholic town, from receiving general support, has circulated no less than 18,219 Bibles and Testaments, and 1,003 Psalters, among Protestants and Catholics, in prisons, hospitals, and poor-houses, and among the military. In a parish where a sermon had been preached in behalf of the institution, "a violent enemy to the circulation of the Scriptures became convinced of his error: he came with tears in his eyes, and requested us to accept a considerable donation for the purpose of promoting the very object which he had so strenuously opposed."—At Halle, the twelve presses of the Canstein Institution, are constantly kept in full employment, notwithstanding the various cheap editions of the Bible published in Germany.—The Silesian Bible Society, at Breslau, has issued 15,937 copies: these supplies have been followed by an increased demand, particularly among the Catholics. The Sixth Report of the Buntzlau Society exhibits most gratifying proofs of the increasing demand for the Scriptures among the Roman Catholics; among whom 8,140 copies of Gosner's version of the New Testament and 1,360 copies of Van Ess's version have been distributed.

Denmark presents an almost unbroken chain of effective auxiliaries acting in their several districts under the sanction of his majesty the King, and the united patronage of the bishops and the nobility, supported by the strenuous co-opera-

tion of the clergy at large. The bishops of Zealand and Fuehnen have distinguished themselves by their vigorous exertions in their respective dioceses. "I can inform you," writes the Rev. Dr. Moller, the secretary of the Danish Bible Society, "that the sacred cause of the Bible gains more and more friends in Denmark, and that every month produces new associations in its favour. The sale of the Scriptures likewise increases, notwithstanding the depression of trade; and our monthly issues of Bibles and Testaments have amounted on an average to about 1,000 copies. Most of the clergy make it a point to read the Testament with the higher classes in the schools, and with those young persons who receive instruction preparatory to their confirmation. Our country is so well supplied with schools, that no child above six years of age needs remain uninstructed. This accounts for the rapid disposal of our New Testaments, of which a new stereotype edition is now in progress; yet the supplies have hitherto fallen short of the demand."

The Danish Society's foreign operations are very interesting. "The converted Greenlanders," writes the secretary, "a simple hearted and docile race, are already in possession of a translation of the New Testament, but know only so much of the Old as may be gleaned from a History of the Bible by Fabricius. Our Committee have therefore resolved to translate and print several of the most important books of the Old Testament for their use. Bishop Fabricius, superintendent of the Greenland mission, although in his 78th year, has cheerfully undertaken the translation into that difficult language, of which he is completely master." The Society is also preparing a translation of the Gospel of St. Matthew into the language spoken in the Faroe islands.

The Swedish Bible Society, unwearied in dispensing the light of Revelation, through the medium of its auxiliaries, to the remotest corners of the Swedish dominions, had issued, according to the last returns, nearly 170,000 copies of the Scriptures from its presses at Stockholm. His excellency Count Rosenblad, on opening the sixth annual meeting of the Society, remarked as follows: "During the past year the Swedish Bible Society has had renewed reason to offer up heartfelt thanks to the Most High. The prosecution of its ultimate design, that the meanest cottage in the kingdom should not be destitute of that holy word which points to Him who is the way, the truth, and the life, has been carried on with success. The Committee have been supported by their auxiliaries in the country, and have witnessed with delight the beneficial results of the exertions of the Ladies' Association instituted in this capital. The warm and affectionate zeal of its worthy president and members, affords a hopeful prospect for the future, and exhibits a praiseworthy example to that sex to whose generous care are confided the tender plants in the church of Christ." One single auxiliary has discovered, on a fresh survey of its district, that 13,900 families were destitute of the Scriptures, of which 4,385 were unable to pay the full price of a copy, and 4,403 incapable of contributing any part of it. The Ladies' Association at Stockholm has discovered even in that city, ignorance not only of the nature of the Bible and of the consolations it affords, but even of the existence of a Society whose design is the gratuitous distribution of the word of God among the poor.

The Norwegian Bible Society's revised edition of 6,000 copies of the New Testament has left the press, and is circulating in every part of the kingdom. This is the first edition ever printed in Norway, and the disposal of it goes on so rapidly that another will be soon required. The king, who laid the foundation of the institution,

by his liberal donation, has been pleased to permit the Committee to enrol his name as the patron; and the crown prince has likewise joined the Society.

From the Report of the Finnish Bible Society, it appears that 3000 Bibles, of the Finnish version, had been printed from the standing types; and two editions of the New Testament, of 5000 copies each, were published during the year then closing. A quarto edition of the Finnish Bible was on the point of leaving the press; and plates for a stereotype edition of the New Testament had considerably advanced.

The Russian Bible Society has adapted itself with prodigious energy and effect to the vast dimensions of a field, comprehending all the European and Asiatic provinces of the Russian empire. The ultimate publication of the Scriptures in more than thirty languages, the circulation of them, the correspondence of the Committee with the different auxiliary societies, scattered over all Russia, from the shores of the White and the Baltic Seas to those of the Euxine and the Caspian, and from the frontiers of Germany to the confines of China, are the objects which occupy the exertions of the Committee. Already translations of the word of God are advancing in many new dialects; and proposals of co-operation, and solicitations for assistance, pour in upon the Committee from all quarters. We cannot find space to enumerate the many works undertaken by the Russian Bible Society. The most important is the translation of the Scriptures into the vernacular Russ. On the 12th of December, the birth-day of the Emperor Alexander, Prince Galitzin presented his majesty with the first copy of the Modern Russ New Testament. "Blessed for ever be God," writes Dr. Pinkerton, "who has enabled us to behold this work of infinite value to the many millions of Russians completed. The first edition consists of 5,000 copies, and is now in the hands of the bookbinder; a second, of 20,000, is nearly half printed off; and a third edition of 5,000 is printing in Moscow. The Gospels and Acts, and the first Epistles of this version, have hitherto been in greater demand than we have as yet been able to furnish." Dr. Pinkerton has undertaken the superintendence of the following works:—The Tartar-Turkish Bible, the printing of which has been entrusted to the missionaries at Astrachan; the New Testament in the Mandjur Chinese; a Persian version of the Old Testament, the first sheets of which have been examined and approved by Professor Lee; a Servian version of the Scriptures; and a Tartar Old Testament, according to the manuscript found by Doctor Pinkerton in the Crimea, with such alterations as the missionaries at Astrachan may deem necessary. The Committee close this part of their Report, with quoting the emphatic prayer with which the pious Metropolitan of Moscow concluded his address, at the anniversary of the Moscow Society: "O thou hypostatical Word of the Father! thou hast thyself said, that without thee we can do nothing. Come, therefore, Infinite Goodness, and dwell in us. Then shall the good seed of thy word, sown in our hearts, grow by thy power; and by thy grace bring forth fruit to the sanctification and salvation of our souls."

In Spain and Portugal, and their dependencies, the Committee have not been without the means and opportunities of doing something towards awakening a desire for the holy Scriptures, and of gratifying it where it has been found to exist.

The distribution at Madeira proceeds, under encouraging prospects. Schools, founded on the British system, increase, and the Scriptures are introduced into them. A very pleasing commencement has been made in the island of St. Michael

one of the Azores, containing a population of nearly 100,000 souls: 60 copies of the Portuguese Testament were distributed by a pious captain who visited that island; and among the willing and thankful receivers were some persons of the first station in the island, and seven priests and friars; to the latter of whom it was an unknown book, the most learned among them having seen it only in Latin. "At my first attempt to distribute them," says a correspondent, "none were seemingly inclined to receive them; but, before I left the island, I had repeated applications for copies, and could have distributed double the number to great advantage: I was, at the same time, very cautious in disposing of them, to see that the parties could read, and that they were truly desirous to have them for their own use."

The connexions of the Society with Italy, from the circumstances of that country, have not experienced any improvement. The obstacles thrown in the way of its measures by the existing governments have hitherto proved for the most part insurmountable. The fathers of the Armenian convent of St. Lazaro, at Venice, have however sent out, at the Society's expense, very copious supplies of Bibles and Testaments, printed in their establishment, to the poor of that nation in different parts of Asia. Very gratifying testimonies have been received of the seasonableness and acceptableness of this gift.

In adverting to the progress of the biblical cause among the Catholics, the Committee observe that some of the operations of the Society in this department have been alluded to under the head of the particular countries to which they relate; but that it would be impossible, without taking a general and unrestrained survey of the great moral contest in which the prevailing prejudices of a large part of the Roman Catholic body have involved this institution, to form an adequate conception of its nature and extent, or to appreciate duly the courage and perseverance of those who have stood foremost in advocating its cause against the hostility which those prejudices have opposed to it. The demand for the Scriptures among the Catholics has been greater, and the opportunities of gratifying it have been more frequent and more promising, in the last than in any previous year of the institution; but on the other hand, the counteraction of the adversaries of a free dissemination of the sacred volume, has been more systematic and determined. The intrepid Leander Van Ess has resolved to dedicate all his remaining strength entirely in this service.

The success of the Society in the countries bordering on the Mediterranean and its islands, has been checked by the intestine commotions which distract the Turkish empire. Meanwhile, the Malta Society has not been inactive in its peculiar and extensive sphere, having distributed the Italian, Greek, Armenian, Syriac, and Arabic, Scriptures, and the Ethiopic Psalters, besides various European versions, to the shipping in its harbour. The translation of the New Testament into modern Greek, as well as its revision by the Archbishop of Mount Sinai, have been nearly accomplished; and measures are taking for publishing the first edition of this work. The translation of the Albanian New Testament has also been finished, and is under a course of revision. The Turkish New Testament has undergone a revision by Professor Kieffer, of Paris, and the revision and printing of the whole of this version of the Bible are in progress. The copies of Armenian and Arabic Scriptures entrusted to the care of confidential friends at Constantinople, are still disseminated, as opportunities offer, through the regions of the Levant.

The Ionian Society goes on with

spirit. The Committee have distributed many copies of the Scriptures, in both Corfu and other islands. They have also engaged priests to read the New Testament, in the different villages, on Sundays and other particular days, and also in the prisons in the town of Corfu.

In *Abyssinia* will, it is hoped, enjoy at no distant period the privilege of being admitted to a participation in the benefits of Scriptural light. The four Gospels in the Amharic, the vulgar dialect of a large portion of Abyssinia, were prepared for the press, and were to be immediately printed.

East Indies.—The first event which the Committee announce is adverting to the Eastern operations of the Bible Societies, is the institution of an Auxiliary at Madras. A depository has been established at the Black Town. In the native languages, 2474 copies of the Scriptures, either entire or in part, have been issued; in the English and other European languages, 606: the soldiery and the prisoners in the gaol have shared the benefit of the latter. Various versions and other important designs are in progress.

The Calcutta Auxiliary Society proceeds diligently in executing and distributing various versions of the Scriptures. The list of places to which copies of the Scriptures have been remitted, comprehends all the most important places in the presidency. Gratifying intelligence of the progress of the translations at Serampore has been conveyed to the Committee. No less than twenty-four were either printed, printing, or in a state of preparation for the press.

The translators engaged at Canton and Malacca state, that during the year 500 copies of the Chinese New Testament, as many of Genesis and of Exodus, St. Luke, and Isaiah, with 200 copies of Joshua, Deuteronomy, and the Psalms, respectively, had been printed at Malacca, and the greater part were in circulation. Other portions of the Bible are in a state of preparation. Dr. Morison had not been able to distribute any part of the sacred Scriptures in China.

The Auxiliary Society in *New South Wales* continues to receive many gratifying proofs of the effects produced among the inhabitants of the villages, and the prisoners on board the convict ships, by the distribution of the Scriptures. During the year 698 Bibles and Testaments had been issued from the Society's depository, and 29*l.* 10*s.* 9*d.* collected; making a total of 1,210*l.* 15*s.* 7*d.* received since the formation of the Society.

The Gospel of St. John has been printed, and is circulating in *Taheiti*. The missionaries are also printing at this station a second edition of 3000 copies for the Leeward Islands.

Africa, though still enveloped for the most part in the shades of midnight darkness, has yet some bright spots on which the beams of the Sun of Righteousness have fallen. The impression made on the western coast by the Christian labourers in the settlement of Sierra Leone, is truly gratifying; and the account of the Auxiliary Bible Society at Free Town is as encouraging as, from the circumstances of the country, it were reasonable to expect. Copies of the Scriptures, which at first were received gratuitously, are now readily purchased at a reduced price; and there is *ground* for believing that they have proved a real blessing to many settlers, Maroons, and liberated captives, by whom they have been seriously and diligently perused.

In tracing the progress of the Society in the New World, from the Straits of Magellan to the confines of the Polar Sea, the Committee announce, with satisfaction, that the Bible had found a new and unexpected inlet into an unfrequented region of *South America*. A chieftain of Patagonia had been discovered in possession of a

New Testament, printed by the British and Foreign Bible Society. He procured it at Buenos Ayres, whither he had repaired for trading purposes, and thence conveyed it to his home, that he might explain its contents to his fellow-countrymen. A native of Rio Negro (a small fort under the Brazilian Government), on the river of that name, on the east coast of Patagonia, was so pleased with a copy of the New Testament, that he requested the person who had brought it thither to bring several copies with him on his return from Buenos Ayres, for the use of his family and friends. In the region of Rio de la Plata, in Chili, at Rio Janeiro and Pernambuco, the Spanish and Portuguese Scriptures were sought with eagerness; and the number of copies in circulation cannot be inconsiderable. The progress of education in these vast regions will afford increasing facilities to the efforts of the kindred institutions.

In *Demerara* the instruction of the Slaves is advancing, under the direct encouragement of his Excellency the Governor. "A few of the adult Negroes," writes a correspondent, "are very diligent in reading their Bibles; a Slave, of the name of Gabriel, reads in his house to his fellow-slaves."

In *Jamaica*, the Auxiliary Society of the People of Colour at Kingston continues to prosecute the object of this Society, as far as circumstances will admit; and having generously offered to purchase some Spanish Testaments, for the purpose of sending them, as opportunities might offer, into the Spanish colonies, the Committee have placed a larger quantity at their disposal for sale, or gratuitous distribution, through such channels.

From the *Bahama Islands* the Committee have received very gratifying intelligence. In these, and likewise in Cuba, the Scriptures are sought for. From Nassau, New Providence, a correspondent writes, "Several of those who had purchased Spanish New Testaments, seem desirous of circulating them among their brethren in those quarters. Send me one hundred more copies."

In the United States of *America*, the national institution, under the designation of the American Bible Society, continues to extend the scale of its operations by the enlargement of its funds, the increase of its issues, and the multiplication of its auxiliaries. The publication of Monthly Extracts of Correspondence has been adopted by the American Society. From April 1821, to January 1822, there had been printed, or were in the press 18,500 Bibles, 23,250 Testaments, and 250 German Bibles purchased; total, 37,000. Bibles and Testaments printed, or procured for circulation, during the first five years, were 231,552; total, 268,552. The present number of auxiliaries in connexion with the American Bible Society, is 267. The receipts during nine months were 27,170 dollars.

From the continent of British North-America the Committee continue to receive encouraging reports of the progressive distribution of the Scriptures, through the exertions of the various societies in Upper and Lower Canada, in New Brunswick, and Nova Scotia.

The Committee announce the establishment of an Auxiliary Bible Society in the territories of the Hudson's Bay Company. It had received the support of the Governors and Directors of that Company, and had already commenced its operations.

In *Labrador* the grant of New Testaments to the poor Esquimaux has been received with extreme gratitude. "Several of our Esquimaux," writes one of the missionaries of the United Brethren from Nain, "who had been informed of the nature of the Bible Society, and its aim in the distribution of the sacred Scriptures throughout the

worldly of their own accord began to collect seals' blubber, by way of making up a small contribution towards the expenses of the Bible Society. The expressions they made use of in presenting their gifts deeply affected us all."

A new version of the New Testament in the Greenland language has been completed; and the first edition of 1000 copies is now printing in London.

As Returning homewards, the Committee state that the Hibernian Bible Society has added, during the past year, twenty-six new auxiliaries, or associations, to those previously in connexion with it; making the total number of Bible institutions in connexion with the Hibernian Bible Society throughout Ireland, one hundred and thirteen.

The following numbers of copies of the Scriptures have been issued from the Society's depository during the year:—118,766 Bibles, and 136,973 Testaments; making, with those issued at the expense of the Society from foreign presses, since the commencement of the institution, three millions five hundred and sixty-three thousand nine hundred and seventy-four Bibles and Testaments!

With this simple but astonishing fact, which needs no comment, we close our abstract; adding only, in the impressive words of the conclusion of the Report before us, that "those who have found in the word of God a balm for the cure of all natural and moral evil, prepared by their heavenly Physician himself, can never contemplate the calamities attending human existence, and the future eternal destinies of their fellow-creatures, without an anxious wish and correspondent efforts to put them in possession of that remedy from which they themselves have derived health, comfort, and hope; even that blessed book which opens to those who believe its promises, and practise its precepts, a perennial fountain of inward peace and consolation amidst their severest trials and afflictions, and enables them to exclaim triumphantly, amidst the pangs of dissolution, 'O death, where is thy sting! O grave, where is thy victory!'"

PARIS SOCIETY FOR ELEMENTARY INSTRUCTION.

The following is the substance of the Report of the Society for elementary Instruction at Paris, read at the last general meeting of the Society. During the year, the total number of schools had not increased; it appears even to have lessened; but the recent formation of several new ones and the continual improvement of others amply compensate for this deficiency. The number of schools established during the last year is 157. "It furnishes cause not only for surprise but admiration," remarks the Report, "that 157 schools should have been established in 1821, in the midst of the unjust opposition which arrests the progress and paralyses the generous efforts of the friends of education."

An interesting application of the system has been made in the formation of schools for adults. The first adult school at Paris was opened by M. Delabaye, of the Isle of Saint Louis; it is free, and is supported entirely at his own expense. M. Sarrasin, superintendent of the Normal School, animated by this example, has requested the Prefect to allow him to open one in the evening at the Normal School: the offer has been accepted, and the plan already accomplished; labourers and domestic servants attend it with zeal and earnestness, and the very rapid progress they make, it is stated, would scarcely be believed by those who are ignorant of the method. The departments of the Rhine contains large number of adult schools. At Munster, Metz, Troyes, and

Marseilles, there are also several. Schools have likewise been established at Maisons and Bourg la Reine, near Paris, and there is every probability that the number will increase. The Society intends to call the attention of its correspondents every where to the establishment of evening and Sunday schools for adults. Satisfactory information is given of the schools established in the prisons. At Saint Denis 144 young prisoners were admitted into the school during the year 1821; fifty-three have left who are able to read, write, and cipher; and their minds are impressed, it is added, with good principles and pure morals. They have all entered into some description of trade. In reply to the objections made to the general education of the poor, the Committee ask; "Who will venture to assert, that among fifteen or eighteen millions of individuals in France who can neither read nor write, there is more piety, morality and virtue than among those who have been instructed? How shall we reply to the argument deduced from the judgment of the courts of assize, that out of every ten persons condemned, scarcely one can read and write? or how account for the reformation of those who have been confined in prisons which are provided with schools? Let us then persevere in spite of this unjust opposition, in the good work which we have undertaken, and not rest satisfied until we are confident that the means of instruction are given to the whole population of France. What remains to be done is immense; but let us not be discouraged; what we are obliged to leave undone, our children may accomplish after us."

In consequence of the interest of the first magistrate of the department of the Seine and the increasing zeal of the masters, the number of schools in this department has augmented. The total number is more than 100, including those of every description,—city, village, Catholic, Jews, or Protestants; and lastly, schools for adults as well as children; to which may be added, a Normal School for each sex. At the head of the new establishments is a large free school founded at the expense of the city of Paris for 400 boys, situated in a very populous part. Scarcely was it publicly made known, before a large number of children applied for admission. The master was selected from a large number of applicants, after a very strict examination made of adult schools at Paris. The village schools in the department, have increased in number and made much progress during the last year.

"It is due," observe the Committee, "to the philanthropy of the English to say that they continue to be, as they ever have been, the principal promoters of universal education. It is by their exertions that the truths of the Gospel are now spreading over every part of the globe. The desire of reading the holy Scriptures has been the means of schools being established in every part of the world; and the people, once acquainted with the art of reading, receive this valuable treasure with an eagerness which daily increases. The object of the Bible Society is closely connected with ours. We are bound in gratitude to mention the gift lately bestowed upon us by the Bible Society through Professor Kiefer. Six thousand copies of the New Testament have been sent to the Society at Paris, which have been distributed to our different correspondents throughout the kingdom."

On the 1st January, 1821, of 2,882,000 boys from five to fifteen years of age, 1,070,500 attended the primary schools: the number of villages provided with schools was 24,724, and that of schools 27,864, managed by 28,945 masters. The number of schools belonging to the *Frères* was 187, attended by about

30,000 children; each conducted by three masters. The schools on the common plan contain thirty-eight scholars each; those on the new system 104. The expense of 27,581 schools is estimated at seventeen millions of francs per annum: by adopting the new method, it could be reduced to five. The number of boys without instruction amounts to 1,618,081. In order to instruct them, fifteen or eighteen thousand schools would be necessary; the annual and total expense of which would be from fifteen to eighteen millions. Half of these establishments would support themselves, and there would remain to the state an annual expense of from eight to ten millions more.

MORAVIAN MISSIONS.

THE state of the Mission of the United Brethren at the Cape of Good Hope, has engaged the attention of many friends to the propagation of the Gospel among the heathen, ever since its renovation in 1792, and more especially since that colony has been united to the British empire. The change effected in the manners of the Hottentots has also attracted the notice and approbation of the colonial government, and of all intelligent travellers who have visited Gnadenthal, Groenekloof, and Enon, the three settlements of the brethren now existing in that country. From numerous benefactors liberal contributions have been received towards the support of the mission, especially after the destruction of Enon by the Caffres in 1819.

Another severe visitation, we regret to learn, has befallen this mission by a late dreadful hurricane and floods, and likewise by famine, occasioned by successive failures of the crops. The following extracts from letters from the Rev. H. P. Hallbeck present some affecting details of the late calamities.

Groenekloof, July 25, 1822.—"My letter of the 22d gives you some account of the damage done by the rains and floods here at Groenekloof. Not only the gardens are almost totally ruined, our large pond filled and turned into a sand hillock, several Hottentot cottages thrown down and their gardens swept away, but the north-west gable-end of our beautiful church is changed into a heap of ruins. Many thousand dollars will be required to repair the loss sustained; and no time must be lost, in order that we may save the other walls and the roof. But we live now at a time, when provisions can hardly be had for money, and the expense and trouble of providing for a number of labourers will be very great. God only knows how we shall find our way through the surrounding darkness. But after all, there is only one way for us open, which is, not to cast away our confidence, but to keep close to Him who alone is able to heal the wounds His hand inflicts. None of the inhabitants remember such a rainy season as has been experienced in this part of the country this year. It is quite like the rainy monsoon of the East Indies. Among the Hottentots, who are now busy in clearing away the rubbish, no other word is heard, but the repeated ejaculation, 'Alas! our church, our beautiful church!'—Like them, my mind is quite harassed by the scene of desolation before my eyes. Farewell for the present: you shall hear from me again, as soon as I arrive at Gnadenthal."

The Rev. C. I. Latrobe adds to this account—"The loss sustained by the damage done to the church is so great, that the expense, added to that of restoring the gardens and the reservoir, which must be immediately done, will bring on us a burden not to be supported, but by the kind assistance of our bre-

thren and friends, to whose liberality we recommend this case of distress."

The accounts from Gnadenthal are still more distressing. The following is an extract from another letter from Mr. Hallbeck, dated Gnadenthal, August 26, 1822.—"The severe weather which made such havock at Groenekloof and the surrounding country, has been no less detrimental to Gnadenthal and its neighbourhood. By the mercy of God, however, none of the missionaries' buildings had fallen. But our poor Hottentots have suffered most severely; forty-eight houses have been very materially injured and rendered uninhabitable for some time, and of this number upwards of twenty lie quite in ruins. Besides the loss sustained by the falling of houses, our poor Hottentots have also lost a great many head of cattle by wet and cold. In brief, we are ruined outright, and all the *fond hopes of progressive improvement*, which once cheered the spirits of us missionaries, are entirely blighted, unless God disposes the hearts of benevolent friends to come to our assistance.—But why do I torment myself with looking into dark futurity? Is not the misery of the present moment more than enough for my feeble strength? Often have I used that expression, *emaciated with hunger*; but never did I feel the force of the phrase so powerfully as in these days, when my door is incessantly besieged by women and children, who present to my eyes the frightful reality of what was hitherto only a faint picture in my imagination. Indeed, I wonder that, after all the distress of mind which we have experienced, some of us have not long ago been laid up with sickness, and rendered unfit for further exertions. It is alone by Divine assistance, and by various proofs of God's kind providence, that I and my fellow-labourers here are thus far preserved in health, and have not wholly sunk into despondency. Thus we received very lately, a very seasonable and unexpected present of two hundred and fifty rix-dollars from the directors of our missions, by which we shall be enabled to prepare a meal three times a-week for all the poor women and children without exception, for the space of four weeks. Upwards of two hundred are partakers of this charity: we, however, always set them to do some work for their own and the public good, before they are fed; for instance, to clean the water-course, enlarge the burial-ground, clear the channel of the Bavian's Revier, in order to prevent inundations, &c. What we are to do, when the above sum is exhausted, I do not know; but it appears to me as if we should be obliged to continue this distribution for a couple of months longer, from whatever quarter the means may be obtained. The wretched sufferers may indeed protract their existence for a few days by eating grass, as they do at present; but unless they get a meal of warm and nourishing food now and then, they cannot live long in that way. And rather than suffer them to perish under our eyes, we must sacrifice whatever we have to dispose of."

The same missionary writes, Aug. 28, 1822;—"I had hardly sealed and dispatched the letter to your father, when the doleful lamentations of the wretched and emaciated sufferers at my door again began to shake my confidence, knowing that our means are so very insufficient to meet the exigency of our situation. But all at once, a Hottentot made his appearance, and handed over a letter, which he had received in Caledon, stating, that as a surplus of eighty rix-dollars remained out of the fund appropriated by Government for the supply of grain to the poor of this district, the Landrost had determined to send it to Gnadenthal, to buy rice for distribution among the poorest in that settlement. With

what feelings of gratitude and astonishment I first read these lines, you may easily imagine. I hardly remember ever to have experienced a more remarkable interposition of God's kind providence in my whole life. A couple of Hottentot women are just busy preparing the dinner, in nine huge pots, while upwards of 200 women and children, in joyful anticipation of the promised meal, are busy cleaning the water-courses, planting hedges, making new ditches, &c.; and I am just hastening to arrange the company and distribute the dinner. You must therefore excuse my breaking off rather abruptly. I cannot possibly deny myself the satisfaction of being present on this joyful occasion."

This extreme distress has induced the Committee of "The London Association in Aid of the Missions" to open a separate fund for the relief of the Hottentot congregations, and the repair of the damages sustained by the storms and floods.

While bringing before the Christian public the above afflicting details, the Committee rejoice to record the blessing with which God has been pleased to accompany the preaching of his Gospel in another mission—that among the Calmuc Tartars; in the prosecution of which, the faith and patience of the brethren have been for a long period most severely tried.

The following is an extract from a letter from a friend of the Society at Sarepta.—"You have been frequently in my thoughts, while I contemplated the peculiar occurrences to which it has pleased the Lord to grant us to be witnesses in this place; when after long waiting, and, to appearance, hopeless endeavours, the light of his precious Gospel begins to shine upon many heathen among the Calmuc nation. I have often wished that you could partake with us of the joy we feel, and your eyes also were blessed to see what we do at present. It has now gone so far, that the small Calmuc congregation have quitted the horde and taken refuge with us. This step was rendered necessary and proper, as the powers of darkness began to exert themselves with increasing malignity against this incipient work of God; and well-grounded hopes are entertained of protection by Government. They have settled for the present on our land, on a small island in the river Wolga, about an hour's walk from hence. I shall never forget the impression made upon my mind, when I beheld these dear firstlings from a heathen nation, thrust out from their own people and connexions, after a wearisome journey, arrive on our land, accompanied by their faithful missionary, Brother Schill. How I wish all my friends could witness how completely the grace of God transforms the whole man; how it has changed the generally rough and dark countenances of this nation, into mild and cheerful faces; how the fierce tone of their voices has become gentle and modest, and their unmannerly and boisterous behaviour, quiet and peaceable; and how their disorderly and filthy habits have yielded to regularity and cleanliness. Their conduct would put many a nominal Christian to shame, and might even be a lesson to many of those who profess to walk after the rules of Christ."

The general fund of the missions labours under a debt of between 3000*l.* and 4000*l.* and is subject to a heavy annual deficiency. Contributions to the general or separate fund are received by the treasurer and bankers, whose names are inserted in an advertisement on the cover of our December Number.

LONDON MISSIONARY SOCIETY.

THE success with which it has pleased God to reward the benevolent exertions of this institution in Otaheite, and various neighbouring islands in the South Pacific ocean, must have afforded great delight to every Christian mind. We have already given many interesting facts on this subject; and our readers, we are persuaded, will be gratified with learning a few additional details.

"The new code of Otaheitean laws enacted by the late King and the Chiefs, in concurrence with the people, has been posted up in every district; so that the people, having in general learnt to read, have become well acquainted with their civil and social duties. These laws are adapted to the state of society, and great care is taken to secure a prompt and impartial administration of justice. Article 16 contains the names of the Judges, 100 in number. Articles 18 and 19 prescribe that Courts of Justice shall be erected all round Otaheite and Eimeo; and that they shall be used solely for the administration of justice. The trial by jury is introduced. Murder is made punishable by death. The following is a specimen of these enactments.

"'It is a great sin in the eye of God to work on the Sabbath-day. Let that which agrees with the word of God be done; and that which does not, let that be left alone. No houses or canoes must be built, no land must be cultivated nor any work done, nor must persons go any long distance, on a Sabbath-day. If they desire to hear a Missionary preach, they may go, although it be a long distance; but let not the excuse of going to hear the word of God be the cover for some other business: let not this be done: it is evil. Those who desire to hear Missionaries preach on a Sabbath, let them come near at hand on the Saturday: that is good. Persons on the first offence, shall be warned; but if they be obstinate and persist, they shall be compelled to do work for the King. The Judges shall appoint the work.'

The adoption of the following enactment in our own and many other countries, would be an almost infallible expedient for insuring good roads.

"'If a person raises a false report of another, as of murder or blasphemy, stealing, or of any thing bad, that person commits a great sin. The punishment of those who do so is this: he must make a path four miles long and four yards wide—he must clear all the grass, &c. away, and make it a good path. If a person raises a false report of another, but which may be less injurious than that of blasphemy, &c. he shall make a path of one or two miles in length, and four yards wide. If a false report be raised about some very trifling affair, no punishment shall be awarded. When the paths are made, the person who is the owner of the land where the ways are made, shall keep them in repair: let them be high in the middle, that the water in wet weather may run down on each side. Should the relations of the person who is required to make a path wish to assist him, they are at liberty to do so. The Chiefs of the land where the man is at work must provide him food: he must not be ill-treated: he must not be compelled to work without ceasing, from morning till night; but when he is tired, let him cease, and begin again the next day; and when he has finished what he was appointed to do, he has fulfilled his punishment.'"

From a report of one of the Missionary Meetings, held at Raiatea, we select two or three specimens of the speeches of the natives. One remarked; "My friends, let us, this afternoon, re-

member our former state—how many children were killed, and how few were kept alive; but, now, none are killed: the cruel practice is abolished: parents have now the pleasure of seeing their three, five, and some their ten children, the principal part of which would not have been alive had not God sent his word to us: now, our land is full of children; and hundreds are daily taught the word of God. We did not know that we possessed that invaluable property, a living soul: our ancestors, who were called a wise people, never told us so: neither Oro, nor any of the other evil spirits, ever informed us of it: but God caused compassion to grow in the hearts of the good Christians of 'Biritane' (Britain): they formed a Missionary Society, purchased a ship, and sent out Missionaries to tell us that we possessed living souls—souls that never die; and now we are dwelling in comfort, and hope of salvation through Jesus Christ. But are all those lands of darkness [pointing to the islands to the southward] possessed of the same knowledge? Do all know that they have never-dying souls? Do all know that there is one good and one bad place, for every soul after death? Are all enjoying a hope of salvation through Jesus Christ? No! some are worshipping idols—some are killing themselves—some are killing their children: then let us use all the means in our power that Missionaries may be sent to teach them the good word that we have been taught."

Another said; "Two captivities existed formerly among us: one was our captivity to satan—the other was our captivity to the servants of the kings or chiefs. These would enter into a person's house, and commit the greatest depredations: the master of the house would sit as a poor captive; and look on, without daring to say a word: they would seize his bundle of cloth, kill his largest pigs, pluck the best of his bread-fruit, take the largest of his taros, take the finest of his sugar-canes and the ripest of his bananas, and even take out the very posts of his house for firewood to cook them with. Is there not a man present who was obliged, and actually *did* bury his new canoe under the sand, to secure it from these desperate men? But now all these customs are abolished: we are now living in peace, and without fear. But what is it that has abolished all these customs? Is it our own goodness?—is it our own strength? No: it is the good name of Jesus. We have now no need to place our pigs underneath our beds, and our little rolls of cloth for our pillows, to secure them: our pigs may run about where they please; and our little property may hang in the different parts of our house, and no one touches it: we are now sleeping on bedsteads: we have now decent seats to sit on: we have now neat plastered houses to dwell in; and the little property which we have we can call our own. Let us look around us at the house we are in; Oro never shewed us any thing of this kind; look at our wives—what a decent appearance they make in their gowns and bonnets! Compare ourselves, this day, with the poor people of Rurutu, who have lately drifted to our island, and behold our superiority! And by what means have we obtained all this? By our own industry? by our own goodness? No! it is to the good name of Jesus we are indebted. Then let us send this name to other lands, that they may enjoy the same good."

We much regret to learn that the London Missionary Society have been deprived by death of the labours of their excellent and indefatigable missionary, Dr. Milne of Malacca. He was a principal conductor of the 'Chinese Magazine,' and the "Indo-Chinese Gleaner," and the author of an 'Account of the first Ten Years of the Mission to China, and other publications.

The following is an extract from the last letter received by the Directors of the Society from him, dated Pulo-Penang, April 17, 1822, a few weeks before his death. It shews how fully his heart was set upon his missionary undertakings.

"As to my own case, I think a great and peculiar uncertainty hangs upon it: there is a complication in my disorder. I believe that a long sea-voyage would be useful; and yet I am so tied at Malacca, that I cannot take it. I must hang on, till I see persons able to carry on the work. Make haste and send them, or I shall be gone before they come. 'When heart and flesh fail, be thou, O God, the strength of my heart, and my portion for ever.' Pray abundantly for me. The mission here is doing well."

How much the labours of such men as the late Dr. Milne are needed for the moral as well as spiritual welfare of China, will appear from the following passage in the Indo-Chinese Gleaner, relative to the prevalence of infanticide among the Chinese. Let any man who doubts the value of Christianity, or disparages the efforts made for its extension, compare this statement respecting a people calling themselves civilized, with the gratifying communications from the newly Christianized islands in the South Seas.—

"That infanticide exists in China, we have the evidence afforded by the confessions of the natives themselves—of original moral essays, dehorting parents from committing this crime—and of Europeans, who have been naturalized and domiciliated in China. In opposition to this, the observation of official travellers, post haste along the high road or through the rivers, has *no* weight as a negative proof. A tub of water is quite sufficient to drown an infant, without carrying it out of doors; and this is, in general, the way in which the rich destroy their female infants, when they do commit that inhuman crime. At the same time, it is not a practice that the Chinese glory in; and therefore, like the crime of drunkenness, and like other crimes in a polished nation not far from England, they observe a sort of decency in the perpetration of it. They do not expose these things to foreigners at Canton, nor to embassy travellers, before whom they assume the best and most imposing attitude: the soldiers brighten their helmets, and the police sweep the paths that were never swept before. As to the extent of infanticide in China, it is, we believe, impossible to give any numerical statement. We can however assure our readers, that it is not by the Chinese generally considered a strange, a rare, or a horrible occurrence."

MERCHANT-SEAMEN'S AUXILIARY BIBLE SOCIETY.

To awaken in the minds of our sailors a desire to possess, and peruse the word of God, was the great object of the founders of this institution. It must therefore be truly gratifying to them, and to the friends of sailors in general, to witness the most unequivocal evidences of the growing prevalence of this desire. The following comparison is very satisfactory:—In 1818, the first year of the Society, the number of Bibles and Testaments left on board vessels at Gravesend, *without payment*, amounted to 5773; and 597 copies were *sold*; the proportion of those given to those sold, being rather more than nine to one. In the second year the proportion was about five to one; in the third, two and a half to one; and, in the last year, only one and one-eighth to one,—the whole number of Bibles and Testaments being 877 left without payment, and 774 sold. Many of the copies left, in the first instance, without payment, have been after-

wards paid for on application to the owners or their brokers in London.

We shall quote a few of the remarks made by seamen to the Society's agents, as they are extracted from their weekly reports. From these it will appear that a considerable moral improvement is taking place in the minds of many seamen. Indeed, the testimonies to this fact are now so numerous, that it is no longer necessary, remark the Committee, "to confine ourselves to the cautious language of hope and doubtful hesitation; we would rather congratulate our country on the important change which is visibly passing in the moral and religious habits of seamen, under the blessing of God, through the instrumentality of this and other kindred Societies; and would use this fact as an argument to further exertion."

"No. 31. 'I fancy you will find few sailors now who cannot read,' said the Mate, 'and not so many as formerly destitute of the Scriptures.' One of the crew had a Bible, which he brought with him from the L—: he said the Captain gave it him."

"A respectable man, who keeps a lodging-house for seamen in London, said, a few days ago, that he had forty prime seamen at his house waiting for ships, and that he counted twenty-five Bibles amongst them, most of which had been purchased of the Society."

"No. 50. When the crew found on what business I had come, several of them applied immediately to the Captain for money, to enable them to purchase. The Captain said, 'It is a good thing to have plenty of Bibles on board; but we are rather in want. I could not advance you any money, my lads,' said he (addressing himself to some of the crew), 'for any other purpose, for I am reduced to my last shilling; but I cannot refuse you on such an occasion as this.'"

"No. 60. 'We are well off for Bibles,' said the Captain; 'and we hope it is no vain thing to possess them; and I am glad to hear, from time to time, what is doing among seamen: they certainly are an altered people: I do not hear those dreadful oaths, or witness those drunken frolics among them I formerly did.'"

"No. 83. The Captain cheerfully came forward, and offered to advance any money the crew might want, to enable them to purchase the Scriptures. Two of the crew, who were destitute, seemed glad of the offer, and appeared highly pleased with the books when they got them. The Captain's conduct was, in every respect, creditable.'

"No. 231. After some conversation with the owner, who was on board, he said, 'Let me have two Bibles and two Testaments: you have supplied a ship of mine before; and send in your bill, and I will pay for them.' This gentleman has since become an annual subscriber to the Society.

"No. 243. 'My people may want many things, and no doubt but they do,' said the Captain; 'but I know they are not in want of the Scriptures, for each man fore and aft has got a Bible.'—A vessel in good order."

"No. 259. Spanish. I could not make any one understand why I visited their vessel, until I produced a Spanish Testament, which they received with much astonishment and apparent satisfaction, crying out, at the same time, 'Good, good; thank you, thank you.' Each one seemed anxious to get hold of it."

"No. 285. A ship well supplied with the Scriptures. It appeared the Captain takes much pains with his little crew, to make them acquainted with religion; and the moral condition of the vessel proved that his endeavours had not been in vain. One man was pleased to shew me a Bible, which he said he got from a Bible Society at Malta, and that it was his chief comfort."

"No. 308. Well supplied with Bibles, prayer-books, and religious tracts. 'It was quite a phenomenon, a little while back, to see a Bible in a sailor's chest,' said the captain; 'but now it is a thing quite familiar. Foreign sailors formerly paid more attention to religious things than British sailors; and who knows but the last may be first? We are not destitute of the means of instruction here; and my people are, at present, very orderly.'

"No. 196. This vessel I found well supplied when I visited her. On my re-visit, the Captain said, 'I have a Bible and Testament, which I brought with me for the use of the crew, from the ——, now in the coasting trade.' He invited all to purchase, and called out to one at the mast-head, 'Do you want a Bible?' 'No, sir,' replied the man; 'but I shall be glad if you will buy me a prayer-book.' One observed, that it was quite a new thing for a seaman employed about the rigging at the fore-top-mast-crosstrees, to call to his captain upon deck to purchase him a prayer-book."

"No. 876. I found the former crew well supplied. 'There is not that cursing and swearing now,' said the Captain, 'which there used to be among seamen. I am sure there is a wonderful difference in the manners of most sailors.'"

No. 31. 'I want a Bible sorely,' said one of the crew, 'and now I will have one.' 'And so will I,' said another, 'although it is the last money I have. I shall not want money when crossing the Atlantic; but I may want a Bible.'"

"No. 170. Observing this ship to be paying, I went on board, and sold four Bibles. 'This is the best thing ever thought of for sailors,' said one of the crew; 'for some sailors would be ashamed to buy a Bible on shore: but when they are brought to them in this manner, they are glad of the opportunity of getting one; and having never heard but very little of its contents, when they come to read, their eyes are, in a measure, opened; and they begin to think it is an excellent thing indeed.'"

"No. 1640. The day after I re-visited this ship, some of the crew sent messages, no less than four times, by different watermen, requesting of me to go on board again with Bibles for sale, as they had received some pay, and wished to buy. I went, and sold five Bibles."

"No. 608. The Captain was attentive, and the crew well-behaved. One man said, 'I was cast away a little while ago, and I thank God I was enabled to save my Bible and my Baxter's Saint's Everlasting Rest.'"

"No. 1583. One of the crew said, 'I suppose you have not got such a thing as a Gaelic Bible;' finding I had, he was much pleased, and went, fore and aft, to endeavour to borrow money enough to pay for it, but in vain. The next day the ship was paid, and I visited her again; and he seemed highly gratified at getting a book he so much wanted, especially on such moderate terms."

"No. 628. 'Now is your time, my lads,' said the Mate to the crew, 'if you want a cheap Bible. Ah! there is a vast difference in the manners of sailors now, and what they were six years ago.' A steady waterman standing by, replied, 'Men may say what they please; but this I know, that I don't find so much wickedness amongst sailors as formerly.'"

It appears that Lieutenant Cox has visited, at Gravesend, during the last year, 1554 vessels; of this number 1117 had been formerly supplied with the Holy Scriptures by this Society. The remaining 437 ships, containing 3086 men of whom 7147 were reported to be able to read, had been furnished with 265 Bibles, and 612 Testaments. The sale in London has been nearly equal. The num-

ber of ships found wholly destitute of the Scriptures has been gradually decreasing from year to year, since the formation of the Society. The active exertions of Marine Bible Societies now formed in many of the principal out-ports of the United Kingdom have done much towards effecting this desirable object.

A Ladies' Association has been formed, of which the Duchess of Beaufort is patroness, for the purpose of raising funds, to be equally divided between the Naval and Military Bible Society and the Merchant-Seamen's Auxiliary Bible Society. The Society's annual subscriptions amount only to 188*l.* and the demands upon its liberality are still urgent and numerous. It ought however to be mentioned, to the credit of the merchants, ship owners, and others who take a lively interest in the moral and religious welfare of seamen, that no less a sum than 3854*l.* has been raised since the formation of the Society, for the exclusive purpose of supplying this valuable body of men with the holy Scriptures. We are convinced that no cost or efforts made for this benevolent and useful object will be ill bestowed; and we strongly recommend the institution to the liberal encouragement of those who have it in their power to assist its efforts.

HIBERNIAN SOCIETY.

From the last Report of this Society we learn, that the number of schools has increased, from 534 to 575. The number of scholars under instruction was 53,233. The schools at present existing, are under the superintendence of the following visitors:—

176 Under Ministers of the Established Church.
123 —— Noblemen & Gentlemen.
7 —— Dissenting Ministers.
85 —— Roman Catholic Priests.
25 —— Ladies.
209 No Visitors resident in the vicinity.

Schools have been very successfully conducted in some of the prisons in particular, in the county gaols of Sligo and Cork. The Society has also carried its system of instruction into three new counties. Of the thirty-two counties of which the island consists, twenty-three are now enjoying, some of them to a considerable extent, the benefits of the Society's labours. The conviction of the necessity of scriptural knowledge to better the condition of Ireland, is considered to be spreading among enlightened Roman Catholics themselves. By the Catholic laity it is deeply felt: and many of the Society's schools are under the actual superintendence of Catholic priests. Wherever the sanction of the Catholic priest can be obtained, the schools are crowded to excess.

The growing desire of the Catholic parents to obtain education for their children has induced the priests, in many instances, to open schools as a measure of self-defence. In these schools, however, although reading is taught, the Scriptures are withheld. A member of the Committee visited a great number of these schools, and never found in any one of them a single copy of either the Protestant or Catholic version of the Scriptures. They appeared indeed, for the most part, altogether destitute of books; no provision being made for their supply.

The Reports of the Inspectors are very interesting; but having lately given some specimens of them (see Christ. Observer for 1822, p. 724), we shall not cite largely from them at present. The following are a few passages:—

"The people of this large village never heard of the Bible, and are consequently very dark and ignorant. On the Sabbath, I read a considerable portion to the fa-

mily, in the morning and afternoon. They were greatly surprised to see so small a book contain such wonderful things; and inquired how I obtained it, and what country it came from! I informed them that it was the book of God; that it was written by the holy prophets of the Lord, many hundred years ago; and that it contained an account of the nativity, life, and death of the Son of God. They were all perfectly astonished; and, after I had read a few chapters in the beginning of Matthew, the man of the house ran out in haste to two of his next-door neighbours, and brought them in to see and hear 'the book of God;' for by this name my little Bible is now known. These individuals also expressed their surprize: and, after hearing me read of the birth, miracles, and death of our Saviour, they went out and brought in their wives to hear the same glorious news."

Again, on a subsequent day—"This day, I was employed, morning and afternoon, in reading the Scriptures; and experienced great pleasure at beholding the attention paid and the knowledge acquired. The people are anxious for the winter, in order that they may have the long nights to hear the Scriptures read; and are devising means to raise a fund to provide candle-light for that purpose."

Another correspondent reports, that he visited an evening school, in which many adults had assembled, in very inclement weather, who all evinced a great desire to learn, and adds—

"In the evening, I read the Scriptures to a number of individuals who came to my lodgings. They were very attentive, and, when it became late, left very reluctantly. In the morning, before it was quite light, they again assembled, and called the man of the house out of his bed to let them in to hear the Scriptures read. I accordingly arose, and read to them a considerable time."

One of the readers in the Irish tongue says—"I classed eight fathers, three grandfathers, fourteen adults, and the remainder boys. The old men could not see a letter without spectacles; and I was astonished when I again visited the school to see the great progress which they had made."

Of another school he says—"There are five men who were accustomed to come with their children, and to return with them after school-hours, as they had to cross mountains and bogs. These men, perceiving the progress made by old men who attended the school, were encouraged to commence spelling themselves; and now they can read the Scriptures tolerably well. On the Sabbath they sit together, and read the Testament; and one of them has become not only the teacher of the rest, but of the surrounding villages."

Of the progress of the aged people, the same reader adds—"Fathers and grandfathers, whom I arranged a few months before in the junior classes, are now reading the Scriptures, and rejoicing that they are so privileged."

A correspondent mentions the instance of a poor man who had two children under education in the Society's school at Ballentopher. He was himself a "ribband man." For the first time in his life he met with the New Testament, which was the class book of his eldest boy: he read it, and so powerful was the effect of Divine truth on his mind, that his first conviction was, that he could not be a Christian and remain a "ribband man."

The people bear testimony to the good effects produced by the establishment of the Society's schools. "We have," say they, "cause to give glory to God for producing such a reformation in our children by means of the schools: before our children went to them, we could get no good of them; but now, instead of swearing, and other bad practices, they are obedient, and

are engaged every evening reading their Testaments."

"Previously to the establishment of evening schools, it was the practice of many persons to go from house to house, and from village to village, carrying their cards and dice with them; while others were running to dances and every wicked place. Now the reading of the Scriptures is substituted in their stead; and, as the boys who do not attend the schools are looked upon as bad characters, many have been induced to remove the stigma by attending them, and have derived much benefit."

In concluding their Report, the Committee advert to the only serious obstacle which fetters their exertions. Every day, the most promising openings for the formation of schools present themselves, of which they are unable to take advantage, on account of the insufficiency of the Society's income to meet even the present expenditure. In one county, a clergyman could point out eligible situations for at least thirty schools, were the funds of the Society such as to authorize their establishment. In the counties of Londonderry and Tipperary more especially, most important spheres of usefulness invite the efforts of the Society.

ECCLESIASTICAL PREFERMENTS.

Rev. R. Tredcroft (Rector of Combes), to the Prebend of Hampstead in Winchester Cathedral.

Rev. G. Wells (Rector of Weston), to a Prebend in Chichester Cathedral.

Rev. W. O. Bartlett, Worth Maltravers V. Dorset.

Rev. B. Cheese, B. D. Tendring R. Essex.

Rev. W. B. Coulcher, Bawsey R. Norfolk.

Rev. Mr. Curtis (Vicar of Leominster), Sudbury R. Suffolk.

Rev. William Flower, M. A. Malton Curacy.

Rev. G. H. L. Gretton, M. A. Allensmoor and Clehanger VV. Herefordshire, *vice* Pearce, res.

Rev. Hen. R. Moody, M. A. Chatham R. Kent.

Rev. J. P. Prust, Langtree R. Devon.

Rev. E. Southcomb, Rose Ash R. Devon.

Rev. Robert Simpson, Warslow and Elkston Perp. Curacies, co. Stafford.

Rev. Wm. Wells, Harting R. Sussex.

Rev. E. Wright, Kilverstone R. Norfolk.

Rev. P. Perring, M. A. Domestic Chaplain to the Duke of Cambridge.

Rev. Wm. Cockburn, M. A. to be Dean of York.

Hon. and Rev. George Pellew, to a Canonry or Prebend in Canterbury Cathedral.

The Ven. J. H. Pott, the Prebend of Mora in the Cathedral Church of St. Paul.

Rev. G. Pearson, to a Minor Canonry in Chester Cathedral.

Rev. S. Archer, Lewannick V. Cornwall.

Rev. T. B. Atkinson, Holy Trinity Chap. Richmond, Yorkshire.

Rev. Mr. Benson, Ledsham V. Yorkshire.

Rev. J. M. Colson, St. Peter's R. Dorchester.

Rev. R. Dickinson (Rector of Headley, Hants), Milton, in the New Forest, P. C.

Rev. Richard Exton, Athelington R. Suffolk.

Rev. J. B. Graham, Holy Trinity V. Micklegate, co. York.

Rev. R. Green, Whorlton P. C. Durham.

Rev. H. Hubbard, Hinton Ampner R. Hants.

Rev. W. Martin, Gwenapp V. Cornwall.

Rev. John Moore, Otterton V. Devon.

Rev. A. C. Payler, Headcorn V. Kent.

Rev. T. L. Strong, B. D. St. Michael Queenhithe R. London.

Rev. Wm. Vaux, Patching with Tarring R. Sussex.

Rev. Wm. Whitelock, Sulhamstead Abbots and Sulhampstead Banister RR. Berks.

The Rev. J. H. Dakins, to be Domestic Chaplain to the Duke of York.

DISPENSATION.

Rev. W. Pritchard to hold the V. of Great Wakering, with the R. of Great Yaldham, Essex.

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